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TREASURY
OF
RELIGIOUS THOUGHT.

A HOMILETIC AND ILLUSTRATIVE
TREASURY
OF
RELIGIOUS THOUGHT

(BEING A NEW EDITION OF "THIRTY THOUSAND THOUGHTS");

OR,

TWENTY THOUSAND CHOICE EXTRACTS,

SELECTED FROM THE WORKS OF ALL THE

GREAT WRITERS, ANCIENT AND MODERN.

WITH COPIOUS INDICES.

EDITED BY THE

VERY REV. DEAN H. D. M. SPENCE, M.A.,
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WITH INTRODUCTION BY

THE VERY REV. DEAN HOWSON, D.D.

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TREASURY

RELIGIOUS THOUGHT

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PREFACE.

A.—NEED OF A COMPREHENSIVE ILLUSTRATION-BOOK LIKE THE PRESENT.

THE large number of commonplace books, under various titles, which has issued from the press during the last quarter of a century, proves two or three facts incontrovertibly. *First*, the value of such collections, both as aids to reflection and as casual and fireside reading, is unmistakeably acknowledged. *Secondly*, the unwieldy and unmanageable size to which literature, chiefly theological, has now grown, coupled together with the increased and imperious demands of a practical, busy age, upon the real workers in life, require, as a positive necessity, readier modes to arrive at knowledge in departments necessary for occasional and immediate use, or for popular embellishment. *Thirdly*, the inadequacy of any existing homiletical encyclopædia or dictionary of illustrations exactly to supply the want now keenly felt, may be clearly read in the many rival but fruitless endeavours to secure full or permanent public favour. *Fourthly*, the casual, single-handed attempts, worthy, in many instances, of high praise, are now out of the question.

B.—NEED OF CO-OPERATION FOR SUCH A WORK.

An individual, however many-sided and variously gifted, might as well try to furnish the plans, dig the foundations, and erect a large museum, as well as to collect and arrange its contents, as by himself to construct a work like the present. The necessity of co-operation, the aid of the specialist, and the possession of technical skill, have received a tardy but growing recognition in this and many other fields of religious literature. Though the principle of division of labour has been adopted with satisfactory results in preparing homiletical commentaries, yet, as far as we are aware, there has not been any such united effort to produce a homiletical encyclopædia on a truly comprehensive basis.

C.—PLAN OF PRESENT WORK.

1. *Its Unique Character :—made in accordance with a Pre-arranged Idea.*

“THIRTY THOUSAND THOUGHTS” is the first attempt in this direction—“a new departure” in the history of Illustration-Dictionaries. It is an experiment, too, upon a very large scale, and worked upon a well-considered and carefully laid ground-plan.

The first step in the present work seems to have been the last taken in all previous attempts. A full Index of Subjects to the book was made before a single extract was collected, or a single line written. This method possibly did not occur to previous labourers, because the aptitude to collect is rarely allied to the skill to methodize. Accordingly in those cases, the more minute indices and so-called classification and analysis came afterwards, not as a work of love, but as a bare necessity, in order to afford some facility of reference, and to render the book saleable. In the prefaces to this class of literature the

apology for a proper classificatory apparatus, or the phraseology used in the claim to have given one, more than justifies the above remarks. One author, for instance, with much charming simplicity, confesses how he attempted to build his literary house without a plan, and consequently what after-thoughts and hopeless defects mar his labours. "After a work," says he, "is finished, imperfections often show themselves where they were hid in the plan and in the process of workmanship." But he tries to console himself with the thought that others beside himself act first and think afterwards. "There are," continues he, in a slightly cynical and desponding undertone, "however, many who, while they can point out a fault in a work complete, would have made greater faults had they been the workmen in carrying out the design."

2. *Its Departments.*

To avoid, then, this radical defect in the construction, an index of subjects was at the outset made, and four leading and more or less clearly defined departments were fixed. These were—1st, THEOLOGY; 2ndly, SCRIPTURE, including the Mosaic Economy, and Bible History generally, Biography, Natural History, and Geography; 3rdly, THE CHURCH; and, 4thly, MAN AND THE LAWS OF HIS BEING, including Man's Nature and Constitution, Ethics, Logic, Mental Philosophy, and Sociology, and lastly, the Practical Themes of life. Under these leading departments sections were formed.

3. *Its Main Sections, its Relief Sections, and its Topics.*

Under THEOLOGY will be found the principal section of Christian Dogmatics. This, in one sense, might have included the whole subject. But "RELIEF" sections are made to take up certain themes which are best treated as distinct, partly on account of their size and importance, and partly on account of their special nature. Such relief sections are formed as Christian Evidences, Controverted Points, Prophecies, Dreams and Visions, Miracles and Parables, the Divine Attributes, Names and Titles of the Three Persons of the Trinity, figurative appellations of the Church, Ministers, and Saints, also of Satan and the Wicked, as well as Sins and Superstitions.

Under SCRIPTURE "History" are sections for Leading Events, Sieges, and Conspiracies; for the Tabernacle, Jewish Holy Times and Seasons, Sacrifices, Rites and Ceremonies, and Laws of Purity; and, as connected with Jewish worship, another section is allotted to Musical Instruments. Under Scripture "Biography" are sections for Scripture Characters, both Men, Women, and Children, and also for Sects. Under Scripture "Natural History" are sections for Animals, Birds, Fishes, Insects, and Reptiles, Trees, Plants, and Flowers. Under Scripture "Geography" are sections for Natural Phenomena, Mountains, Valleys, Lakes and Seas, Rivers, Towns and Villages, Earthy Substances and Metals. The Natural History and Geographical sections have been chiefly prepared with a view to the pastoral instruction of younger hearers, but are valuable aids for lectures and incidental pulpit remarks.

Under THE CHURCH are sections for Church Seasons, Church or Parochial Associations, Liturgical Subjects, Canticles, Hymns, and Ascriptions, as well as Courses of Sermons commonly chosen, such as the Lord's Prayer, the Ten Commandments, the Beatitudes, the Seven Churches, and the like.

Under the title MAN are sections relating to his Nature and Constitution, Traits of Character, Responsibility, Actions, Influences, and Motives. There are also furnished other sections dealing, on an extensive scale, with Logical, Metaphysical, and Philosophical terms. And, lastly, some sections are occupied with Sociological subjects, such as Education, Dress, and Social Usages; Periods of Time, Classes and Stages of Life; and a very interesting and practical one illustrating life in its darker, quieter, and brighter sides.

All these above-named sections have been divided and subdivided, and topics arranged under them, and these topics themselves are again minutely analyzed.

D.—METHOD OF EXECUTING PRESENT WORK.

1. *Obtaining Extracts.*

When the ground-plan was thus settled, the next point was to obtain the extracts with which to construct the book. These came from various sources. Persons who had existing collections of extracts, some simply for private purposes, others with a view to their separate publication, or as a basis of future independent works, supplied a fair quota. Special readers were engaged to go through different classes of writers; some took the Fathers, others the Puritans, and so on. Special readers, too, were at the same time found to undertake books upon particular Departments, and Sections. Endeavours were made as much as possible to secure the co-operation of the readers according to their predilections as to classes of writers, or to particular groups of subjects.

2. *Arranging Extracts.*

Simultaneously, and connected with the process of collecting materials, there was the work of examining, sifting, and provisionally passing the excerpts, and also the allotting of them, by means of numbers, to their various sections, or rather words in their sections.

After this, the services of special persons, experts in the sphere of knowledge represented by the various sections, were secured to go over, test, add to, and otherwise put them into shape, in accordance, of course, with the original ground-plan. The final homiletical arrangement, as well as the classified or thought-multiplying tables, was the work specially undertaken by the Editor standing third on the Title-Page. And, in order to secure completeness and supply deficiencies, one gentleman of considerable judgment and experience was wholly employed at the British Museum to hunt up, often through endless piles of books, for some provokingly missing link.

3. *Character of Extracts.*

The principles upon which the extracts were made, selected, and passed, may here fitly be stated. Those were rejected which were wanting in refinement, real point, truth, or beauty. Those were accepted which, after due consideration, were found to contain thought definitely stated, to illustrate a particular aspect of a truth, or otherwise to provoke and stimulate further thought. Frequently a pleasing illustration would, on careful examination, prove to be merely fanciful, not a rare or even a real pebble, but a worthless stone which, on account of accidental and adventitious circumstances, sparkled. Or a fascinating statement, when tested, would turn out to be but a half-truth, or a mere sophistry, or if not this, a commonplace, decked-up, and dressed far above its rank. On the other hand, some rugged and not very attractive saying would be found to be instinct with an inward fire, to grow upon one despite prejudices, and, by reason of its native royalty, to claim the right of precedence.

In some few cases the difficulty was which to reject, but far oftener where to find a gem worthy to be set. The number of first-class illustrations, and of really superior extracts, is far more limited than the majority of people imagine. You may sometimes go through a whole volume, and not find a single passage really worthy of a place in such a work as the present.

4. *Suggestive Headings to Extracts.*

From the principle of selection we naturally pass to the mode of naming the extracts. This is a very special and hitherto much neglected process. The exact shade of thought must be discovered, and often more than this. Some writers, frequently the most comprehensive and deepest thinkers, fail themselves to see the truth clearly—they instinctively feel it, rather than positively grasp it; or if they grasp it they have not the power, or if the power, not the patience, or, it may be, not the technical skill, necessary to make their meaning plain and perspicuous. Thus, commonly, to *characterize* an extract, means the diving far beneath the

surface, and discovering and expressing clearly the underlying thought of the author. When a difficult idea is rightly perceived, and exactly and accurately designated, the ordinary reader is able to grasp what would otherwise be an unsolved riddle, or an unmeaning collocation of words.

5. *Final Process with the Extracts :—their Adaptation and Adjustment.*

When the extracts were named, then, and not until then, were they classified. In this process, the first naming has frequently to undergo some modifications, in order to make a little Cosmos from what appears, when spread out on the table, to be a complete Chaos. The relation between the extracts, and the distance which they stand in the order of things from each other, have to be distinctly traced. Unity of thought, harmony, symmetry, suggestiveness, and freshness have all to be kept constantly and unitedly in view.

E.—SECTIONAL ARRANGEMENTS OF PRESENT WORK.

1.—*The Sections singly complete, yet related.*

While the whole forms a connected and logical system, according to the nature of such works, it will be found an additional advantage that each section is complete in itself upon its own particular subject. In the last volume a scheme will be furnished showing the relation of the parts to the whole. There will be provided, too, in addition to the Sectional Index, a general and complete Alphabetical one, to all the subjects illustrated.

The value of the ANALYTICAL LISTS is, that when one looks up a topic, say Atheism (p. 160, vol. 1, No. 74), one has the whole of its synonyms, or, more strictly speaking, of its affiliated and related topics, at once to hand, and before the eye at a single glance. The reader therefore knows the subject, not only as isolated, but as to its place in the system of knowledge. He is thus able to institute comparisons, trace analogies, discern nice differences, and also to combine ideas to an endless extent, almost as patterns are formed in the kaleidoscope.

F.—WORKERS UPON SECTIONS IN PRESENT VOLUME.

It may seem invidious, out of many who have helped, to select any for special mention; but it was thought only right to give the names of those who have specially worked at the sections in each volume. Thus it is our pleasing task to acknowledge¹ the ready and hearty co-operation of the Rev. Brewin Grant, B.A., Incumbent of St. Paul's, Bethnal Green, in regard to the First Section, viz., "Christian Evidences;" of the Rev. F. W. Procter, M.A., Assistant Master of King's College, London, in regard to the Second Section, viz., "The Titles of the Holy Ghost;" of the Rev. J. W. Burn, of Norwich, in regard to the Third Section, viz., "The Beatitudes;" of the Rev. E. Bray, M.A., Rector of Shadwell, in regard to the Fourth Section, viz., "The Lord's Prayer." The initials of these writers are attached to their respective original contributions.

G.—THIS WORK COMBINES ADVANCED KNOWLEDGE WITH CATHOLIC TRUTH.

In compiling this work, it has been felt that the advanced knowledge and general intelligence of the age demand increased freshness and comprehensiveness in homiletical functions; yet such treatment, so far from endangering catholic and orthodox views, is perfectly compatible with strict adherence to the cardinal truths of Christianity, and to the supernatural in religion, both as to outward revelation and inward illumination.

¹ Mr. C. Higham, Bookseller, 27a, Farringdon Street, London, rendered much bibliographical aid in a very friendly and excellent spirit.

INTRODUCTION.

THE request with which I have been honoured—that I would write a short preface to this volume—can mean only one thing. It can simply be a suggestion, for which my thanks are due, that I should place on record a few independent and very general thoughts on the present condition of the great question of Christian Evidence. It is obvious that I am not pledged to agreement with all the contents of the book, though I cannot doubt that the gathering together of a large number of various utterances on this serious subject will be helpful to many doubting minds.

It is quite evident that, as the ages pass on, Christianity must enter into new modes of conflict with the world, and must adopt new modes of persuasion. This does not mean that “the old” is necessarily obsolete, but that “the old” which may have been proved to be good should be combined with “the new” which may be found to be needful. In the historic progress of Mankind there must be perpetual change and, more or less, continuous growth. Fresh discoveries through scientific research and observation, fresh conditions of political, social, and industrial life, fresh phases of thought in the course of debate and of experience within the Church itself, are inevitable. For all this Christianity must be prepared. She ever stands, as it were, on the verge of a new country, which is to be bravely, yet wisely and warily, occupied. It is with her as with the army of the Israelites when encamped in the plain on the eastern side of Jordan, and when their leader said to them, “This day ye shall eat new food : bring forth the old because of the new.”

That which presses most heavily for the moment upon Revelation, and with the most threatening aspect, is Natural Science, especially in the department of Physiology. This has been the case, indeed, to a great extent, during the last fifty years. The alarm which was caused by geological discovery seems now to be passed away ; and Christian Faith can hold its own, and Christian Life can actively pursue its even and beneficent tenor, without being disturbed by the contemplation of the vast periods of time which for a while overawed our

customary chronology. Such, it may be confidently expected, will in the end be the practical result of the full Christian consideration of those subjects which may be grouped together under the one word "Evolution." Upon this question a few remarks may here be made.

As to those phenomena which we group together under this general term in connection with Darwin's name, it must be observed that we have always believed in evolution of a kind quite as wonderful as any that is proposed for our attention now. St. Paul uses a familiar instance of this general principle in an animated part of his most solemn teaching. Our Lord Himself does the same in that parable which is given to us by St. Mark only. "Thou sowest not the harvest that shall be, but naked grain, wheat or other grain, as the case may be;" and the growth is on this wise, "First the blade, then the ear, then the full corn in the ear." And next, as to the modification and variation of physiological facts under the action of certain laws, I may perhaps be allowed to give an illustration of my thought in a manner which is natural at this moment. I have lately been in one of the habitats of that charming flower, the *Auricula*, in its simple native form, on the lofty hills which overhang the Lake of Lugano. This plant has had a very distinguished history. No plant has yielded itself more freely to beautiful variety under the influence of human cultivation and skill. And shall we be surprised if the Almighty does, on a vaster scale, and with more diversified methods, and through longer ranges of time, what man can do by the application of laws within his own little power? But, to turn to another side of this intricate subject, no bridge has yet been built between the intellectual and moral life of man and that which we call life in its lowest forms; while yet it is true that the phenomena of habit and instinct are a help to us in contemplating the facts of animal existence on the globe as one great whole. But once more, Physiological Science, though it has alleviations for pain—and this, too, is perhaps in some degree due to the action of the Christian spirit upon the spirit of discovery—has no true solace for sorrow, and no real, or even approximate, cure for sin; whereas the consolations of Christianity in our saddest moments, its power of giving peace under a sense of guilt, and strength under the pressure of temptation, are parts of the experience of the present as truly as ever was the case in the ages that are long gone by.

This topic, as most of us are aware, has its special difficulties in connection with the letter of the Bible. If Modern Science tends to disturb our belief in the Divine origin of the Christian Revelation, so does Modern Criticism. Here we enter upon new ground. It cannot be denied that the criticism of the day has made some inroads upon popular beliefs. But here two questions arise. First, it may not be quite certain that these beliefs are any essential part of real Christianity. Secondly, under the action of this new criticism we may have gained quite as much as we have lost. For my own part, I believe we have gained more than we have lost, while certainly what we do hold after this criticism we hold more firmly, and with a clearer perception of consequences, than we should have done without the

criticism. As regards the Gospel History, Strauss is no longer a name of terror. As regards the Epistles and the Acts, Renan concedes the four great letters to the Romans, the Corinthians, and the Galatians as unquestionably written by St. Paul ; and, starting from this concession, we can argue logically to the acceptance of very much more. And, speaking generally of the progress of recent thought, is it not a clear advantage to us, that we can now study the Sacred Scriptures without trammels forged by an arbitrary defining of Inspiration?

To pass now from the negative to the positive side of this great subject, the two names just mentioned may remind us of the vast influence which the Life of JESUS CHRIST exercises upon mankind, even where it is not the object of belief in any true Christian sense. That Holy Presence in the midst of History commands an attention which cannot be withdrawn from it. All earlier events tend to this point ; all later events diverge from it. The Biography, too, is quite unique. From this conviction we cannot escape. The multitude of books recently written, more or less directly, on this subject is surprising. During the last forty years there has been more literature of this kind than during two hundred years previously. Here is proof that the Presence still rests upon humanity as a problem unexplained, unless where it is accepted in faith, with hope and charity and diligent usefulness as the results of that faith.

This brings us to another positive and direct evidence of the Divine character of Christianity, which in a signal degree marks our times. I refer to the activity and zeal (in our own country at least) exhibited in the cause of CHRIST, alike in work among the poor, the ignorant, and the suffering at home, and in vigorous efforts for the progress of the Gospel abroad. And in connection with what has just been stated is another evidential circumstance in the indirect benefits of Christianity. Just as there is a *penumbra* of evil surrounding every case of flagrant wickedness, so is there a light which spreads beyond the luminous centre of that which is thoroughly good. Our religion, where it has had free scope, has always been productive of beneficial influence in the world. No one was ever made worse by becoming more like CHRIST ; and no limit can be set to the diffusion of good which may come from this likeness.

Another test, under our present circumstances, is of great value and does not admit of question as a fact. This is the large amount of Hymn-writing which has marked our day. Without raising any questions between good hymns and bad hymns, and without any necessity of referring to divergence among religious parties, it is certain that we have here an expression of the reality of Religion. This feature of our times is a proof that faith is still strong and that devotion to Christ is operative for good results.

CHRIST and Christianity are, after all, the two great difficulties which unbelief has never been able to overcome. It is in our time, as it always has been in the times that are past.

In the fashion of the day, indeed, there is a tendency to depreciate the older books of evidence. But there is abundant proof that the magnificent method of Butler is still potential among us for producing conviction, while the shrewd good sense of Paley is an admirable corrective of the mischievous influence of vague theories. It is a remarkable fact, too, that the "Natural Theology" came from the same author as the "Horæ Paulinæ."

This remark brings before us Criticism and Science in contact again : and to return, in conclusion, to a topic named above, is it not still perfectly clear that the evidence of Design in Nature is as strong as the evidence of Evolution? May we not expect that the half-truths of the past and the present will be combined by the religious philosophy of the future, under Divine guidance, into comprehensive and correct views of the verities of Nature? At all events, while it is essential that we should endeavour to understand correctly the characteristics of our existing position, we shall not serve our generation the better, in the defence of our Religion, if we do not duly honour those who have fought some of our battles before us.

J. S. HOWSON.

September, 1883.

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CHRISTIAN EVIDENCES.



SECTION I.

CHRISTIAN EVIDENCES.

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SECTION I.

CHRISTIAN EVIDENCES.

DIVISION A.

THE DISTINCTIVE DOCTRINES OF CHRISTIANITY.

1

DIVINITY OF CHRIST.

I. ITS EVIDENCES.

1 Not antecedently impossible.

[1] In Christ's consciousness there is a human and a Divine factor, originally distinct, then blended into a higher unity, in which the reality of the one sacrifices nothing to the reality of the other. Criticism has yet to prove its right to declare the existence of such a consciousness *a priori* impossible. That nothing less than this is expressed in the fourth gospel, is (as a result of exegetical investigation) for the Biblical theologian a certainty.—*Van Oosterzee, Theology of the New Testament.*

2 The continuous beliefs of the Church.

[2] This is so, as may be seen :—

(1) By the formal statements of creeds from sub-apostolic times to the present.

(2) By the unfailing round of adoration which has gone up to Christ as God in heaven in all ages and from every country.

(3) By the corporate action of the Church against contrary opinions.

[3] From the time of St. Athanasius and the Nicene Council, the doctrine appears commonly in all Christian writings of a dogmatic character, being brought into greater prominence by the heresy of Arius, the expanded definition of the creed, and the world-agitating contests between Catholics and Arians.—*Dictionary of Doctrinal and Historical Theology.**

[4] Christianity is not related to our Lord as a philosophy might be to a philosopher—that is, as a moral or intellectual system thrown off from his mind, resting thenceforward on its own merits, and implying no necessary relation towards its author on the part of those who receive it, beyond a certain sympathy with what was at one time a portion of his thought. A philosophy may be thus abstracted altogether from the person of its originator with entire impunity. But detach Christianity from Christ,

and it vanishes before our eyes into intellectual vapour. Christianity is non-existent apart from Christ; it centres in Christ; it radiates now as at the first from Christ. It perishes outright when men attempt to abstract it from the living Person of its Founder.—*Canon Liddon.*

3 Affirmed by Christ Himself.

[5] Jesus calls Himself the Son of God in an absolute sense, and not in the sense of which men, for instance, may be called sons of God—by virtue of creation, or moral likeness to Him. In the case of Jesus, this title denotes a relation of essence and nature.—*Luthardt, The Fundamental Truths of Christianity.*

[6] Christ bids us say, *Our Father*; He never calls God so Himself; His relation to God is unique. His fellowship with God is absolute (John x. 33, 38); His presence, the vision of Him, is actually that of the Father (chap. xiv. 9, and xvi.); He has Divine life in Himself (v. 26), and will therefore be honoured even as the Father (v. 23); in short, he includes Himself in the Godhead, and thus appears before the whole world and the whole human race as One forming a component part of divinity.—*Ibid.*

[7] Our Saviour in suffering Himself to be sentenced to death for His declaration that He was the Son of God, obliges us to adhere to this important truth unto death. To this great truth a noble army of martyrs have witnessed with their blood. It therefore behoves us to be thoroughly convinced of, and strenuously to defend, this important article of our faith.—*Dr. Rambach, Meditations (condensed).*

II. ITS ESSENTIAL PROMINENCE IN THE CHRISTIAN SYSTEM.

1 Protects truths of natural religion.

[8] Placed at the centre of the faith of Christendom, it looks backward as well as forward; it guards in Christian thought the due apprehension of those fundamental verities without which no religion whatever is possible, since these are

the postulates of all religious thought and activity.

[9] Belief in our Saviour's Godhead :—

(1) Protects Christian thought against the intellectual dangers which await an arid Deism.

(2) It affords an equally effective safeguard against Pantheism.

(3) It guards in our thoughts the honour, the majesty, the life of God, it also protects the true dignity and the rights of man.—*Canon Liddon, Bampton Lectures (condensed).*

2 Supports other truths of faith.

[10] The earnest recognition of Christ's true humanity as the seat of His sufferings is a most essential feature of the apostle's doctrine ; but what is it that gives to Christ's human acts and sufferings such preterhuman value? Is it not that the truth of Christ's Divine Personality underlies this entire description of His redemptive work, rescuing it from the exaggeration and turgidity with which it would be fairly chargeable, if Christ were merely human or less than God.—*Ibid.*

3 Gives reality to the gospel system.

[11] The doctrine of Christ's divinity involves and insures the infallibility of His teaching ; it communicates infinite value to His atoning death ; and imparts supernatural power to the ministry of the gospel.

[12] Faith in a Divine Christ is the Church's strength in all dangers.

[13] If Christ be not Divine, every impulse of the Christian world falls to a lower octave, and light and love and hope alike decline.—*David Swing.*

[14] You might just as well take away the luminous æther from the atmosphere and call the residuum air, and expect to have its original life-sustaining power, as really to remove the doctrine of Christ's divinity from theology without the actual and complete overthrow of Christianity itself as a consistent and energizing system.—*C. N.*

III. ITS MYSTERIOUSNESS.

1 Beyond the power of illustration.

[15] The nature of the union between the Father and the Son we have no mental capacity to explain. Augustine draws illustrations from the sun and its rays, and from fire and the light of fire, which, though two distinct things, are yet inseparably united, so that where the one is the other is. But all illustrations on such subjects halt and fail. Here, at any rate, it is better to believe than to attempt to explain.—*Bp. Ryle.*

2 Beyond the reach of imagination.

[16] The utterance which St. John puts in the very forefront of his gospel, as containing its inmost essence, and as solving all the problems of

the world, that the *Logos* became flesh, was a truth far beyond anything of which man had dreamed, that the Word—who was in the beginning, who was with God, who was God, by whom all things were made, in whom was life, which life was the light of man—that this Word was in the world, came to His own people, and His own home, and was by most of them rejected—that this Word became flesh, and tabernacled among us, and we beheld His glory, a glory as of the only begotten from the Father, full of grace and truth.—*Canon Farrar, Early Days of Christianity.*

IV. ITS PRACTICAL AND EXPERIMENTAL EFFECTS.

[17] As the shining of the stars is a better proof of their existence than the figures of an astronomer ; as the testimony of the almanack that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain : so the power of Christ upon the human soul is to the soul evidence of His divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound.

If Christ is the wisdom of God and the power of God in the experience of those who trust and love Him, there needs no further argument of His divinity.—*Ward Beecher.*

[18] Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks for the human heart : He will have it entirely to Himself : He demands it unconditionally ; and forthwith His demand is granted. Wonderful ! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable ; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame : time can neither exhaust its strength nor put a limit to its range. This is that which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ.—*Napoleon I., Bersier, Sermon.*

[19] What man that still retains, I will not say the faith of a Christian, but the modesty of a man of sense, must not feel that there is a literally infinite interval between himself and that Majestic One, who, in the words of Jean Paul Richter, "being the Holiest among the mighty, and the Mightiest among the holy, has lifted with His pierced Hand empires off their hinges, and has turned the stream of centuries out of its channel, and still governs the ages"?—*Canon Liddon, Bampton Lectures.*

See "Character and Teaching of Christ."

2

THE FUTURE LIFE.

I. IDEA; PREDISPOSING TO THE RECEPTION OF THIS TRUTH.

[20] The belief in immortality (apart from revelation) rests upon *à priori* datum of the soul, or an *à posteriori* conclusion of the reason from the data of experience. These two bases of belief virtually glide imperceptibly into each other.—C. N.

[21] Is there no such thing as happiness *here*? The inference from hence is, that I ought to look out for it *elsewhere*. Is there no carrying virtue to any great height of excellence in the *present state*? is it very imperfect in the *best of men*? Then this life is only a passage or introduction to *another*.—H. Grove, 1683-1738.

[22] A very wicked man, who had always lived in prosperity, without having his health or fortune at any time impaired, dying at last when he was ninety-three years of age, the emperor *Frederic III.* made this wise remark upon it, *See here a proof of another life!* For if there be a righteous God who governs the world, as *reason* and *revelation* teach us, it must needs be that souls, at their departure out of the body, pass into other places, in order to receive their proper recompenses, seeing they do not receive them in this world.—*Ibid.*

[23] For many years previous to 1845, it had been known that the planet Uranus was subject to certain perturbations in its orbit, which could not be accounted for by the attraction of the sun and of the other planetary bodies. From the nature and amount of these perturbations, Le Verrier, a French mathematician, demonstrated the existence of an undiscovered planet: and so completely did he determine its place in the distant heavens, that when Dr. Galle, of the Berlin Observatory, pointed his telescope to the place designated by Le Verrier, he not only found the new planet, but found it within one degree of its computed location. Here, then, we have not only an unknown planet casting the spell of its attraction upon those that are known and seen, and producing thereby its visible effects, but, to the eye of reason, these mysterious effects became the infallible proofs of the existence and direction of another world hitherto undiscovered and unknown. So it may be with the human soul, and its continued love for the dead.—Dr. Mattison.

II. NON-CHRISTIAN VIEWS.

1. Of Greek philosophers.

[24] I dare say you feel as I do, how very hard or almost impossible, is the attainment of any certainty about questions such as these in the present life. And yet I should deem him a coward who did not prove what is said about

them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has achieved one of two things: either he should discover or be taught the truth about them; or, if this is impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life—not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him.—*Plato (Phædo, 85).*

[25] Plato, having shown that even here the good and the bad receive a proper recompense—all things in life working for the good man—says, “Yet all this is as nothing compared with what awaits the just and the unjust after death.”

2. Of Eastern nations.

[26] Mr. Bosworth Smith maintains that Mohammed's view was no more sensual than that taken by other nations, viz., that Paradise is but the happiness of the present life intensified, and that in defining it any people must necessarily express themselves in terms drawn from their experience of pleasure here. Thus Mohammed promises to the good Muslim, after death, what to the wanderer in the thirsty desert must seem the acme of enjoyment—cool, shady gardens with bubbling fountains and running streams; with the companionship of black-eyed hours (their name and attributes borrowed, by the by, from the Persian), and certain luxurious necessities, such as perfumes, cushions, carpets, &c. Similarly the Red Indian dreams of a happy hunting-ground beyond the clouds, and the Norseman thought that after death he should drink ale for ever from the skulls of his enemies slain in battle.—*Quarterly Review (Jan. 1877).*

3. Of Northern nations.

[27] The immortality of the soul, among northern nations, was a deep rooted belief; and they also looked for a state of retribution beyond the grave. They regarded the future state as, to a large extent, a continuation of the present; and so the dead were supplied with some of their property, and coins were put under their tongues to defray the first expenses of their journey to the other world.—*Dr. Burns in Faiths of the World.*

4. Of rationalist thought.

[28] The surest means to convince one's self of a life after death is so to act in the present that one must wish it. Whoever feels that, if there is a God, He must look graciously on him, seeks for no reasons against His existence, and requires none. Whoever has offered up so much for virtue, that he ought to expect indemnifications in a future life, such an one requires no proof of, nor does he merely believe in, the existence of such a life; he feels it within himself.—*Fichte.*

See “Immortality.”

III. ARGUMENTS FOR ITS EXISTENCE.

1 From the personality of God.

[29] In fact, the belief in a personal, living God, and the belief in a distinct personal existence for man throughout eternity, hang closely together. God is not the God of the dead but of the living. We cannot imagine to ourselves a personal eternal love which had brought forth existences after His own image only to annihilate them; which had planted wants in their bosoms that should never obtain satisfaction. As certain as is our faith in a personal, living God, so certain is our faith in eternal life.—*Neander.*

2 Rests upon faith rather than presentiments.

[30] If there be an argument which stirs me to indignation at its futility, and to wonder that any mortal ever regarded it as of the slightest force: it is that which is set out in the famous soliloquy in Cato, as to the immortality of the soul. Will any sane man say, that if in this world you wish for a thing very much, and anticipate it very clearly and confidently, you are therefore sure to get it? If that were so, many a little schoolboy would end by driving his carriage and four who ends by driving no carriage at all. No: we cling to the doctrine of a future life: we could not live without it: but we believe it, not because of undefined longings within ourselves, not because of reviving plants and flowers, not because of the chrysalis and the butterfly: but because our Saviour Jesus Christ hath abolished death, and brought light and immortality to light through the gospel.—*A. K. H. Boyd.*

3 Their sufficient proof.

[31] It is altogether *unnecessary* that a messenger should be sent express from the dead, to give men notice of another life, and therefore unreasonable in any to resolve they will not believe without it. There are proofs enough of a future state besides this, drawn from reason and Scripture: and if it be said that these do not satisfy, the answer is plain, that the fault does not lie in the arguments, but in the temper of their minds. For these arguments have convinced others, and why then should they not prevail upon them? Is it that they are persons of greater penetration than the rest of mankind, and have sought after the truth with more application and impartiality? or does their moral character as men of sobriety and integrity exceed that of the believers of a future state? Quite the reverse of this is true. To *one unbeliever* of any eminence for learning and solid sense, and of a tolerable life and conversation, *hundreds* may be produced from among the believers of a future state, of equal talents, whose lives have done honour to their profession.—*H. Grove, 1683-1738.*

4 Their accumulated force.

[32] And yet we confidently affirm, "Yes, man will live again."

(1) I appeal to man's *intelligence*, to the creative power with which he is endowed, to the vast development of which he is capable, to the per-

fection of the human race, and the prodigies with which it has covered the globe.

(2) I appeal to man's *conscience*, to that pure and disinterested voice which nothing earthly ever caused him to hear, and which speaks loudly of duty, of judgment, and of responsibility.

(3) I appeal to the *respect*, to the inexplicable *love* which man inspires, as an infinitely precious being, so precious that the whole world would not be sufficient to purchase him.

(4) I appeal to the *moral and religious power* which, from the beginning of time, has been at enmity with baseness and sensuality, and which has always triumphed.

(5) I appeal to *God*, who would not exist if He were not a moral and holy being, and who would not be such, were death to annihilate man.

(6) I appeal to *Christianity*, to that emanation of the moral world which has appeared in the visible earth to enlighten man and change him.

(7) I appeal to *heaven and earth*, to all outward and inward things, to revelation and mystery, to the soul and the world.—*S. Vincent, 1787-1837.*

See "Immortality (Individual) of Man," and "Soul and the Future State."

3

THE HOLY GHOST, PERSONAL AGENCY OF.

I. ARGUMENTS SHOWING HIS PERSONALITY.

[33] Personality includes intelligence, will, and individual subsistence. If, therefore, it can be proved that all these are attributed to the Spirit, it is thereby proved that He is a person. The use of the personal pronouns, His being set forth as an object of faith, the baptismal formula, the offices which he performs, acts of intelligence and power, personal manifestations, &c., are proofs of personality.—*Dr. C. Hodge, Syst. Theol.**

[To those who accept the authority of the Scriptures the above argument will be conclusive.—*C. N.*]

[34] Must it not rather be admitted, unless you will convict the Scriptures either of absurdity or of blasphemy in describing an attribute as though it were a person, or of a blasphemy in ascribing to a finite being the incommunicable properties of the infinite—that unless you would do this, there is no alternative but that of giving in your adherence to the orthodox doctrines, that the Spirit is a person, and that person Divine.—*H. Melvill, Golden Lectures.*

II. INSTANCES OF HIS PERSONAL AGENCY.

[35] As to the *essential principles* of the nature of man, it is not for nothing that God expresseth communication of a *spirit of life* by His *breathing* into him (Gen. ii. 7). The Spirit of

God and the breath of God are the same, only the one expression is proper, the other metaphorical: wherefore this breathing is the especial acting of the Spirit of God. The creation of the human soul, a vital, immortal principle and being, is the immediate work of the Spirit of God (Job xxxiii. 4). Here, indeed, the creation and production of both the essential parts of human nature, body and soul, are ascribed unto the same author; for the Spirit of God and the breath of God are the same, but several effects being mentioned causeth a repetition of the same cause under several names. This Spirit of God first made man, or formed his body of the dust, and then gave him that breath of life whereby he became a "living soul." So then the creation of man is assigned unto the Holy Spirit, for man was the perfection of the inferior creation; and in order unto the glory of God, by Him were all other things created. Here, therefore, are His operations distinctly declared, to whom the perfecting and completing of all divine works is peculiarly committed.—*J. Owen*, 1616–1683.

This subject will be found more fully treated in section termed "Christian Dogmatics."

[36] We say that destruction is the order of nature, and some say that man must not hope to escape the universal law. Now we deceive ourselves in this use of words; there is in reality no destruction in the material world. True, the tree is resolved into its elements, but its elements survive; and still more, they survive to fulfil the same end which they before accomplished. Not a power of nature is lost. The particles of the decayed tree are only left at liberty to form new, perhaps more beautiful and useful, combinations; they may shoot up into more luxuriant foliage, or enter into the structures of the highest animals. But were mind to perish, there would be absolute irretrievable destruction; for mind, from its nature, is something individual—an uncompounded essence, which cannot be broken into parts and enter into union with other minds. I am myself, and can become no other being. My experience, my history, cannot become my neighbour's. My consciousness, my memory, my interest in my past life, my affections, cannot be transferred. If in any instance I have withstood temptation, and through such resistance have acquired power over myself and a claim to the approbation of my fellow-beings, this resistance, this power, this claim, are my own; I cannot make them another's. I can give away my property, my limbs; but that which makes myself—in other words, my consciousness, my recollections, my feelings, my hopes—these can never become parts of another mind. In the extinction of a thinking moral being who has gained truth and virtue, there would be an absolute destruction. This event would not be as the setting of the sun, which is a transfer of light to new regions; but a quenching of the light. It would be a ruin such as nature nowhere exhibits, a ruin of

what is infinitely more precious than the outward universe, and is not therefore to be inferred from any of the changes of the material world.—*W. Ellery Channing*, 1780–1842.

4

IMMORTALITY (INDIVIDUAL) OF MAN.

I. ARGUMENTS.

1 Not antecedently impossible.

[37] The dissolution of the brain no more implies the dissolution of the soul than the destruction of a musical instrument does that of an invisible musician who plays upon it, or that of a boat does that of the rower.—*Rev. J. Cook*, *Boston Lectures* (1878).

[38] The self-evident axiom that every change must have an adequate cause requires us to hold that there exists behind the nerves a non-atomic ethereal enswathement for the soul, which death dissolves out from all complex contact with nerve flesh, and which death, thus dissolving, leaves free before God for all the development with which God can inspire it.—*Ibid.*

[39] Huxley says that life is the cause of organization, not organization the cause of life. Well, if so, it is probably safe to say that the cause must exist before the effect. But if life may exist before organization, why not after it? I affirm that the microscope begins to have visions of man's immortality.—*Ibid.*

2 From universal instinct.

[40] Let a man never so much smother and suppress the truth; let him, with all the art he can, divert his conceits, and entangle his thought in secular cases; let him shut his eyelids as close as his nail is to his flesh, yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles which a mind not wholly overdaubed with worldliness and ignorance can put between.—*Bp. Reynolds*, 1599–1676.

[41] We are told that the doctrine of the soul's immortality could only have arisen from the speculations of men of genius, and that it was introduced by legislators to console mankind under oppression, or deter them from crime by motives drawn from future retribution. If this be so, how happens it that it has found its way into the deserts, and has been diffused alike over the South Sea Islands and those of the Pacific; over Lapland and Asia, and the nations of benighted Africa? The nations of the Society Islands entertain it; and those, too, of the Friendly Islands; the New Zealanders also, and the inhabitants of the Pelew Islands, with the wild tribes of Kalmuc Tartary, and all the

wandering tribes which have peopled, and do still people, the continent of America.—*Rev. R. W. Lauder*.

[42] It is very remarkable to see how some who have shaken themselves pretty nearly free of all other dogmatic belief, have clung to the belief in the immortality of the soul. It was Mr. Buckle, of the "History of Civilisation," who wrote that "the belief in a future state approaches certainty nearer than any other belief; and it is one which, if eradicated, would drive most of us to despair." And the eloquent but sceptical writer founds his belief just on this, that IT MUST BE TRUE.—*A. K. H. Boyd*.

[43] The fact that our existence in a future world has been an article of faith among pagan philosophers indicates that this doctrine is an appropriate part of natural theology. But even if it had not been thus believed by heathens, it ought to have been; and the arguments which convince the unaided judgment of its truth are also reasons for classifying the doctrine among the teachings of nature.

[44] The arguments from reason by which the immortality of the soul is maintained are well known. But there is another argument, the scope of which has been so immensely enlarged in modern times that the disregard of it by the ancients does not count against its inherent validity. This is the general consent of the race. The future existence of the soul has been held as a matter of popular belief by the people of every age and country. It is found among the Chinese, the Egyptians, the Hindus, the Persians, the Greeks and Romans, the Druids, the Celts, the Germans, the Slavs, and a great variety of uncivilized tribes in North America and South, in the centre of Africa, and in the islands of the sea. There are exceptions, but these are just enough to confirm the rule. The great body of the human family in every age have held, as they hold now, that the soul survives the body; and there is no way of accounting for this unanimity but by admitting the truth of the doctrine. Either it was derived by tradition from our original ancestors, who obtained it from their Creator, or its evidences lie so deeply impressed upon the constitution of man that they compel assent. A judgment held so long, so widely, and by such different races, must be deemed to be correct.—*G. F. Wright*.

[45] Even the superficial student of history cannot fail to be impressed with the general prevalence of a belief in immortality. For, notwithstanding the perpetual recurrence of death and the subsequent dissolution of the body, men of all degrees of culture have found it natural to believe that the essential qualities of the mind survive the shock of that universal, mysterious, and appalling catastrophe. The belief is found among races and individuals of all grades of intelligence and in all stages of civilization.—*Ibid*.

[46] It is very wonderful how the absolute need there is in average humanity for a longer look-out than is afforded by this life, and for a reserve allotment or provision of life beyond the one which is present, has constrained humanity to cling to the vague hope of immortality through ages when there was absolutely no reason whatsoever for cherishing that hope. For it is not a reason for holding any belief, merely that we should be destitute beyond all words did we not hold it. And, apart from the express assertion of Divine revelation, I never saw any argument for the immortality of the soul which could not be most easily answered and refuted. . . . If a future life be needed to redress the evils of this, and another world to set this right, I should say that the sufferings of cab-horses and of vivisected dogs demand compensation as vehemently as those of any man.—*Recreations of a Country Parson*.

[47] Fools or philosophers—we are content to leave the choice of terms to the great heart and sound sense of humanity; we cling to the strong, *reasonable* hope of everlasting life. It is human to cling, it is divine to cling; it is instinct, it is reason; it is the blind brute motion of nature, it is the last fine finish of knowledge.—*Miss E. S. Phelps in the Atlantic Monthly*.

[48] It is not mere eternity which the thoughtful man desires, not even the perpetuity of things as they are; but eternal life worthy of the noble name, and in harmony with his highest nature, in which the good he aspires after shall be attained, and the evil he deplores be removed, and the unseen God be beheld with joy and served with undecaying energies.—*T. M. Herbert*.

3 From reason and experience.

[49] Suffering implies future retribution, for what a God who would give, as a reward to His servants, suffering here and nothingness hereafter! The doctrine of annihilation which fails in presence of the success of the wicked, fails still more completely in presence of the misfortunes of the righteous. The tribulation they endure for God, their physical or moral anguish, the fetters by which they are bound, the burning piles on which their bones are consumed, their graves dug by impious hands, are as many voices crying to the sorrow-laden soul: "Fail not, take courage, there is justice in heaven; and thy trials will be turned into glory when Christ shall appear."—*Chappuis*.

[50] If there is no life beyond the grave, if there is no immortality, if all spiritual calculation is to end here, why, then the mighty work of God is all to end in nothingness; but if this is only a state of infancy, only the education for eternity, in which the soul is to gain its wisdom and experience for higher work, then to ask why such a mind is taken from us, is just as absurd as to question why the tree of the forest

has its first training in the nursery garden. This is but the nursery ground, from which we are to be transplanted into the great forest of God's eternal universe.—*F. W. Robertson.*

[51] Useful heads :

- (1) The universality of the belief.
- (2) The nature of its aspirations and desires.
- (3) The powers and capacities of the soul.
- (4) The existence of conscience.
- (5) The unequal distribution of good and evil in this life.—*Rev. R. W. Landis, Immortality of the Soul.*

[52] We have arrived, then, at these two conclusions—that personal identity is not to be explained by the present structure of our bodies, and that it is as little to be accounted for by the present structure of our minds. There remains a third supposition : does it lie in the present union of our bodies and our minds. If the grounds on which we have reached the previous conclusions be just, this third supposition is already disposed of. For if the structure of the body be constantly changing, and if the structure of the mind be never the same, it follows that there must have been a series of unions between the body and the soul. Which of them then made the identity? That identity has survived the dissolution of several environments ; which of them is the essential one? The natural answer clearly is, none of them. That which has survived these forms of union must itself be independent of them. We see death overtaking the organism long before its earthly life is finished. We see the original union of body and soul dissolved before our eyes. We see every feature of the one and every element of the other subjected to a complete change. At last we behold the appearance of another body and another soul, of a new physical and a new mental structure. Yet, strange to say, in the new environment the old identity appears. The former self of the man asserts its sameness amid its changed surroundings, and claims these changed surroundings as its natural home. Is it any more difficult to conceive that after the great dissolution of death shall separate again the bodily and the spiritual functions, the identity of the individual may reproduce itself unimpaired in the functions of a new body and a new mind?—*Dr. G. Matheson, D.D.*

[53] As Bishop Butler points out, we find by experience that many actions whose immediate consequences in this world are pleasureable, have remote consequences of such a painful character that (even as regards the present life) we must regard them as prohibited rather than commanded ; while others whose immediate consequences are painful, have remote effects of so pleasureable a character, that even as regards this life they must be regarded not as prohibited but as commanded. Now, if there be a future life, it is natural to suppose that something of the same kind may take place with regard to it—that actions whose effects in this world are

on the whole pleasureable, may have painful effects in the future state, and *vice versa*. A revelation which asserts this, asserts nothing improbable, and as we can know nothing of the future state except by revelation, we must accept its statements with regard to that state if the revelation is fairly attested. We must act upon our lights for the time being, but we often do so well knowing that if we had more light we might act differently. An action whose consequences seem to A. likely to be on the whole pleasureable, may seem to B. likely to be on the whole painful, for the simple reason that B. has more experience or better information ; and if A. was aware of B.'s superior knowledge, he would probably take B.'s word for it, and act contrary to what he would have done if thrown on his own resources. Nay, A. himself would often form different judgments with regard to the consequences of an action (and act differently for that reason) at different periods of his life, owing to the subsequent acquisitions of experience and knowledge. Rules of conduct deduced merely from observation of the natural consequences of actions in this world can never be relied on as objections against a fairly attested revelation which proceeds on the assumption of a future life.—*Rev. W. H. S. Monck, M.A.*

4 From human and Christian ideals.

[54] The Church, too, exists—according to its ideal, at least—with its vital fellowships in sacrament and service, to cherish whatever is chiefest in character, because of its fundamental premise of a life waiting beyond the present ; and no society for grand and illustrious ethical culture can permanently continue on a slighter foundation.—*Dr. R. S. Storrs, Recognition of the Supernatural.*

[55] Here is the inexhaustible impulse to an intrinsic and beautiful nobleness. It is not from laws, teachings, examples, the maxims of prudence, or the dictates of conscience—it is from this immense conception of the timeless relations of the spirit in man, and of its possible coming association with persons and spheres surpassing thought, that the subtlest and strongest incentive comes to what is august and surpassing in virtue. If one had the chance to write a poem for spirits to read in higher realms—to mould the marble into lovely forms of ecstasy and passion for them to contemplate—to paint the picture whose beauty should show no pallid tint or tremulous line beneath the searching heavenly lustrous—with what infinite pains would he strive at his work ! That he can make his character worthy the free acceptance of those whose feet, sandalled with light, have trodden only ethereal paths, it is the grandest benefit of grace which God, if there be a God, has bestowed. It is assuredly the consummate expression of the power of protoplasm, if that it be which has built the creation ! And when the thought of such a result rises within one,

the supreme law of character which dominates the world from Galilee and from Calvary needs no word to interpret, and no argument to defend it.—*Ibid.*

5 From Old Testament teaching.

[56] That the ancient Jews, and also the patriarchs, had a knowledge of the doctrine of immortality is evident:

1. From the distinction which is made between *שְׁאוֹל*, the abode of disembodied spirits, and *בֵּית*, or *בֶּרֶךְ*, the place for the body (Gen. xxviii. 5; xlix. 33; 1. 2-10, &c.)

2. From the belief in the art of necromancy by which the spirits of the dead were thought to be summoned back (Lev. xix. 31; xx. 6, 7; 2 Kings xxiii. 24; Isa. xix. 3; Zech. xiii. 2-6, &c.)

3. From the oft-recurring phrases, "gathered to his fathers," or "to his people."

4. From the use of the word "spirit" in a sense necessarily implying its separate existence (*e.g.*, Psa. xxxi. 5; comp. Luke xxiii. 46).

5. From the use of the phrase, "giving up the ghost" (Gen. xlix. 33; Job xiv. 10, &c.)

6. From innumerable devotional passages (*e.g.*, Psa. lxxiii. 24-26; xvi. 5; Job xix. 25-27, &c.)

7. From the argument of Heb. xi. 13-16.

8. From Christ's reasoning with the Sadducees (Matt. xxii. 23-33; Luke xx. 27-38; comp. Exod. iii. 6).

9. From innumerable passages which *imply* this doctrine (*e.g.*, Gen. ii. 7; Eccles. iii. 21, and xii. 7; Hag. ii. 23, &c.)—*Rev. R. W. Landis, Immortality of the Soul.*

6 From New Testament teaching.

[57] 1. All passages which speak of the present existence of hell for wicked men infer the doctrine of the soul's uninterrupted immortality.

2. All passages which speak of the present existence of heaven as the region of the blessed infer the same.

3. All passages which assure the believer that he shall never perish.

4. The fact of regeneration, and the communication of a new spiritual life, over which the law has no condemning power.

5. The fact and effects of justification.

6. The fact and effects of adoption.

7. The believer's union to Christ.

8. Many particular passages expressly affirm or imply the doctrine of immortality: (*e.g.*, Matt. x. 28; Matt. xvii. 3; Luke viii. 54, 55; and xvi. 22, 23; &c.)—*Ibid.*

See Article on "The Future Life."

7 Assumed by Christ.

[58] This doctrine has not in the teachings of Jesus the appearance of a fresh philosophical theory, or of a new truth, kindling in him a constant surprise of intensity. It seems rather like unconscious knowledge. He speaks of the

great invisible world as if it had always lain before Him, and as familiarly as to us stretches out the landscape which we have seen since our birth. The assertion of a future state is scarcely to be met with in His teachings: the assumption of it pervades them.—*Beecher, Life of Christ.*

5

THE INCARNATION.

I. AN ESSENTIAL PART OF THE GOSPEL.

[59] The fourth Gospel contains no record of the nativity. Matthew and Luke tell us of the birth of the Son of Man: John tells of the incarnation of the Son of God. The former look from the side of earth, the latter looks from the side of heaven. The former state the fact, the latter gives the underlying principle of the fact. But unless you take John's point of view you cannot understand Luke's story.—*Rev. A. Maclaren.*

[60] Nothing can be more foolish than for advocates of Christianity to attempt to pare down the miracles in order to make them more acceptable to the other side; for the very heart of Christ is "God manifest in the flesh;" and if you take that, then the whole procession of miracles which He wrought is natural.—*Ibid.*

[61] Without entering upon any dogmatic controversy, we will content ourselves with establishing that the miraculous conception of of Jesus (everywhere implied in the New Testament, even where it is not formally stated) is an essential part of Christian doctrine. He who is to be the Head of a new race, which is to be at once Divine and human—the realization, that is to say, of its primitive type—cannot be simply one of the links of the long chain of natural generations, all tainted with the evil which has, as it were, become incorporated in a fallen race. —*E. De Pressensé, Jesus Christ; His Time, Life, and Work.*

[62] When we say that Jesus Christ is God, we mean that in the Man Christ Jesus, the Second of the Persons in the Godhead, One in Essence with the First and with the Third, vouchsafed to become Incarnate.

II. DIFFERENT VIEWS.

1 Pantheistical.

[63] It is not at all necessary in order to salvation that we should know Christ after the flesh; but we must regard Him in a very different manner, as the eternal Son of God, that is, the eternal wisdom of God, which has manifested itself in all things, specially in the human mind, and most of all in Jesus Christ.—*Spinoza, Ep. xxi. (Tr. J. S.)*

This view is subversive of all true faith in Christ; but unfortunately is popularized in an attractive form in certain classes of light literature.—C. N.

2 Philosophical.

[64] The human nature of Christ may, therefore, so far forth as it is human, be considered the outcome of the law of the ascent of life, and of the individualization of life in higher and higher forms.

The incarnation is the culmination of the creation. That thought is not altogether familiar to American theology, but I think it entirely harmonious with the Holy Scriptures. It is certainly very familiar to German theology, and I believe the time has come for emphasizing the great truth which throws into rapture men like Dörner and his associates in Berlin, men like Kabis and his associates at Leipsic, the central, the scientific, and Biblical idea that the incarnation, under the law of the ascent of life, and the individualization of higher and higher forms of spiritual existence, is the culmination of the creation.—*J. Cook, Boston Monday Lectures.*

3 Doctrinal.

[65] St. John's doctrine of the Divinity of the Word cannot be objected to on the score of its mysteriousness by those who allow themselves to face their real ignorance of the mysteries of our human nature. Nor does that doctrine involve a necessary internal self-contradiction on such a ground as that the "Word by whom all things were made, and who sustains all things, cannot become His own creature." The Word Incarnate does not cease to be the Word; but He can and does assume a nature which He has created.—*Canon Liddon, Bampton Lectures.*

4 Experimental.

[66] The living soul is not content to be spoken to by a book alone, but by a person. The word is mighty when it is "made flesh." The necessities underlying the incarnation are imperative as ever. We can have no sympathy with the "stream of tendency" that would distribute Christ as a pale presence pervading all things, or bury His personality in the tomb of the universe. We cannot afford to ignore the teaching of sacred history. We remember that the strength of Judaism was bent on incarnation. The bush, the pillar of fire, the temple, were, as far as the nature of the things would allow, a vesture of personality for God.

III. ITS PURPOSES.

[67] (1) To show us what God is.

"He dwelt among us." Dwelt means dwelt in a tabernacle, or tent, and so reminds us of the Divine presence abiding with Israel in the Tabernacle.

(2) To show us what man ought to be.

How perfect was the example that that

human life set before us! The admission of enemies tells us that: our own hearts and consciences tell us. But did you ever think how strange it is that these four little tracts—the Gospels—telling us such fragmentary stories and of so brief a period of a life, should have been accepted by all the centuries, and by all sorts and conditions of men, women, and children, wise and foolish, learned and ignorant, as an all-sufficient guide and model for them, and that these little stories should be felt by us all to contain an adequate guide and will for our conduct? It is not enough to say, "Ah, yes; men's circumstances change, but the essentials of their duty are very few, and you can put them into very few words;" we have got the Divine example in human form.

(3) That he might die.

There are numbers of good, well-meaning people who have done their best to shift the scene of Christianity from the Cross to the Cradle, to put it all on the Incarnation instead of the Crucifixion. But you cannot understand Christmas unless you go to Good Friday. We do not know the meaning of that Cradle unless we see falling on it the Shadow of the Cross.

(4) That He might pity and sympathize with us.

He has trodden all the road before us, and in our hours of weakness or of conflict, when our hearts bleed, and when the way is dark, it is blessedness, and company, and strength, and good cheer to remember that He has gone before.

(5) That manhood might be glorified.

There is the crown of the mystery—that we through His poverty may be made rich. As Psalm viii. expounded in the Epistle to the Hebrews has it, men are destined to dominion and glory and honour. But we and all our brethren have come woefully short of our Divine destinies. Is the Divine purpose then broken short? Is there never to be anything better? Yes: we see not yet all things put under Him, but we see Jesus. Where He is He will lead me if I like. What He is He will make me.—*Rev. A. Maclaren.*

6

MAN AS A SPIRITUAL BEING.

I. ARGUMENT FROM HUMAN CONSCIOUSNESS.

[68] (1) The fundamental fact with which I begin is, that I AM. I find myself existing as a simple, self-same, substantial being.

(2) I find myself, moreover, existing with certain QUALITIES; in some of which I am like lower animals, but in others altogether unlike them.

(3) I am *like* lower animals in being Sensitive, Causative, Intellective.

(4) I am altogether *unlike* them in being Moral, Religious, Progressive.—*Prebendary Griffith, Fundamentals.*

[69] I am more than a life. I am the somewhat who *has life*.—*Theruntale.*

[70] Because the soul feels itself not moved by extraneous force, but from itself alone, it can say of all the assaults which are made against these sorry mud walls which enclose it, you are nothing to ME ! I can live anywhere, without this feeble carcase ; for I was not *that*, but had only a command over it while I dwelt in it.—*John Smith, Discourses.*

[71] A man is one thing, his mind another, his body a third. Although they *belong* to him they are no more the man himself than his horse or dog. It is a mere blunder in natural history to confound these things.—*Professor Rolleston (Lecture at the Royal Institution).*

[72] What the thing is which we call ourselves we know not. It may be true, and I for one care not if it be, that the descent of our mortal bodies may be traced through an ascending series to some glutinous jelly formed on the rocks of the primeval ocean. It is nothing to me how the Maker of me has been pleased to construct the organized substance which I call my body. It is mine, but it is not *me*. The intellectual spirit, being an essence, I believe to be an imperishable something engendered in us from a higher source.

“ The soul that rises in us, our life’s star,
Hath elsewhere had its setting,
And cometh from afar.”

—*J. A. Froude.*

[73] Araspes says to Cyrus : “ I have plainly two souls ; for a single soul cannot be a good one and a bad one at the same time ; nor can it at the same time affect both noble actions and vile ones. It cannot incline and be averse to the same things at the same time ; but it is plain there are two souls ; and when the good one prevails, it does noble things ; when the bad one prevails, it attempts vile things.”—*Xenophon.*

II. CORROBORATIVE SCRIPTURE TESTIMONY.

[74] The scriptures represent the body as but the *scabbard* in which the soul is inclosed (Dan. vii. 15) ; earthly domicile (Job iv. 19) ; its tabernacle or *tent* (2 Cor. v. 1) ; and its *clothing*, which it shall exchange for a better garment (Job x. 11). And this soul, thus distinct from the body, and occupying it only as a temporary residence, is one and the same with our very self.—*Prebendary Griffith, Fundamentals.*

7

MAN, FREE AND RESPONSIBLE.

I. METAPHYSICAL DIFFICULTIES CONSIDERED.

[75] The Free, Responsible, Moral Nature of Man constituting him a Spiritual Being, in distinction from all mere animal existences and material mechanisms, is another of those primary truths which belong to the very substance of all religions, and therefore of Christianity as a religion which appeals by persuasion to the human heart and seeks to influence the life. Apart from all theories of the origin of the human race, the question may be put, *what is man* as he is addressed by the word of God, or that which claims to be the word of God, in the scriptures ? He certainly is regarded there as rational, as moral, as spiritual ; in short, as capable of making a free choice of the aim and method of his life, as possessing some such mastery over himself and over the world around him, that it is not a mere mockery to make an appeal to his will. It is of no practical importance to prove that man’s volition is absolutely free.

The metaphysical difficulties which may be involved in the conception of human freedom are only of the same kind as beset all our simplest ideas, all attempts to penetrate below the surface of those facts with which we have to do in daily life. The theory of vision, *e.g.*, has never been satisfactorily set forth by philosophers. Yet vision itself is a fact, and the appeal to the *seeing man* to use his eyes, is quite independent of an explanation of the laws of perception. — *R. A. Redford, The Christian’s Plea against Unbelief.*

II. LIMITATIONS ARISING FROM PERSONAL CONDITIONS AND ENVIRONMENTS CONSIDERED.

[76] In short, whether we regard our natural dispositions, or the circumstances in which we are placed, or our lot in life, we everywhere find ourselves restrained within certain limits, which we can neither pass nor extend ; we everywhere see ourselves subjected to a law of necessity which we are unable to shake off. But this is not the whole man. Whether our natural endowments are great or small ; whether we are favourably or unfavourably circumstanced, does not after all decide upon what we really are, is not, in truth, our very self.

All this constitutes, it may be, the possessions we *have*, this new material we are to fashion, the matter out of which we build up the edifice of our life—but it is *we* that use this material in our life-building. How we use it, whether ill or well, is our own affair, and depends not on the material alone, but upon ourselves, upon the tendency of our own will, upon the moral constitution of our own nature. In the sphere of the will, in the province of moral resolves and

self-determinations, we feel ourselves free.—*Luthardt, Moral Truths of Christianity.*

See section termed "Man's Responsibility."

3

PERSONALITY OF GOD.

I. AS A DISTINCTIVE DOCTRINE OF CHRISTIANITY.

[77] Religion, however we define it, presupposes an *object of worship*. Christianity rejects all other conceptions of religion than that which regards a *personal God* as its object. It is distinguished, on the one side, from all forms of *polytheism*, which is in fact the worship of the creature instead of the Creator, of a finite object instead of an infinite Being; and, on the other side, from all *pantheistic* forms of so-called religion, which reduce the positive worship of a living person to a vague sentiment, dependent upon an intellectual conception, and therefore altogether unsuited to be made the universal worship of the human race.

II. THE NECESSITY OF ITS BELIEF.

[78] The denial of the Personality of God "eliminates everything essential from worship, and takes even the possibility of reasonableness from piety."—*The Supernatural in Nature.*

III. THE CHRISTIAN VIEW CONSISTENT WITH REASON.

[79] To call Personality, Goodness, Intelligence, anthropomorphic in their nature is, indeed, to give them their title; but, to forsake these and adopt energy or motion, mechanical in place of intellectual terms, is not less anthropomorphic, and forsakes the higher for the lower: Personality as much transcending material conceptions as humanity transcends the crystal or the sea-weed.

[80] Personality is not used in any sense of limitation, but as the mysterious aspect of the omnipresent Energy, to whose eternal decrees we submit, and on whose constancy we explicitly rely. We decline to call Him Power, or Matter, or Motion. The Name of the great "I am" has been in essence unpronounceable, but we say, "God is Spirit," and we are kept from attributing human or material attributes to Him by the unsolvable mystery being formulated as a Trinity in unity; and there is a likeness in this mystery of Three in One, or that other mystery of three—past, present, future, which are but one "Now" to the supreme.—*The Supernatural in Nature.*

[81] An infinite, eternal One cannot indeed be conceived of as *material*, nor yet strictly as *mental*, but it may be conceived of as *spiritual* and *personal*.

IV. SUMMARY OF PROOFS.

[82] To sum up the proofs of God's personality. These proofs, as in the evidence for man's personality, are of two classes.

A personality is shown in and through the material universe.

First. The perfect unity exhibited through all things, of which we have any knowledge, argues that the power by which they exist possesses likewise a perfect and indivisible unity. This cannot be said of mere abstract law, for the laws of the universe are many and diverse. There must be behind these laws an existence which is one and indivisible characterized by this fundamental principle of personality.

Secondly. The universe exhibits a progression and development in its formation. All progressive advancement in utility, in beauty, in better adaptation to special ends and purposes, of whose origin and cause we really *know* anything, and which are not the subjects of mere conjecture, has resulted from the exercise of the personal guidance and control of men. In the absence of proof to the contrary, the logic of science, which bids us look for similar causes where there are similar results, would not only justify but require us to attribute to a personal agency the progressive development so visible in the formation of the world, and in the creation of its living inhabitants.

Thirdly. The stability of the universe depends very largely upon the fact that all its varied and multiplied movements are mutually incommensurable in time and space. Such movements cannot be automatic, the result of mere law. Law, however complex, must eventually run its full course, and all those bodies which it controls will necessarily return to the same relative positions. The incommensurable nature of times and distances of the various heavenly bodies is incompatible with the idea of the universe being a mere machine. There must have been a personal intelligent agency concerned in its formation.

A Divine personality is shown by and through the inward manifestation of the Divine Spirit to the human spirit.

First. Every man is conscious of an inward conviction that all the wonders and beauty and adaptation of nature arise from the will and purpose of a superior Being. This inward conviction arises from no process of reasoning, but, being common to all, can be nothing less than a Divine inspiration, the voice of God communicating directly with the spirits of men.

Secondly. Moral intuitions, the clear perception of a distinction between right and wrong, can find no other solution to the problem of their existence than the direct personal influence of the Divine Spirit. The laboured attempts to account for the power of the laws of morality by a theory of development have a defect similar to that which lies at the basis of material development. The distinction between right and wrong must be assumed. It cannot be accounted for. Nothing more can be

said of it than that it exists and that the human mind is conscious of that distinction. Just as in material development, the existence of matter and life are not accounted for but assumed.

Thirdly. The sense of religion has not its origin in the human intelligence or experience. It is imparted from without. From the very nature of such impressions the source whence they come must be a personal existence equally with the human spirit whom He guides and controls.—*Rev. W. W. Olsson, Personality, Human and Divine.*

9

REDEMPTION, MORAL NECES- SITY OF.

I. MORALLY.

[83] Christianity does not create the sense of sin and guilt. It has been powerful in all religions. We look with awe on the human race, bound and writhing through all history in the sense of guilt, like the Laocoön in the embrace of the serpents, the marble anguish unchanging through all the ages.

[84] Human laws, which are the only expedient lately attempted, cannot come to the head and source of this corrupt fountain. It lies too deep. Their power cannot reach it, and much less purify it. An act of parliament can only regulate the outward behaviour. It can take no cognizance of a crime until it break out into some overt act, and therefore it can have no influence over the heart. If murder, adultery, robbery, &c., be in the heart, there all statute laws leave them; and the inclination only waits for a fair opportunity, which it will always embrace, whenever there is a prospect of escaping the lash of the law. Thus no sin is hereby prevented. Only the commission of it is rendered more private, and the heart is put upon inventing schemes, how it may gratify itself in its pleasures, without incurring the pains and penalties which the law threatens to inflict. By this means the corruption, that seems to be diminished in the channels, gathers and increases at the fountain-head, where the more it is stopped, the more it ferments and pollutes itself. Since this is the case, what reformation can we expect from the interposition of human authority? Supposing the legislature should follow his majesty's gracious instructions from the throne, and try to find out some new laws for putting a stop to robberies and murders, yet experience would soon prove them to be ineffectual. All the human laws which ever were made, or ever will be made, cannot reform one single person, because they cannot reach the heart. Gospel and not law should be here employed. The gospel can take sin out of the heart; but the law can only make the commission of it more private. The clergy therefore

should be called upon, and not the magistrate.—*W. Romaine, 1714-1795.*

II. THEOLOGICALLY.

[85] Any one who believes that the Divine acts are not arbitrary must admit that when the guilty are forgiven it must be for a sufficient reason. If repentance and reformation are the ground of it, then the one stage of life is set over against the other and is the sufficient reason for the Divine procedure regarding the sins of the past. And again, if this repentance and reformation are affected through the sufferings and death of Christ, then these become after all, in a real sense, the ground of pardon. So that whatever objections may lie against the strictly vicarious doctrine hold against this also.—*Prof. Chapman in Homiletic Magazine (1882).*

[86] Qu. *Why was it needful that Christ should be man?*

A. First, because he could not suffer in his Divine nature, and therefore, unless he had taken upon him the weak nature of man, he could not have suffered for us, *1 Tim. i. 17.*

Secondly, because man had sinned; and therefore it was needful that man should suffer for sin, *Heb. ii. 16.*

Thirdly, that he might feel in himself the many weaknesses and infirmities, that our nature is subject to, *Heb. ii. 17.*—*J. Smith, Christ must be Human (1618-1652).*

10

SIN, THE REALITY OF.

I. SHOWN BY ITS UNIVERSALITY.

[87] Our declining from the perfect rule of righteousness in the course of our lives is not the mere effect of education, or imitation; since Jesus Christ was born into the same world that we are, and bred up as we are, among corrupt and vicious examples.—*H. Grove, 1683-1738.*

II. SHOWN BY ITS TENDENCY.

[88] A state of sin and holiness are not like two ways that are just parted by a line, so as a man may step out of the one full into the other; but they are like two ways that lead to very distant places, and consequently are at a good distance from one another; and the further a man hath travelled in the one, the further he is from the other.—*Bp. Tillotson.*

III. SHOWN BY ITS EFFECTS.

[89] For sin is the greatest and highest infelicity of the creature; depraves the soul within itself, vitiates its powers, deforms its beauty, extinguisheth its light, corrupts its purity, darkens its glory, disturbs its tranquillity and peace, violates its harmonious, joyful state and order, and destroys its very life.—*J. Howe, 1630-1705.*

[90] Here, I fear, is a dangerous tendency of the age we live in—to regard sin rather as a misfortune or a mistake than a fault and corruption. No one can object to the generous impulse which leads us to make due allowance for those who grow up, through no fault of their own, under unfavourable influences; and a merciful God, no doubt, considers and makes due allowance for the inevitable disadvantages under which so many human souls are reared. But still, sin is sin, and right is right, and the true Church of God never falters in its condemnation of the one and its upholding of the other. It is its special business to form and maintain an elevated public opinion, based on the standard of the Word of God.—*Abp. Tait, Church of the Future.*

This subject is more fully treated in sections termed "Dogmatics" and "Sins."

11

TRINITY, THE HOLY.

I. A MYSTERIOUS DOCTRINE.

(1) Above, not contrary to, reason.

[91] But so much we manifestly find in ourselves, that we have three natures in us very sufficiently distinguishable and that are intimately united—the vegetative, sensitive, and the intellective; so that, notwithstanding their manifest distinction, no one scruples, when they are united, to call the whole "the human nature."—*J. Howe, 1630-1705.*

[92] How little do those who quarrel with mysteries know of the commonest actions of nature! The growth of an animal, of a plant, or of the smallest seed, is a mystery to the wisest among men. If an ignorant person were told that a loadstone would draw iron at a distance, he might say it was a thing contrary to his reason, and could not believe before he saw it with his eyes. The manner whereby the soul and body are united, and how they are distinguished, is wholly unaccountable to us. We see but one part, and yet we know we consist of two; and this is a mystery we cannot comprehend, any more than that of the Trinity.

[93] It is highly probable, that if God should please to reveal unto us this great mystery of the Trinity, or some other mysteries in our holy religion, we should not be able to understand them, unless He would at the same time think fit to bestow on us some new powers or faculties of the mind, which we want at present, and are reserved till the day of resurrection to life eternal. "For now," as the apostle says, "we see through a glass darkly, but then face to face."—*Dean Swift.*

[94] And whereas necessity of existence, most unquestionably of an intellectual being, is a most certain and fundamental attribute of

Deity; the Father, Son, and Spirit being supposed necessarily existent, in this *united state*, they cannot but be God: and the Godhead by reason of this necessary union cannot but be one; yet so, as that when you predicate Godhead, or the name of God, of any one of them, you herein express a true but an inadequate conception of God: that is, the Father is God, not excluding the Son and Holy Ghost; the Son is God, not excluding the Father and the Holy Ghost; the Holy Ghost is God, not excluding the Father and the Son: as our body is the man, not excluding the soul; our soul is the man, not excluding the body.—*J. Howe, 1630-1705.*

[95] It is a mystery; the greatest of all mysteries, and the key of all mysteries, but itself has no key.—*Vinet.*

[96] Just because the doctrine of the Trinity is the most obscure and enigmatic revelation of God, therefore to him who penetrates into it with earnest searchings the profoundest depths of knowledge will be opened, and what is apparently self-contradiction will appear more and more in grand harmony and intrinsic necessity.—*Christlieb, Modern Doubt and Christian Belief.*

II. ITS MYSTERIOUSNESS GUARDS AGAINST IRREVERENCE OF IDEA IN REGARD TO THE DEITY.

[97] In the shaping of our thoughts, formulated in the doctrine of the Holy Trinity, which are for ever striving after higher, purer ideality, we are guarded against imputing the feebleness of man to God.—*The Supernatural in Nature.*

[98] The doctrine of the Holy Trinity rescues us from what Spinoza says—"To define is to deny Him," *Determinatio negatio est*; rescues us from the error that thought and volition, as known to us, are the very nature and essence of the Infinite; and enables us to see that the personality is not a limitation, but an ineffable reality, raising us from the error of regarding the Eternal as mere infinitude, and giving knowledge of Him as the all-pervading and all-sustaining Power."—*Ibid.*

[99] It is not easy to rightly respect a superior whose antecedents and history are too familiar to us, nor to accept one as our leader whose minds and plans we can fully fathom. Analogy as well as religious experience teaches that the sense of infinite superiority and the elements of incomprehensibility are absolutely necessary for the spiritual act of adoration.

The Christian idea of the Trinity reveals mysteries beyond those of mere monotheism or pure theism, and raises Deity in our thoughts to the highest conceivable pinnacle. At the same time the practical outcome is that by acknowledging the glory of the eternal Trinity we are not only best able to worship the unity, but are brought into the closest conceivable relationships with the Divine Majesty.—*C. M.*

DIVISION B.

CHRISTIANITY AS A SYSTEM.

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DIVISION B.

CHRISTIANITY AS A SYSTEM.

12

ADAPTATION TO MAN'S NATURE
AND NEEDS.

I. NATURE OF THE ADAPTATION.

- 1 Christianity points out both the disease and remedy of human nature.

[100] Christianity gives us a view of human nature, as fallen from its original dignity, yet by the grace of God capable of recovering its purity, and with that its peace, and attaining to perfection of blessedness. Here we have the best and noblest end, the glory of God in the final happiness of man, and the surest and most excellent means for the accomplishing this end, by humility, self-denial, purity, mortification to the world, by the love of God and our neighbour, by the practice of virtue, and the exercise of a sober and rational, yet exalted devotion. Here are the most perfect rules, the most useful institutions, the divinest examples, the most powerful assistances, the most glorious prospects, and the most abundant consolations. Here is *sight for the blind, health for the diseased, liberty for the captive, and pardon and life for the wretch under condemnation*. Here is enough to entertain the devout and thoughtful mind, to calm the troubled conscience, to relieve the anxious, to satisfy the doubting, and to raise and comfort the timorous and dejected soul. Are not all these so many characters of divinity in the frame of our religion?—*H. Grove*, 1683-1738.

[101] Infidelity proclaims its own inconsistency by denying the defects of man's nature, and at the same time blames that nature for the development of its religious instincts.—*C. N.*

- 2 Christianity exactly meets man's highest aspirations.

[102] The engineers who directed the work of the Hoosac tunnel started two gangs of men from opposite sides of the mount. So accurate was their survey, that when they met midway in the mount, the walls of the excavations approaching from the different starting-points, joined within less than an inch. The practical working of the bore proved the scientific accuracy of the survey. Man starting from the side of his human need, reaching upwards toward God, is met by the revelation in Christ coming

down from God, a revelation which exactly fits his need. This perfect match between the human need and the heavenly supply, is the perfect proof of the Divine origin of the Bible. —*Rev. F. G. Penticost, Volume of the Book.*

- 3 Christianity accommodates itself to all diversity of minds.

[103] So it is with the truths of the gospel. God does not make those truths the same to any two minds. If men had the subtle power of analysis, so as to seize just what they feel, and put their feelings exactly into words, I believe it would be found that no two persons on the face of the earth ever stated, or could state, their views of facts alike. God, that never made two faces alike; God, that never made two leaves alike; God, that makes unity with infinite diversity—He does not mean that men shall feel just alike. The amplitude of being, is expressed by variations of being, that go back to essential unity and take hold of a common root. And the attempt to bring the glowing and fervid Orientals, the staid and practical Occidentals, the mediæval minds, the artist minds, the sombre and unirradiating natures, and the light and gay natures, all to one statement of speculative truth, is as wild and preposterous as the boy's race after the rainbow. It cannot be done.—*Ward Beecher.*

[104] As streams are impregnated by the soils over which they flow, so subjects are affected by the individualism of the mind through which they pass. Thus Christianity may be said to be different things to different minds. To the speculative man it is a great attempt to solve deep problems in theology; to the controversialist it is a challenge to debate profound subjects on new ground; to the poet it is a dream, a wondrous vision many-coloured as the rainbow, a revelation many-voiced as the tunes of the wind or the harmonies of the sea.—*Rev. R. A. Bertram.*

[105] As to merely "speculative" matters, the remarks in the two preceding extracts may be admitted; namely, in relation to superficial differences and theological terms and inferences; but the main effect of the gospel, on all varieties of taste and culture, is to produce the same faith and hope and joyful expectation.

The fact that Bible narratives and truths,

especially the life of Christ, and what is taught respecting Him, interest and move persons of all races, classes, and ages, proves, first, psychologically, the unity of mankind; and, secondly, that Christianity has touched the keynote of humanity as the common salvation, adapted to our common nature.—*B. G.*

II. LINES OF PROOF.

1 Christianity adapted to man's nature on ethical grounds.

[106] The argument presented is one of *adaptation and correspondence*. Man's moral nature being an admitted reality, and the Christian religion an acknowledged fact, it has been attempted to show that the one is fitted for the other. Man's esteem and honour for what is right, his contrition for sin, and his aspirations towards immortality; all testify to Him from whom not only do they proceed, but the revelation also that responds to and satisfies them; all testify to the Cross, that brings peace to the conscience and inspiration to the new and better life; all testify to the ascended King Himself, who lives for ever to love and bless, and yet eternally to reign.

The argument is admittedly one of *probability*, and (it is urged) of probability so high as to afford conclusive reason for action. It is an argument *cumulative* in form. Each one of the particulars mentioned has a certain strength; conjoined together, they constitute a powerful and conclusive argument in favour of our religion, and justify a cordial and practical acknowledgment of its claims.—*Rev. J. R. Thompson, M.A.*

2 Christianity adapted to man's needs historically, *i.e.*, by its practical effects.

[107] One of the most interesting features in the Apologies of Justin Martyr—presented to Roman emperors in defence of the new religion—is the light cast on the moral state of the Christian Church. In the First Apology, addressed to Antoninus Pius and his sons, about the year 139, Justin, whose own conversion as a Palestinian Greek, from philosophy to faith in Christ, is one of the brightest passages in early Christian history, dwells much upon the spread of the gospel, which had just ended its first century; but he also gives prominence to its moral and spiritual effects. "After we were persuaded by the Word, we forsook the powers of evil, and now follow the one everlasting God by His own Son. We who delighted before in fornication, now embrace only chastity. We who practised magic rites, have now devoted ourselves to the good and everlasting God. We who loved above everything else the income we drew from stocks, and houses, and lands, now cast what we have into the common treasury, and give to every one that needeth. We who hated and slew each other in mutual feuds, and through diversity of customs would not even warm ourselves at the same fire with strangers, now, after the advent of Christ, sit at the same

table; and we pray for our enemies, and strive to convert those who unjustly hate us, that they too, living according to the glorious precepts of Christ, may have the same good hope of reward from the Lord of all. Let those who do not live as Christ enjoined be known not to be Christians, whatever they may profess; and such who merely take the name of Christ, but live inconsistently with it, we give up to you to punish them as you please."—*Present Day Tracts.*

III. PHASES OF THIS ADAPTATION.

1 Christianity permanently recommends itself by its moral rather than its miraculous elements.

[108] We come to this conclusion, that to put the miracles before unbelievers in the fore-front of our pleading for Christianity, and to say that they are bound to believe in the Divine mission of Christ because it was supernaturally attested by these acts of superhuman power, is neither the way of the New Testament nor the method of recommending the gospel which is likely to be successful. The primary, the chief appeal must be to the gospel itself; to its adaptation to man's higher nature; to its self-evidencing quality when it comes in contact with the soul that seeks after God; to its spiritual power, and beauty, and glory; to its manifest effects on the course of the world, and on the order and growth of human society. Here are ample materials for an answer to the question, "What think ye of Christ?"—*P. Brooks.*

2 Christianity even in its mysterious elements is practically adapted to the deeper needs of humanity.

[109] Now it is precisely in the most mysterious doctrines of our creed, in those which make the strongest demands on faith, and are the most remote from any possibility of scientific verification, that Christian souls find their support and refuge under these burdens of the flesh and these torments of the spirit. The message that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—this is a message, simple as are its terms, which transcends all philosophy, all reason, all experience—nay, all capacity of comprehension; and yet it is in reliance on this message, and on other assurances of the same kind, that Christians are delivered from all despair, and are enabled, under whatever distresses, to cling to their belief in the love of their Father in heaven. When the Christian minister can assure a suffering soul on the bed of death, in misery or in pain, that whatever its agonies, the Son of God in human form endured far worse for its sake, as a pledge of the love of the Father, and in fulfilment of that love, he applies a remedy which is equal to any need. The message of the Cross, interpreted by the doctrine of the incarnation, is thus in moments of real trial the support of the most elementary principle of

faith. In fact, the minimizing theology, now in question, depends for its plausibility upon a simple evasion of the real problems of philosophy, and of the practical difficulties of life. The full and explicit faith of the creed recognizes those difficulties, and looks them in the face. It owns that they are insuperable upon any grounds of mere natural reason, and it offers supernatural realities and supernatural assurances to overcome them.—*Prof. Wace, Bampton Lectures.*

13

CHRISTIAN AND OTHER
SYSTEMS.

I. POINTS OF SUPERIORITY IN CHRISTIANITY TO JUDAISM.

[110] The author of the Epistle to the Hebrews, in the opening verses of that epistle, points out four distinct grounds of superiority of Christianity over Judaism. (1) He says that the Jewish revelation was not uniform in its appearance, but given in "various modes;" whereas the revelation of Christ was given in the continuous image of a single human form. (2) He declares that the Jewish revelation did not exhibit a united view of the universe, but was made in "divers parts;" whereas the manifestation of Christ was the revelation of one connected life. (3) He maintains that Judaism was only a temporary manifestation of God: "He spoke unto our fathers in times past;" whereas Christianity was the centre of all epochs, past, present, and future: "whom he hath appointed heir of all things, for whom also He made the ages." (4) He affirms that Judaism did not give the Divine Voice from the fountain-head: God spoke to our fathers only by "the prophets;" whereas in Christianity we have the Voice direct from heaven, because we have the revelation made from the brightness of His own glory: "hath in these last days spoken unto us by His Son."—*Dr. Matheson, Expositor (Oct. 1879).*

[111] Judaism was the adumbration and historical introduction of Christianity—"the shadow of good things to come." "CHRIST, our Passover, is (now) sacrificed for us." If there had been a law which would give life, salvation would have been by that law; but because of its inadequacy, the gospel was given.—*B. G.*

[112] The gospel is no afterthought, but the forethought of God. God sees the end from the beginning. All things in nature and grace are working out one grand scheme, which God before the creation of heaven and earth designed. The gospel was but a further and fuller development of God's plans in Old Testament times. The stem is no afterthought; the leaves and buds are no afterthought; the flower is no after-

thought; the fruit is no afterthought; for they were all wrapped up from the first in the seed, or cutting, or bulb. Or, to take another illustration, it is of no unfrequent occurrence that the architect designs a Gothic church which is not to be built all at once, but as sufficient funds are forthcoming, or as the congregation increases. At first the nave is constructed, then one aisle after another is added; and afterwards the chancel is built, and last of all is erected the spire—whose "silent finger points to heaven." The pulling down of the temporary walls and hoardings, and the additions from time to time made, are no afterthought, but only the carrying out of the original design. Thus the doing away with the ceremonial law and Jewish ritual, and the bringing life and immortality to light through Jesus, are no afterthought, but the forethought of God—the revealing of His glorious scheme of grace designed before the foundation of the world, and previously promised by His prophets in the Holy Scriptures. "The New Testament is concealed in the Old; the Old Testament lies revealed in the New" (*Augustine*). St. Hilary's thought is similar, when he speaks of "the New Testament as enfolded in the Old, and the Old as unfolded in the New." Bishop Chr. Wordsworth expresses the same idea in his note on Ezek. xvi. 60: "The Old is the germ of the New; the New is the development and consummation of the Old."—*Rev. C. Neil, The Expositors' Commentary: Romans.*

II. POINTS IN WHICH CHRISTIANITY IS
SUPERIOR TO PAGANISM.

I Viewed negatively.

(1) *The best of other systems have strange incongruities.*

[113] In the sacred books of the East, by the side of so much that is fresh, natural, simple, beautiful, and true, it contains so much that is not only unmeaning and artificial and silly, but even hideous and repellant.—*Max Müller, Sacred Books of the East.*

[114] A comparison of the cosmogony of Moses with that of any heathen writings proves its superiority, and is a strong argument for its Divine origin, eclipsing so completely all human imaginations. As a proof of this, we will cite the instance selected by Iconoclast himself, who says in "The Bible, what is it?" "Ask yourselves in what particular feature is Genesis superior to the Shastra or Bhagavat. The following is from the Manava Shastra, the words of Menu Son of Brahma, and was quoted in vol. i. of the "Asiatic Researches," p. 244. "This world [says he] was all darkness, undiscernible, undistinguishable, all together as in profound sleep; till the self-existent, invisible God, making it manifest with five elements and other glorious forms perfectly dispelled the gloom. He, desiring to raise up various creatures by an emanation from His own glory, first created the waters, and impressed them with a power of motion;

by that power was produced a golden egg, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational beings. The waters are called Nāra, since they are the offspring of Nāra or Iswara; and thence was Nārāyana named, because his first *ayana*, or moving, was on them. That which is the invisible cause, eternal, self-existing but unperceived, becoming masculine from neuter, is celebrated among all creatures by the name of Brahma. That god, having dwelled in the egg through revolving years, himself meditating on himself, divided it into two equal parts, and from these halves formed the heavens and the earth, placing in the midst the subtle ether, the eight points of the world, and the permanent receptacle of waters." Nobody can understand that, which is its chief recommendation to our minute philosophers, who object to all Bible mysteries. A self-existing god, making an egg to be born in, to provide an object for atheistic adoration! The infidels of England are now sitting on that egg to hatch it over again. I am afraid it is addled. If this is the best rival of the Bible, we may retain the Old Book yet, and have no fear of being stigmatized as superstitious. "Ask yourselves in what particular feature Genesis is superior to this absurd tale which is the cousin of that other from the same source—the earth stands on the back of a great tortoise! How weak men become when, abandoning God, they lean on their own understanding."—*Brewin Grant, Discussion with Iconoclast*, 1858.

(2) *Paganism failed to produce humane and benevolent institutions.*

[115] Amid all the boasted civilization of antiquity, there existed no hospitals, no penitentiaries, no asylums.—*Canon Farrar, Life of Christ*.

[116] Hospitals, although peculiarly Christian institutions, one of the fruits of Christian foresight and benevolence, yet they are sometimes boldly claimed as of pagan origin by modern infidels, to rob Christianity of the glory. But were it really so that paganism originated hospitals, that would be no credit to infidelity, because it would be the *religious* element, even of paganism, that produced these institutions. But it is not true, and no clear instance of a pagan or pre-Christian hospital has been produced.

Some men, wise in their own conceit, have pretended, and do still pretend, that because Christianity enjoins prayer for the sick, it prohibits medicine; but the Great Physician said, "the whole need not a physician, but they that are sick"—which means, the sick *do* need a physician; and therefore Christianity embraces physicians and medicine for the body: so our prayer is—"as well for the body as the soul."

Atheists say, if God sends sickness, it is contravening His will to try and remove it by medicine; but God sends the medicine and the

doctor as well as sickness, and gives us common sense to profit by both.—*B. G.*

(3) *Other systems, though containing good sentiments, yet lack force to influence the general masses of mankind.*

[117] Taking their ethical treatises as our basis, we are justified in assuming that the philosophers had determined that true happiness consisted in the best possible exercise of man's highest functions; and on this principle they had evolved a general code of ethical duties more or less perfect. This code, however, presents us with several striking defects, and, on the confession of its authors, it was devoid of sanctions sufficiently powerful to act on the mass of mankind. The desire of happiness, though universal, is only one out of many forces by which man is impelled; and in the contest for the mastery those other forces generally exert a preponderating strength. Such a principle of duty, therefore, being wholly devoid of a religious basis, was necessarily weak. The very conception of duties which a man owed to himself, implies an absence of all binding power. Such a conception of duty can never elevate itself to that of disinterested virtue. Self becomes both debtor and creditor; self has to enforce obligation against the overwhelming impulses of passions, all of which terminate in self-qualification. It was on this basis of man's position as a member of political society that the practice of disinterested virtue could alone be made to rest. But how was the reality of the duty to be demonstrated? How was the obligation of self-sacrifice to be proved? If demonstrated, how was a moral force to be imparted to it of sufficient strength to enable it to struggle successfully against the power of the feelings and affections, which terminated in self?—*Contemporary Review*, 1869.

(4) *Other systems have slight influence even over the selected few.*

[118] The philosopher endeavoured to strengthen his position from considerations derived from the moral beauty of virtue. But on men of imperfect morality these were comparatively weak; they freely confessed that such a consideration was only fit to act on select minds. On the masses it was powerless.—*Ibid.*

[119] The philosophers and the multitude in Greece and Rome included the whole people; and there was one fatal characteristic common to them. In both there was an entire separation of morality and religion. The virtue of the few, even when purest, was not religious, and did not profess to be so. The religion of the masses, even when enthusiastic, was so little moral that it seemed to have no root at all in conscience.—*Dr. Irons, Bampton Lectures*.

[120] Julian strove to graft the morality and the organization of Christianity on the stem of heathendom. The priests of paganism were

merely the performers of certain rites, the depositaries of certain mysteries. They had no moral, or educational, or philanthropic conscience. The Christian clergy, on the other hand, over and above their duties in the public services of the Church, were expected to be also the pastors and teachers, the guides and examples, the ministers of comfort, and the dispensers of alms to their flocks. Julian attempted to infuse this pastoral element into the pagan priesthood, to which it was wholly foreign. In the letters which are extant, the priests are enjoined by him to abstain from the theatre or the tavern; they are forbidden to engage in any degrading occupation; they are required to see that their wives, and children, and servants attend regularly on the service of the gods; they are told to imitate the grave demeanour and the benevolent hospitality of Christian bishops. "It is shameful," writes the emperor, "that the impious Galileans should support our people as well as their own." Such a conception of the priest's office must have surprised Julian's correspondents. They had not bargained for anything of the kind.—*Canon Liddon, Lectures on Christianity and Paganism.*

[121] These considerations make it evident why it was that philosophy was so completely at fault in dealing with the mass of human corruption by which it was surrounded. Being devoid of profound spiritual convictions, it had no means of penetrating to the depths of the human spirit. In exerting the power of habit, it found the ground completely preoccupied, and an enemy in possession of the very centre of its strength. All that a philosopher could say to one in whom the principles of evil had taken root was, "Begin the work of reformation by performing virtuous actions. After sufficient exercise and practice, this will form in you virtuous habits; and after a sufficient interval these will deepen into virtuous principles." If to this the reasonable objection was made, How is it possible for one with strong tendencies to evil, or in whom the violence of passion overpowers the dictates of conscience, to perform these virtuous actions? Philosophy had no answer whatever to give. It was impossible for her, therefore, to issue forth from the schools and proclaim a gospel of good news to the outcast, to the profligate, or even men in whom habits of vice were formed. Her failure in this point of view is most striking, and of it she was fully conscious, for she never made one effort to grapple with the moral degeneracy of the masses. She felt that her mission was the very reverse of that which our Lord described His to be. He asserted that the primary object of His mission was not to call the righteous, but sinners to repentance. She proclaimed aloud her utter inability to deal with the sinner, and confined her efforts to the comparatively good. Even within this narrow sphere the results which she could accomplish were feeble.—*C. A. Row, Moral Teachings of New Testament.*

2 Viewed positively.

(1) *Christianity supplies the failures and defects of other systems.*

[122] (1) It puts legislation for speculation, since it proclaims *as laws* what philosophers could only adduce as probable opinions. All speculations as to man's duty, were merely "academical questions" for philosophical speculation, and not moral obligations enforced by adequate authority. As, to do good to all men, is a proper and respectable sentiment; but this view of "utility," though a taking and popular sentiment, is of no binding force, for why should I do good to others, except on the ground that God's beneficence is an indication that His will and requirement enforces benevolence as a Divine law? To ignore this Divine law and rule, and advocate general utility as our rule of action, is to destroy the motive power and remove the boiler from the engine.

(2) Christianity fulfilled the anticipations and prophecies of Judaism and met the defects and wants of paganism by a system which included "the common people."

(3) All other efforts had failed to interest and influence the generality of mankind.

(4) This cosmopolitan and universal aim of Christianity was the object of scorn, and is its fairest ornament.

(5) Christianity showed its superiority in securing the true *euthanasia*, or glorious death, where pagan philosophy, like some modern philosophers, proposed only *suicide*, as the escape for frail humanity.

(6) Christianity was the opportune rescue of mankind from effete superstitions and philosophies.

(7) Christianity, as a physician called in when danger is extreme, was the rescue and restoration of humanity.—*Brewin Grant, Cowper Street Discussion.*

(2) *Christianity incorporates all the best results of reason embedded in every form of philosophy and superstition.*

[123] We can discover, in the crude ore which was made to supply the earliest coins or counters of the human mind, the presence of religious ingredients. Before the Aryan languages separated—and who is to tell how many thousand years before the first hymn of the Veda or the first line of Homer that ethnic schism may have happened?—there existed in them the expressions which afterwards became the name of God. If religion is thus involved in the earlier traces of man's thought, it is only a fair conclusion that that fact of religion rests on an idea of an object of worship.—*Professor Flint.*

[124] Christianity gives new Divine force to all previously enunciated good maxims. They who say that some of the precepts of Jesus, as the Golden Rule, are not original, forget that the incorporation and inculcation of alleged previously existing sentiments give to such senti-

ments the new force of Divine legislation and enforcement. In this sense, *as laws*, they are original, even if vaguely recognized beforehand.—*B. G.*

(3) *Christianity alone furnishes a sufficient power-motive for holiness.*

[125] Glowing panegyrics on sobriety and purity may be quoted from the Greek and Roman philosophers, or Oriental mystics. It may be possible even to find a parallel elsewhere to what is more distinctive of Christianity, its earnest and repeated warnings on the necessity of being pure in thought as well as in deed. Where, then, is the difference? It is in the motive, which is the life and the essence of the precept. "Ye are Christ's"—here is the motive. Christianity regards the body as a shrine for the presence of Christ by His indwelling Spirit. Others may tell us of the injurious effects of intemperance, of the misery, the degradation. But Christ would have us to be temperate, not so much from a calculation of consequences to ourselves, as because intemperance is a detraction from that willing service which we owe to Him, a breach of our allegiance, a faithlessness in our love.—*Rev. J. G. Smith, Bampton Lectures.*

(4) *Christianity conquered paganism by moral and spiritual weapons.*

[126] I propose to trace the stream a little further from its source, when Christianity has forced itself into recognition and become the predominant religion of the empire. The struggle between Christianity and paganism has entirely changed its outward character. The only weapons which the Church could wield at a former epoch were moral and spiritual. She is now furnished with all the appliances of political and social prestige; yet these, however imposing, and to some extent serviceable, are not her really effective arms. She can afford to be deprived of them for a time, and her career of victory is unchecked. Her substantial triumphs must still be won by the old weapons. The source of her superiority over paganism is still the same as before—a more enlightened faith in the will of the Unseen, a heartier devotion to the cause of humanity, a more reverential awe for the majesty of purity, a greater readiness to do and to suffer. The change has been as startling and as sudden as it was momentous. All at once the Church had passed from hopeless, helpless oppression to supremacy and power. For several years after the opening of the fourth century the last and fiercest persecution still raged. Christians were hunted down, tortured, put to death with impunity and without mercy. The only limit to their sufferings was the weariness or the caprice of their persecutors. Yet before the first quarter of this century has drawn to a close the greatest sovereign, who had worn the imperial diadem for three hundred years, is found presiding at a council of Christian bishops, discussing the

most important questions of Christian doctrine, as though the fate of the empire depended upon the result. In the short period of fifteen years which elapsed between the death of Galerius and the Council of Nicæa, the most stupendous revolution which the pages of history record had been brought about. We cannot wonder that the contemporary heathen failed altogether to recognize its completeness and its permanence. Obviously they look at Christianity as a phenomenon which it may be curious to contemplate, but which has no great practical moment for them; they do not realize it as destined to mingle permanently with the main stream of human life.—*Canon Liddon, Lectures on Christianity and Paganism.*

(5) *Other systems under most favourable circumstances had to give way to Christianity as a regenerative and restorative power under most unfavourable.*

[127] We study the sacred books of all the great religions of the world; we see the effects exercised by these religions on the minds of their votaries; and in spite of all the truths which even the worst of them enshrined, we watch the failure of them all to produce the inestimable blessings which we ourselves enjoy. We read the systems and treatises of ancient philosophy, and in spite of all the great and noble elements in which they abound, we see their total incapacity to console, or support, or deliver, or regenerate the world. Then we see the light of Christianity dawning like a tender dayspring amid the universal and intolerable darkness. From the first it allies itself with the world's utter feeblenesses, and those feeblenesses it shares; yet without wealth, learning, or genius, without arms or anything to dazzle or attract, it puts to flight kings and their armies, it breathes a new life and a new hope and a new and unknown holiness into a guilty and decrepit world.—*Canon Farrar, Life of Christ.*

[128] When the gospel was first proclaimed it had little to fear from the "outworn creeds" of men. The old pagan religions had lost their vitality and power. They had become incredible. They were regarded as myths or poems, which set forth natural processes or relations, as lending a useful sanction to the police regulations of the empire, as affording a serviceable stimulus to the national unity or enthusiasm, but not as faiths which were to rule the thoughts and lives of men, and for which 'twere well even to die. The real obstacles with which the primitive disciples had to contend were the scepticism and the inveterate immoralities which idolatry had bred.—*Rev. S. Cox, Expositor's Note Book.*

14

CHURCH OF THE FUTURE.

I. THE NATURE OF THE CHURCH'S DEVELOPMENT.

1 Christianity admits of unity in variety.

[129] That all religious life should manifest itself in the same way (Mark ix. 14-17) was a false idea.

(1) It receives no countenance from the variety of life and beauty in nature.

(2) Nor from the varied manifestations of intellectual life.

(3) Nor from the diversity of character displayed in the Bible.

Yet there is a strong family likeness between all true believers, and a spiritual freemasonry. The difference between various types of Christianity regards outward development only; the deeper down you go, the more the essence will be found to be identically the same. Each type of Christianity discloses for the general benefit of the Church some trait of character in a more special respect.—C. N.

2 Christianity admits of change of terminology.

[130] We hear very much at the present day about new ideas and strange doctrines, but we need not tremble for the ark of God's truth when history teaches us that Christianity has come safely through many a social and intellectual revolution, and is still fresh with a life that seems ever young. It behoves us to have calm confidence in the living power of truth; we know by experience that it is a sublime reality; we may then be assured it cannot die. Whatever our ideas may be, the world will move on in the path of progress, for God is still at the helm of affairs; He controls the circumstances and guides the destinies of His people.

Even now when good men do things not quite in harmony with common notions, and speak truths which have a sound of strangeness, many are ready to cry out that the Church is in danger, and that we are going to be cursed by new doctrines.

Let us be calm. There is nothing to be gained by going into a state of wild excitement. New deeds may be prompted by the everlasting Spirit, and striking truths may be but the old gospel translated into the language of to-day.—*Rev. W. G. Jordan, Spiritual Life.*

[131] Let us be careful that the old truth is not obscured or weakened in the process of resetting. It is not every revision which is able to take permanently the place of the older version. After all, the current religious ideas and conventional language of the day fail to bring out all the various sides of truth, or even one side, in all its completeness. The religious thought of one age acts as a corrective supplement to that of the rest. The religious literature of each period, Patristic, Mediæval, Puritan,

serve not their own age only, but may be studied at times with profit by each succeeding generation of Christians.—C. N.

[132] We can never exhaust or work out any one stratum of Divine truth.—C. N.

Aid us to search Thy Scriptures, Lord,

As miners search for gold;

There lie vast treasures unexplored,

And wonders yet untold.

Though churches deem their creeds of worth,

And think their systems broad,

Thou, Lord, hast yet more light and truth

To break forth from Thy Word.

3 Christianity admits of progress in the understanding of it, not in abandonment of it.

[133] As future science may afford new views of light and leave the sun and planetary system just the same, so new views in theology will leave Christianity just the same.—B. G.

[134] There may be, and has been, a three-fold development in doctrine—(1) philological, from a better understanding of terms employed; (2) philosophical, from progress—general knowledge; (3) ethical and historical, from the influence of Christianity in awakening men's faculties, and the reflex influence of times and countries upon it.—*De Quincey, Essay on Protestantism.*

[135] No doubt it is beyond the human power to add to the subject-matter of revelation, though clearer light may in the course of ages be thrown upon its obscure regions. But the application of Revealed Truth to the circumstances of human history, its practical development in living actual results, its inherent and unsuspected activity, its conformity with unknown powers, and, it may be, principles of human nature; these and other considerations supply a field for the enlargement of an acquaintance with the meaning and potential character of Christianity as a scheme of revelation, which admits of endless advance and indefinite augmentation.—*Canon Eaton, Bampton Lectures.*

[136] By all means let narrow and partial views of truth be discarded, let wrong interpretations of Scripture be resolutely put aside. But let us take care that we do not throw away the gold in our zeal to remove the ore. The German proverb quaintly expresses the warning for precipitate reformers of all sorts. "Certainly empty the dirty water out of the bath, but do not throw the baby into the gutter."—C. N.

4 Christianity admits of fresh applications in accordance with modern advancements.

[137] The truths of Christianity and the redeeming grace of God are always the same. But they must work in and through humanity, and the results by which they declare themselves must be realized in and through humanity.

Christianity, being the religion for all time, and the power that is to act through all ages in renovating and perfecting society through redemption, necessarily has meanings and applications which can be disclosed only by the progress of Christ's kingdom through the ages.

An objection is urged against the Bible that the advance of science and civilization necessitates new interpretations and evokes new meanings. But this must be so, if it is the revelation of God. Christ compares His words to seeds; they are germinating words. We must see more in them when grown than we saw in them as seeds.

[138] Some persons see more in Shakspeare than ever Shakspeare saw. Let Christianity speak its special lesson to each age, but do not inculcate Christianity first of all with our notions of what it ought to teach. If it *really* be Christianity which is speaking and working, moulding thought, leavening society, then such a development of its meaning and influence should be welcomed, but not otherwise.—C. N.

II. POSSIBLE DANGERS TO THE CHURCH.

- 1 Christianity, like science, may be for a time perverted by overlooking its essential truths.

[139] I have great fear lest, in the long run, the faith of our Church and country may suffer far more by abstraction from than by addition to its approved system of Christian doctrine. It is curious to observe how, within the last few years, there have been signs that some of those who would reduce Christian doctrine to very meagre limits, do not hesitate to avail themselves of the popular taste for outward ceremonial, and make in appearance a strange alliance with the system to which in truth they are most distinctly opposed.

There is, I hold, real ground to fear lest the tendencies of this age result in the prevalence of a lax view of Christian doctrine and teaching, in many respects unlike anything with which our country has in former times been familiar.

I have endeavoured to set forth, in my former addresses, my grounds for the expectation that our countrymen will not, in the coming age, give themselves up either to an atheistical or to a simply deistical philosophy. Are we equally secured against a meagre sublimated Christianity, such as St. Paul certainly would not have recognized as the gospel which saved his soul, and to which he devoted his life?—*Archbishop Tait, Church of the Future.*

III. THE CHURCH'S PLACE IN THE FUTURE.

- 1 The Church, or organized Christianity, the destined guide of the coming age.

[140] Undoubtedly, then, the guide of the coming age will be a Church—the Church of Christ in our land—and not simply a philosophy

—a Church with a philosophy of its own, a Divine philosophy, the mistress and queen, as it was of old held to be, of all the sciences; a science which treats of God in His relations to man, and of man in his relations to God and to his fellow-men, which embraces the whole circle of man's moral being in this life, and which avails itself unreservedly of all the helps which God has given it for raising human hopes and fears to the contemplation of a life beyond.—*Ibid.*

[141] Though the outlook in many directions is dark, yet we are not without hopeful signs on the religious horizon. The common sense of the country, the religious instincts in mankind, the failure of infidelity, the splendid past triumphs of Christianity, and above all the promise that the gates of hell shall not prevail against the Church of Christ, forbid too gloomy forecasts for the future.—C. N.

[142] They who have lost faith in the Church being the guide of the coming age, are fit guides themselves neither for the Church nor the age.—C. N.

[143] Some "pessimist" Christians seem to have outgrown both their faith and manliness.—C. N.

IV. ITS ASSURED SAFETY.

- 1 Christianity, like its Author, is invincible against decay and death.

[144] Its enemies have more than once proclaimed its death. Again and again has the seal been affixed, and the watch set over its supposed grave; yet again and again has it come forth in the power of its resurrection life. No merely natural force can hurt its supernatural vitality. No heresy, however cancerous, can eat away all its creed. No assaults of infidelity, however violent, can ever overthrow its evidences. Its death, if ever it could die, would be by the departure from it of the indwelling Spirit of Christ, grieved by the sins and the faithlessness of Christian men.—*Bp. Magee.*

[145] The Church of the Future is founded on the same Rock as the Church of the Past: "Jesus Christ, the same yesterday, to-day, and for ever."—B. G.

15

CONNECTION OF SCIENCE AND PHILOSOPHY WITH RELIGION.

I. THE SUPPOSED ANTAGONISM BETWEEN SCIENCE AND RELIGION.

- 1 No need for such antagonism to exist.

[146] There is nothing in the nature of the study of science to make those who pursue it

more generally averse from religion than others of the same mental power.—*Theology and Science*, by Sir James Paget, F.R.S.

[147] It is only when men set up science as the idol in their hearts that God is neglected, ignored, or denied, and religion unfavourably regarded.—C. N.

2 Such antagonism is not so general as is supposed.

[148] The proportion of scientific men who profess the Christian faith is, I believe, about the same as that of literary men, or of lawyers or merchants, or any other group of men in the same social position, or of equal general culture. You will find among scientific men very few who attack either theology or religion. The attacks imputed to them are made for the most part by those who, with a very scanty knowledge of science, use, not its facts, but its most distant inferences, as they do whatever else they can get from any source, for the overthrow of religious beliefs.—*Theology and Science*, by Sir James Paget, F.R.S.

3 Such antagonism may arise through the ignorance of some intermediate truth.

[149] When two beliefs seem incompatible it does not follow that one is true and the other false; they may both be true. In the disputes of theologians and men of science it is generally believed that one side must be in the wrong; yet in many of them both may be right, and their opposition may be due to their both being ignorant of some intermediate truth, which, when gained by increasing knowledge, will combine the truths they now hold apart.—*Ibid.*

[150] A third gas will sometimes make two others unite which would otherwise explode.

4 Such antagonism will arise through partial views on either side.

[151] That there are some forms of religious belief which can never be squared with some forms of scientific belief must be freely admitted. But this only militates against that special form of so-called religion on the one hand, and that special form of so-called science on the other. But this does not imply that science and religion are finally and necessarily antagonistic, that there cannot be, even in the fulness of knowledge and in the perfectness of faith any point where science and religion run together, and are found indeed but one.—*Dr. L. D. Bevan, Sermons to Students.*

5 This supposed antagonism through science forsaking its proper department.

[152] A real antagonism between religion and science emerges only when the latter recognizes only the validity of *phenomena*, and

excludes all operation of man's spiritual part.—*Canon Eaton, Bampton Lectures* (1872).

[153] The pretended differences between science and religion are from ignorance of one or of the other; from not having true science, or not having a true view of the Scripture. Thus the assertions respecting the age of the earth, that the Bible makes it only some six thousand years old, as if coeval with Adam; whereas it was created "in the beginning," which admits of any possible degree of antiquity.—B. G.

II. CHRISTIANITY AND SCIENCE VIEWED COMPARATIVELY.

I Christianity, unlike science, affords comfort to the troubled mind.

[154] In determining the relative position of theology and science, it must not be forgotten that the causes for which religion exists are not such as to depend upon any advance in mere knowledge. The difficulties for which it accounts are such as no perfection of science can hope to remove. In what way shall science look to satisfy the strivings of man's spirit, or suppress his sense of sin? When it shall have substituted for conscience and remorse necessity and law, will it indeed have found the "balm in Gilead" which may "minister to the mind diseased"?—*Canon Eaton, Bampton Lectures.*

2 Christianity, unlike science, tends to a spirit of moderation.

[155] Christianity is paralleled with science in its requirement of certain moral qualities in its votaries. But the difference is that the qualities it demands it also promises to impart; and it is for want of power to impart them that science suffers so much at the hands of its advocates, and that the dogmatism they denounce in others reappears so conspicuously in themselves. The only fault that Christianity finds with the modern quest of truth is precisely that presumptuousness which our author [of "Natural Religion"] describes as fatal to the hope of its attainment; and it may be noted that the most confident boasters are precisely those that forswear all connection with Christianity, while those in whom a spirit of moderation appears—some of them chief lights in the world of science—are those who have disciplined their spirits under the yoke of the Great Master, and laid their intellectual trophies as an offering at His feet.—*London Quarterly Review.*

3 Christianity, unlike science, strengthens the soul itself.

[156] Other sciences may strengthen certain faculties of the soul; some the intellect, some the imagination, some the memory; but Christianity strengthens the soul itself. The light which other sciences shed upon the mind is

only as the lunar ray. However bright, it is chilly; it plays only upon the surface, and does not penetrate to the roots of life. Christianity is a solar beam; it goes down into the hidden springs of being, quickens the latent germs, and makes the mental world bud with life and bloom with beauty.

III. CHRISTIANITY AND PHILOSOPHY VIEWED COMPARATIVELY.

I As to nature and effects.

[157] They interpenetrate. Their fundamental truths are the same; the highest ideas and relations of the one are also the highest ideas and relations of the other. What in religion is felt and believed, is in philosophy reasoned and known. Religion is intuitional and anticipatory philosophy; philosophy is reasoned and rationalized religion. There are, indeed, elements in religion that do not exist in philosophy—elements of emotion, awe, joy, trust, love, reverence; but while philosophy may be unable to create these, it is needed to justify and explain them. Religion in its highest moments tends to become philosophical; philosophy in its loftiest flights to become religious.—*Rev. Principal Fairbairn, D.D., in Contemporary Review.*

[158] Philosophy makes us wiser, but Christianity makes us better men. Philosophy elevates and steels the mind, Christianity softens and sweetens it. The former makes us objects of human admiration, the latter of Divine love. That ensures us a temporal, but this an eternal happiness.—*Fielding.*

2 As to adequacy of motive power.

[159] It is impossible to exert an influence for good on a mass of moral corruption without generating a new principle in the mind, or awakening one which was previously dormant. To effect a change for good in our moral and spiritual nature, a power must be called into existence of sufficient strength to overbear all opposing influences, or to impart a new vigour to those which already exist, but which had previously succumbed in the struggle. Unless this can be accomplished, the old forces will go on in obedience to the same laws and produce the same results. How can it be otherwise? The only force in human nature to struggle against the principles of corruption is that of reason and conscience. To those who are corrupt, that power has already proved inadequate to resist the force of evil. But, in addition to this, as corruption advances its energy diminishes. How, then, is the force of the principle of evil to be counteracted, or that of good to be generated, or to be called into lively energy when it is dormant? Moral affections will not grow up spontaneously. They must be generated by some cause. Man's reason is that cause. This is the only road through which new moral conceptions can obtain access to the mind. They must be presented by some power to the intel-

lect until they have produced a definite conviction. We use this word in the widest sense, as including the whole rational powers of man. A powerful influence can be exerted on our spiritual and moral being by introducing a new conception, or evolving a new conviction in the intellect; and the influence which it will exert will be powerful in proportion to the intensity of the belief with which it is accompanied. The same power is equally effectual to call dormant affections into lively exercise. Such was the influence by which the Author of Christianity proposed to act on the mind of man, and He has conceived of one all-effectual for His purpose. A holy thought enters the intellect, and lives there in the form of an intense conviction. From the intellect, by this act of faith, it penetrates the heart and creates or calls forth holy feelings, holy affections, a new mind, and a new spirit. As a question of moral philosophy we are only called on to recognize the fact and the *modus operandi*, not the remote cause. Faith is the instrument through which the Divine Spirit acts on the human soul. It is not every conception of the intellect which will act on our moral nature. Mere scientific thought can't do so. It must be a deep conviction on some subject intimately connected with our moral and spiritual being.—*Contemporary Review*, 1869.

[160] What, then, did the Author of Christianity propose to accomplish? Was it merely to publish a new and more perfect edition of the moral law? Certainly not. He had higher aims, such as no teacher had ever aspired to before Him. He grasped at nothing less than to regenerate the world. The philosopher left the masses of mankind alone as utterly hopeless. The utmost that their aspirations ascended to was the establishment of a small republic on the model of existing Grecian States, in which a few thousands of mankind might be trained to virtue, but of which philosophers were to be the magistrates. In this humble attempt they never succeeded in getting beyond the theory. He determined to attempt the regeneration of the masses of mankind, to reform those very classes which the philosophers pronounced hopeless, and to make them the subjects of his spiritual empire. He therefore sought to create a spiritual influence which should outweigh every other and make it centre in Himself. This power was one which was to strengthen the holy in their holiness, and which was at the same time capable of renovating the morally sunken and depraved. . . . But to set this principle into operation it was necessary to create a state. The mode of effecting this was very far from obvious. The elect were very few; and the masses were dull of hearing, and sunk in sensuality and vice. The philosopher felt he had no spiritual force he could bring to bear on them. To use a metaphor taken from mechanics: while he had a fulcrum in the principle of habituation he could set no lever, and thus left his fulcrum, however strong in itself, utterly useless. His principle of habituation

came to a standstill simply from lack of means to work it with. Conscious of this lack of power, the thought of turning missionary never occurred to him. But our Lord created a power by which the bad could be made good; and then He proceeded to institute His own ideal state, the Christian Church, in which this power should be exhibited as an actuality. In instituting this society He recognized the importance of the philosophic principle of habituation. But He advanced beyond this; He provided it, through the influence of another principle, with the requisite working machinery. That principle was faith.—*Ibid.*

3 As to realization of high ideals.

[161] But the idea of what is reasonable between man and man, though a great advance upon the ancient notions of heathen morality, does not come up to the full idea of duty. To attain its full conception we must take into full consideration the relation in which man stands to the great Moral Governor of the universe. The want of a conception of a personal deity rendered the ancient philosopher utterly unable to erect a moral law on such a foundation, or to enforce its motives by a corresponding idea of duty. The sense of duty can only be fully felt when it is conceived as owed, not to an abstraction, but to a living personality, in whom all obligations centre. Such was the view conceived of it by our Lord. He first concentrated the whole force of religion on morality by revealing God in His character of a Creator, a Moral Governor, a Sovereign, and a Father, who embraces in His person the entire force of moral obligation; and then educed a law out of the perfections of the Divine character. The idea of duty in its highest form is evolved by Him out of the conception of the self-sacrifice on the part of man, which the conception of God in His aspect of Creator, Lord, and Father involve.—*Ibid.*

[162] But there is a higher conception of morality than duty or law, which exclusively belongs to the teaching of Christianity, viz., the foundation of the moral law on the principle of love; and the measuring of its obligations by it. Morality, viewed as duty, requires obedience, because we ought to obey it; or because it is imposed on us by an external authority. Viewed as love, the external and the internal mutually coincide and embrace one another. It then becomes the presentation of self as a willing offering. As duty, morality is restricted within the definite limits of obligation. As love, it transcends all limits, and earnestly desires to surrender the entire faculties of the mind to the work of goodness and holiness more and more. Such an aspect of morality could be presented to us in its fulness by no teacher who did not possess the attributes of a Christ. A perfect being, like Himself, is the only power by which such a spirit of voluntary self-sacrifice could be generated.—*Ibid.*

IV. THE RATIONALE OF THE HARMONY BETWEEN SCIENCE, PHILOSOPHY, AND RELIGION.

1 Science and Christianity are founded in the reality of things.

[163] It is the truer, as it is the heartier, faith to hold that, in the golden age which science now ranks as to come, and not as gone, knowledge and religion must ultimately coalesce and coincide. The one is the science of the visible; the other of that which, though invisible, is no less real, no less truly a phase of truth and being. But if both are founded in the reality of things, there must lie between them a fundamental harmony.—*Canon Eaton, Bampton Lectures.*

2 Christianity and science are supplementary revelations.

[164] Far be it from a theologian to imagine that true science and true philosophy, pursued to the utmost limits of human powers, can be other than a real help to religious knowledge. Far be it from a Christian philosopher to doubt that, however far he may be enabled to extend the boundaries of real knowledge in any department, there still needs the sacred cultivation of the immortal spirit in the revealed truths of God.—*Bp. Moberly, Bampton Lectures.*

[165] We have here brought before us what I take to be the real schism between science and religion. Some writers have contrasted these two great elements of our nature in this way. Religion, said they, brings out a personal, but science a pantheistic view of God. But if I am right science is not here rightly described. She does point out traces of purpose in the world, and it is such purpose which suggests the idea of a personal God, independent of the universe, its maker, or at least ruler, as opposed to the pantheistic view, which confounds the Divine energy with the power of nature, and does not make it independent and controlling.—*Stanley T. Gibson, B.D., Religion and Science.*

3 The provinces of science and religion ought to be distinguished.

[166] Let science keep to her own province, she will be honoured and thanked as heretofore; but let her not intrude into the inner shrine of our temple to desecrate it. Or let her worship there, as we all do, with lowly eyes and bended knee. Science in her own province is a glorious and welcome revealer of God's truths, nor can we dispense with her wonderful revelations. Let her only be rightly, cautiously, and reverently interpreted.—*Roden Noel, British Quarterly Review (Jan. 1881).*

[167] When scientific men leave their province they often become inconsistent and really unscientific. There needs to be a reverent pause before leaving the laboratory and entering the temple. A new world, a new set of principles, a new mode of reasoning belong to

each kingdom of thought. The carpenter's rule is well enough for the artisan, but ill adapted for the artist who has to consider the higher law of perspective.—*C. N.*

[168] Huxley's remark is typical of the error made by scientific men in importing purely technical terms into the realm of the spiritual: "The man of science has learned to believe in justification not by faith but by verification."—*Lay Sermons*, p. 22.

[169] To justify a scientific theory and to justify a soul are two different things: one requires verification by facts, the other requires forgiveness through mercy. To confound these cases is to be unscientific.—*B. G.*

4 Scientific results often either misunderstood or misapplied.

[170] Though it does seem certain that the alleged discoveries of recent science, and, still more, the rash and unlicensed deductions that have been made from them, have caused the greatest possible amount of doubt and disquietude in thousands of hearts—yet that these two things also are certain. First, that of these alleged discoveries some are, in a very high degree, scientifically doubtful. Secondly, that of these same discoveries, those which apparently seem to be trustworthy are distinctly evidences, not, as it is alleged, against, but *for* the blessed truth of the existence and personality of God, and that, too, in a very marked and even providential manner.—*Bp. Ellicott, Modern Unbelief.*

5 Science and religion each useful in its proper place.

[171] I think men of science as well as other men need to learn from Christ, and I think Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable of.—*Clerk Maxwell, M.A.*

6 Christianity answers some unsolved questions of science.

[172] The cosmic questions are connected not only with this world but with the whole universe. What are the questions of this kind which science says she is unable to answer, and which religion has answered? Questions of origin. How did the first atom of matter come into existence? What was the origin of force? What was the origin of life? These great questions are answered in the Bible.

Is God a person?

Can God control the laws of nature?

Will God answer prayer?

What is God's character?

What is God's relation to mankind?

These questions are not only unsolved by science, but there is not the least indication that they will ever be solved in this way. They belong to an earlier stage and a higher sphere

than it is given to man to penetrate. The first page of the chapter which treats of "origins" is a sealed book unless to those who read it in the first chapter of Genesis.—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

7 Christianity embraces all true principles of philosophy and science.

[173] If there be true principle in any philosophy, science, wisdom of art, or manners, it lies within the range of the Christian inheritance. It is simply something which has not yet emerged in Christian experience or thought. But it belongs to it, lies somewhere in the scope of it, and will reveal itself some day as rooted in it.

Principles, precepts, forms of truth—if they be true principles, true precepts, good forms of truth—whether they belong to the past, the present, or the future, whether they have arisen in heathen or Christian, in spiritual or secular thought—Christian life includes them all within the wide circles of its possessions, aspires to whatever is true, and pure, and good in each of them, bids them all welcome into its experiences, and claims them all as portions of the heritage of the kingdom of the truth, over which its Lord is King.—*Rev. Alex. Macleod, Days of Heaven.*

8 Divine revelation the central point of the converging lines of science.

[174] If you were to place a person blindfolded before a black board, with a piece of chalk in his hand, and direct him to draw any number of lines he pleased at random, it is very probable that many pairs of lines would cross each other; but it is exceedingly improbable that any three should intersect each other at the same point; and beyond the limits of all probability that more than three should meet exactly. If, then, we saw on the board many lines converging to one point with great precision we should conclude that he who drew them was not blind, and that he drew them intentionally. If, however, before we saw the board the ends of some of the lines had been rubbed out, and we did not find them meeting in one centre, yet by measuring the angles of their direction we should be able to tell with certainty that they would meet if produced; and should believe with equal warrant that once they had united.

This, we think, not unfairly represents the case of revelation and the sciences. We may say that the central point represents revelation; and the lines the sciences which we affirm meet, or tend to meet, in the assertions which the Bible makes, but which unbelievers think flatly contradict it. Now if it can be shown that any three or four sciences harmonize, or tend to harmonize, with the statements of Holy Scripture, then revelation acquires a weight which no other system possesses; and the evidences of design will be too clear for reasonable men to neglect.

Natural coincidences seem limited to two courses of action meeting opportunely; when

three meet they assume an air of Providence; and when more, they have the verisimilitude of Divine Agency. We do not say that this is absolutely demonstrable. We shall be quite content if the thought help to weigh down the balance of a hesitating soul, or prompt a professor of unbelief to reconsider his position.

16

DIVINE ORIGIN OF CHRISTIANITY.

I. LINES OF PROOF.

1 From the unique excellence of its teaching.

(1) *As seen in the superiority of the Scriptures over the mythological superstitions of antiquity.*

[175] We notice one general characteristic of the Biblical revelation, which has not had justice done it by many who reject, at first sight, the Mosaic account of the creation. The fact is that the Bible had in the beginning, and preserved throughout its whole development, one great scientific virtue. The Biblical view of nature is singularly free from the mythological and superstitious conceptions of nature prevalent in antiquity. It is kept, in this respect, from one fatal defect of other early religious literature. It possesses, from the start, a virtue which made it capable of growth. The multitudinous personifications of other primitive religious traditions and sacred hymns are not to be found in the Book of Genesis. Here is a variation from the prevailing type of religious tradition; here is a *specific* mark upon our Bible, at its earliest appearance, which we are at a loss to explain when we consider the historical environment amid which it sprang up.—*Newman Smyth, Old Faiths in New Light.*

(2) *As seen in the practical moral elements of Scripture when contrasted with the merely speculative character of heathen philosophy.*

[176] The incomparable superiority of Hebrew "Wisdom" to that of all other ancient nations is, however, beyond dispute. Nor is it difficult to understand the cause. While, among other races, philosophy speculated on questions altogether beyond our faculties, in Israel it contented itself with accepting the great first truths of religion, and only strove to discover their practical bearings. India might elaborate metaphysics, the Jew contented himself with faith; the Aryan intellect might seek to think everything out for itself, the Hebrew received revealed doctrines with a calm and resolute faith. The "Wisdom" of the one pursued cold and airy abstractions, which the keenest thought is unable to follow beyond a certain length; that of the other derived its power and depth from a living relation to the Holy God; a sense of His

nearness, His perfections, and His inflexible laws. Other "Wisdom" is distinct from morality; that of Israel demands it in its highest and purest sense. According to it, all right action rests on the fear of the Lord, who searches the heart and knows all things. The wisdom thus learned creates true humility; is the root of all earnest efforts after perfection; insists that no man is free from sin; urges him to a frank confession of sinfulness; teaches him to watch his thoughts and life, and impels him to a fruitful self-examination, which is the ultimate condition of spiritual health. The creation of this religious philosophy, as it may be called, in Israel, is one of the great distinctions of Solomon.—*Rev. Dr. Geikie, Hours with the Bible.*

[177] Human philosophy is for the intellect, Bible philosophy is for the conduct, for the heart and life.—*B. G.*

(3) *As seen in the character of Christ, as not a human invention, but felt to be real and supernatural the more it is considered.*

[178] A history which has led the vast majority of readers in all ages to feel that it was more than human, is confessedly beyond human construction. Christian theology itself is baffled when it tries to state in propositions the two natures of Christ, and the relation between them. The decrees of councils and the terms of creeds rather exclude error than grasp truth. Yet here admittedly, in the narratives of the Evangelists, the impossible is achieved. The living Christ walks forth, and men bow before Him. Heaven and earth unite all through: power with gentleness, solitary greatness with familiar intimacy, ineffable purity with forgiving pity, unshaken will with unfathomable sorrow. There is no effort in these writers, but the character rises till it is complete. It is thus not only truer than fiction or abstraction, but truer than all other history, carrying through utterly unimaginable scenes the stamp of simplicity and sincerity, creating what was to live for ever, but only as it had lived already, and reflecting a glory that had come so near and been beheld so intently, that the record of it was not only full of "grace," but of "truth."—*Principal Cairns, D.D., Lectures.*

[179] The greatest miracle in the New Testament is the central Personage, as being no outgrowth of that age, and as the model for all future ages.—*B. G.*

2 From the unique weakness of its human instrumentalities.

(1) *As seen in the spread of Christianity by moral, in contradistinction to physical force.*

[180] There are several things which may be represented in scientific phraseology as the efficient causes of the spread and influence of a religion. Mohammedanism has demonstrated with a vengeance the possibility of spreading a religion by the power of the sword. Mohammed could scarcely number a score of disciples be-

fore persecution necessitated his escape to Medina. Here he changed his character, became a soldier, organized an army, infused his own martial spirit into it, and led it forth to victory and renown. His religion progressed simultaneously with his sword, or flourished in proportion as his plans of conquest became successful. His creed was made predominant in Arabia in his lifetime, and elsewhere after his death, precisely in the manner in which the famous Political Propaganda of France subsequently endeavoured to make their democratic principles preponderant in Europe. A grand army was organized and sent forward regularly to force republicanism on the acceptance of reluctant peoples living peacefully under their own political institutions on the continent of Europe. Mohammed and his followers spread their religion mainly, if not solely, by the power of the sword. Again, Buddhism has shown the possibility of spreading a religion by what may be called a flexible, compromising, and assimilative spirit. The spread of Buddhism was secured by the facility with which it intermingled and identified itself with the prevalent religions of the world. It became in essentials what the Apostle Paul subsequently became in non-essentials, "all things to all men." In China it developed into a system of religious sociology; in Thibet it became a sort of thaumaturgy, and in some of the barbarian islands it conquered it was lost amid the impurities and horrors of the lowest types of fetishism. By abandoning its own principles, giving up its distinctive features, and assuming varieties of forms inconsistent with its spirit, Buddhism made itself predominant.

Again, a religion may be spread by the power and influence of a dominant aristocracy in conjunction with a powerful hierarchy, or, in simpler words, by statecraft in combination with priestcraft. Almost all the hoary and consolidated heathenisms of the world were evidently spread in this manner. The spread of a religion is a phenomenon to the production of which several causes contribute; but it is not difficult to ascertain in a particular case that which may be called the efficient cause. The spread or influence of Christianity is a phenomenon which we have to explain on correct principles of logic.

A religion may be spread by the power of the sword; but the first propagators of Christianity were entirely destitute of this power. Nay, they had this power—the power of the sword—arrayed against them. A religion may be spread by an aristocratic and hierarchical influence; but the first preachers of Christianity had this influence arrayed against them, certainly not in their favour. A religion may be spread by a supple, yielding, and assimilative spirit; but Christianity manifested from the very beginning a firm and uncompromising principle, and declared a war of extermination against all the religions of the world.

These causes, therefore, could have nothing to do with the spread and influence of Chris-

tianity during at least the first and most glorious period of its promulgation; it therefore was spread by the only other cause to which such a phenomenon may be traced—the power of God exhibited in signs and wonders and mighty works!—*Ram Chandra Bose, Truth of Christian Religion.*

[181] Had the doctrine and the preaching consisted in the persuasive utterance and arrangement of words, then faith also, like that of the philosophers of the world in their opinions, would have been through the wisdom of men, and not through the power of God.—*Origen.*

(2) *As seen in the natural incapacity of the first agents of Christianity, either to invent it or to convert the world to it.*

[182] Let us be amazed at the power of God, admire, adore it. Let us ask Jews, let us ask Greeks, who persuaded the whole world to desert from their fathers' usages, and to go over to the ranks of another way of life? The fishermen or the tentmaker? the publican or the unlearned and ignorant? And how can these things stand with reason, except it were the Divine power which achieveth all by their means? And what, too, did they say to persuade them? "Be baptized in the name of the Crucified." Of what kind of man? One they had not seen nor looked upon. But nevertheless, saying and preaching these things, they persuaded them that they who gave them oracles, and whom they had received by tradition from their forefathers, were no gods; whilst this Christ, He Who was nailed to the wood, drew these all unto Himself. And yet that He was indeed crucified and buried was manifest in a manner to all; but that He was risen again, none save a few, saw. But still of this, too, they persuaded those who had not beheld; and not that He rose again only, but He ascended also into heaven, and cometh to judge the quick and dead. Whence, then, the persuasiveness of these sayings, tell me? From none other thing but from the power of God. For, in the first place, innovation itself was offensive to all; but when, too, one innovates in such things the matter becomes more grievous; when one tears up the foundations of ancient customs, when one plucks laws from their seat. And besides all this neither did the heralds seem worthy of credit, but they both were of a nation hated amongst all men, and were timorous and ignorant. Whence, then, overcame they the world? Whence cast they out you, and those your forefathers who were reputed to be philosophers, along with their very gods? Is it not quite evident that it was from having God with them? For these are not successes of human but of unspeakable and Divine power.—*St. Chrysostom.*

(3) *As seen in the victory obtained by illiterate advocates over the world, which is in itself miraculous, if they were not sustained by miracles.*

[183] For this certainly they will not controvert, nor impugn what we see with our eyes : when they say that no miracles took place they inflict a worse stab upon themselves. For this would be the greatest of miracles, that without any miracles the whole world should have eagerly come to be taken in the nets of twelve poor and illiterate men. For not by wealth or money, not by wisdom of words, not by anything of this kind did the fishermen prevail ; so that objectors must even against their will acknowledge that there was in these men a Divine power, for no human strength could ever possibly effect such results. For this He then remained forty days on earth, furnishing in this length of time the sure evidence of their seeing Him in His own proper Person, that they might not suppose that what they saw was a phantom. And not content with this, He added also the evidence of eating with them at their board : as to signify this, the writer adds, "And being at table with them, He commanded." And this circumstance the apostles themselves always put forth as an infallible token of the Resurrection ; as where they say, "Who did eat and drink with Him."—*Ibid.*

3 From the unique extent of its triumph.

(1) *As seen in its conquests over all varieties of human superstitions and culture.*

[184] It has gained accessions from all those varieties of the human mind which have been placed in contact with revealed truth, with the idiosyncrasies of persons, of nations, of ages, from fathers and councils, from controversies and heresies, from Hellenist, Alexandrian, and Roman forms of thought, from the mind of the East and from the mind of the West, from corruptions and reformations of religion. The developments of doctrine thus originated were the joint product of the revealed truth and the condition of the mind which received it.—*Canon Bernard, Bampton Lectures.*

(2) *As seen in its success both intellectually and morally.*

[185] Divine intervention in the history of Christianity is inferred from the extent, completeness, nature, and means of its success in the old Roman world ; from the wonderful moral and spiritual change which it wrought in the characters and lives of the early converts ; from its missionary and mental activity even during the "dark ages ;" from the power it displayed of renewing its youth at the time of the Reformation, and subsequently of entering into and becoming the creator of the modern world ; from the manner in which it has been able to resist and overcome persecution, and draw inspiration from its martyr history ; from the success with which it has repelled the assaults of unbelief and the powers of darkness, and subdued the native resistance of the human heart ; from its organization, ordinances, and literature, which fit it in a unique manner for the work it has to do ; and from the motives with which it is furnished for the fulfilment of

its mission ; and, lastly, from the manner in which its own predictions, both of its successes and corruptions, have been fulfilled.—*Rev. Principal Cairns, D.D.*

[186] This early Christian apologist (Origen) repeatedly dwells upon the fact that the preaching of the gospel had power at once to "convert multitudes from a life of licentiousness to one of extreme regularity, and from a life of wickedness to a better, and from a state of cowardice or unmanliness to one of such high-toned courage as to lead men to despise even death through the piety which shows itself within them."

4 From its inherent principles of vitality.

(1) *As seen in its retention, unlike other religious systems, of its original power.*

[187] Seeing this force at work in the purest faith of the world, we cannot help feeling that any theory of the human origin of religion wants a stable foundation. How are we to account for pure fountains when the human tributaries of the stream are so turbid and foul? How else, indeed, than upon the assumption of Divine revelation? That assumption is consistent with the facts. We see men falling from these revelations everywhere ; we nowhere see them rising into them. There are clear, bright fountains far up on the mountain sides, but so soon as human hands touch the stream it begins to be polluted. Our Professor says : "In one sense the history of most religions might be called a slow corruption of their primitive purity." "We see Abraham, a mere nomad, fully impressed with the necessity of the unity of the Godhead ; while Solomon, famous among the kings of the earth, built high places for Chemosh and Moloch. . . . The Hindoos who, thousands of years ago, had reached in the Uparinshads the loftiest heights of philosophy, are now in many places sunk into a grovelling worship of cows and monkeys." This degradation of religion, so constant a tendency in all history, seems to furnish a strong proof that "God has spoken unto us."—*Max Müller.*

[188] Man has often lost or perverted religious truth, but has never discovered it.—*B. G.*

(2) *As seen in its survival in spite of the assaults of crushing persecution and corrupting prosperity.*

[189] At the outset fierce and bitter persecution assailed Christianity ; but every drop of martyr-blood shed for its sake blossomed in some new flower of Heaven's own planting. Its purest triumphs, its most hopeful growths, were under the very agencies employed to crush it out of being. From beneath the heel of the Cæsars it mounted their throne and swayed their sceptre. Then commenced the severer trial of corrupting prosperity ; and still could not its ordinances be distorted wholly out of shape, or its cardinal doctrines wholly obscured,

or its benign influence wholly obliterated. When encrusted with superstitions and falsities, it still parted not with its Divine unction; in its tarnished purity it was still the purest thing on earth; in its diluted ethics it still had power to restrain and guide; and at no moment did the world fail to be immeasurably the better for it.

(3) *As seen in the survival of Christianity, after being buried under the mediæval superstitions of the Papacy.*

[190] The Reformation was its resurrection and restoration.—*B. G.*

17

MODERN CIVILIZATION AND CHRISTIANITY.

1. THE RELATION BETWEEN CIVILIZATION AND CHRISTIANITY.

1. The religious element necessary in civilization.

[191] Look out for a people entirely devoid of religion; and if you find them at all, be assured that they are but a few degrees removed from the brutes.—*Hume.*

[192] Religion as regards its general influence over the mind of a nation, apart from and independent of religious education, forms a separate and very important element in the promotion of civilization. The Christian religion is in its nature highly favourable to the civilization alike of individuals and of states, and both intellectually and morally. The knowledge that it teaches is the highest and most elevating; and the principles that it enforces are the purest and most comprehensive.—*George Harris, Civilization considered as a Science.*

[193] In Greece and Rome, the absence of the element of a correct religious influence was the cardinal defect in their civilization, as it must also be in the present day in that of Turkey.—*Ibid.*

[194] Certain communities have reached a high degree of perfection in art and literature; but from the other elements of civilization being neglected, they have continued in a state of comparative barbarism as regards their general condition.—*Ibid.*

2. Civilization under Christian influence reaches a higher phase of existence.

[195] (1) Civilization is not a product of Christianity, but has an independent existence. Christianity is not necessary to create civilization. If preached to a barbarous people, it finds the capacity of civilization, and develops it; but other agencies, without Christianity, might have developed it. Usually some form

of civilization has existed before Christianity is brought to a people. Christianity at the outset found itself confronted with the Hebrew, the Greek, and the Roman civilization. It is remarkable that the apostles instituted no missions to barbarians. The first and prominent fields of their missions were the cities, whence Christianity spread more slowly into the country. The word "pagan," or "villager," gradually came to denote an idolater. So, usually, Christianity comes to nations already civilized. It finds society already constituted, with opinions, usages, government, civilization, religion.

(2) Christianity imparts to civilization and makes effective in it the spiritual forces necessary to its purity, completeness, and Perpetuity.

(3) Christianity, by the spiritual forces which it introduces and makes effective, gradually creates a Christian civilization.

It has been said that genius does not establish a school, but kindles an influence. The method of Christianity in Christianizing civilization is the same. It kindles an influence which creates the new beneath the old, and so pushes the old off. Its method is not the mechanical change of organization, but the inward process of life.

[196] In three distinct and independent modes, moreover, Religious Influence contributes to the civilization of a nation, both as regards men individually and men in the aggregate. The first of these is by raising the minds of the people to a sense of their own natural dignity and importance as immortal beings, and as allied to the great Creator of all things. The effect of this influence is very different, and, indeed, directly opposite to pride and vanity, which spring from the supposed individual superiority of one man to another, and not from any opinion as to the dignity of the whole race. The second of the modes by which Religious Influence contributes to the civilization of a people, is by instilling into their minds the consciousness of a constant observer of all their actions, to whom they are accountable for every deed. And the third of these modes is by the establishment of a strict and unerring rule of the highest authority for the direction of their conduct on all occasions, both as to principle and practice.—*George Harris, Civilization considered as a Science.*

[197] Whether we consider civilization as it affects the individual or the state, or direct our thoughts to its essence, elements, and ends, it will become at once apparent that Christian influence is necessary for its highest attainments. Civilization, indeed, is nothing less than the rendering the higher endowments predominant over those which are lower, and the bringing to complete maturity the most valuable resources and powers of the nation. Christianity alone rightly effects these glorious ends,

or really promotes the virtue, the happiness, or security of a nation.—*C. N.*

[198] Grand ideals, enlarged conceptions, the principle of belief, a true sense of independence, a right appreciation of others, a longing for peace with honour, a true recognition of the brotherhood of man, a desire for knowledge and its general diffusion, a sense of refinement, are all necessary elements for civilization, and are best developed and blended together under Christian influence. The secret of civilization is contained in St. Paul's elevating and ennobling words, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8).—*C. N.*

3 Christendom almost co-extensive with true civilization.

[199] God is not exclusively present in Christianity, but He is more present in it than in any other religious and moral development. Christianity is, in fact, the religion of civilized peoples; each nation admits it in its moral sense, according to its degree of intellectual culture. The freethinker, who dispenses with it altogether, is within his prerogative; but the freethinker constitutes an individual case, however highly respectable; his intellectual and moral situation is by no means yet that of any nation or of humanity. Let us then preserve Christianity, with admiration for its high moral value, for its majestic history, for the beauty of its sacred books.—*M. Renan, quoted in London Quarterly.*

[200] Hundreds of thousands have suffered death for their religion. Is it conceivable that the belief for which they died can have had no influence on their lives? Is it conceivable that the influence can have been confined to the martyrs? Is not Christendom almost co-extensive with moral civilization? And does not the whole face of Christendom—do not its literature, its art, its architecture—show that religion has been its soul?—*Prof. Goldwin Smith in Contemporary Review.*

[201] It cannot, indeed, be doubted that the greatest conquests over human nature which have ever been effected, and the completeness of which is most fully evinced, as in the case of other conquests, by the entire change in heart, and habits, and customs, and conduct which is produced, are those which have been accomplished by the influence of Christianity. Nations and individuals alike attest the truth of this proposition. In fact, the world at large may be appealed to for this purpose, in which the most extensive moral revolutions that have ever been wrought have been effected through this medium alone. And the direct and powerful tendency of religious influence to promote civilization

is conclusively proved by the circumstance that wherever, throughout the world, Christianity has taken root, there civilization has been at once established. Christianity is, indeed, as it were, the moral sun by which alone the darkness of ignorance and superstition has been effectually dispelled, and from which the bright and genial beams of civilization have been generally diffused.—*George Harris, Civilization considered as a Science.*

II. THE CIVILIZING EFFECTS OF CHRISTIANITY.

1 It embraces and ennobles art.

[202] The highest art is always the most religious; and the greatest artist is always a devout man. A scoffing Raphael or Michael Angelo is not conceivable.—*Blackie.*

The same is true of musical art, the highest elements of which, as "The Creation" and "the Messiah," are developments of Christian civilization.—*B. G.*

[203] Religion both elevates and inspires the soul. The most magnificent works of art have been instigated by the influence of religious fervour, and the noblest and sublimest ideas have been afforded by religious subjects. Religion has, moreover, ever been the soul of poetry, and of productions in each of the sister arts.—*George Harris, Civilization considered as a Science.*

2 It fosters the intellectual elements of civilization.

[204] Is it then the true inference that potent religious life repudiates thought and culture, and allies itself with ignorance and fanaticism? that "ignorance is the mother of devotion"? The illustrious record of Christian philosophers, theologians, scholars, and thinkers, from Paul to Augustine, from Aquinas to Bacon, from Pascal to Butler, and to the host of eminent men who believe in our own day, make this theory untenable.—*Rev. Dr. Allon, The Church of the Future.*

[205] A beautiful literature springs from the depth and fulness of intellectual and moral life, from an energy of thought and feeling, to which nothing, as we believe, ministers so largely as enlightened religion.—*Channing.*

[206] We must not narrow theology until it becomes a sectarian science; we must insist that within its expansiveness are to be found all things and all hopes which minister to the strength and exalt the destiny of human life.

3 It softens the horrors of war, by the justice and chivalry of a true civilization.

[207] Christianity, it is said, still permits war to disgrace our civilization and our religion; nay, that the carnage is multiplied tenfold. What shall we say in reply? It is not the number of lives that they cost, but the temper in which

they are conducted that marks the difference between one war and another in morality. It cannot be denied that under the influence of Christianity war is becoming a last resource after other ways of settling a dispute have failed. The moral sense of *Christendom*, as a rule, pronounces unequivocally against the aggressor. We have seen, too, how the horrors of war may be alleviated by a growing respect for the lives and property of non-combatants, and by the devoted labours of Christian men and women, ready to relieve the sufferings on either side.—*Ibid.*

4 It promotes amicable unity and social communion.

[208] Christianity has also a direct tendency to promote civilization, from the manner in which it enjoins amicable unity, and social communion, and good fellowship among different people. It strives to join together, in one vast community, or rather fraternity, the whole family of the human race, and impels us to endeavour to disseminate through the remotest regions of the world the blessings of true religion. This principle, from which, indeed, springs the very foundation of civilized society, Christianity carries out further than does any moral or constitutional code that has been established in any nation. While science and intellect induce us to extend the pale of our sympathies to all those of our race who are capable of partaking of, or of appreciating our efforts in the cause of learning or art, Christianity leads us to extend it to all who belong to the common race of mankind. And while the former urge us from a feeling of connection, Christianity constrains us from a principle of duty. In the promotion of general benevolence among mankind, Christianity has done much for civilization; as also, in conjunction with it, by the numerous charitable, educational, and religious institutions which it has been the means of founding. In this respect, the indirect influence of our religion, independent of its direct effects, in promoting mutual goodwill among the several members of society, both in our own country and in foreign nations, by the exertions which it calls forth to alleviate their wants, and to minister to their necessities and comforts of each kind, of itself causes Christianity to have a powerful civilizing influence over the whole world. No other religion has produced this great effect; it alone has accomplished it perfectly. — *George Harris, Civilization considered as a Science.*

5 It has elevated the tone of moral judgment in the civilized world.

[209] And if the enlightened European judgment to which appeal is made does present a higher and purer moral tribunal than elsewhere has been known, it is because that judgment has been moulded and swayed and taught for centuries in the school of Divine revelation. — *Thomas Pownall Boulton, LL.D.*

[210] The direct and extensive tendency of the Christian religion, and of its various institutions, is to promote civilization. Among the customs that it enjoins, the observance of a Sabbath, by which one day in seven is set apart, and ordinary unnecessary manual occupation is excluded from it, is highly conducive to civilization, independent altogether of the religious advantages that it possesses. Mental and moral improvement among all classes is eminently furthered by this institution. The poorest person has once a week secured to him a day of leisure to devote to the cultivation of his mind and his morals, as well as to his religious duties, which directly tends to the improvement of the former. Such an institution is also greatly refining in its results. Each poor man with his family for that day moves in the rank of gentility, appears in his best clothes, and enjoys a period of leisure. Not only should the Sabbath be a day of freedom from toil, but of freedom also from worldly care and anxiety. And it should supply a foretaste of heaven, not merely as regards the religious exercises which are followed upon it, but as regards the high mental pursuits for which it affords the opportunity, the benevolent social feelings which it calls forth, and the good deeds which are done on that day. To each person, whether rich or poor, the Sabbath should be, moreover, not only the holiest but the happiest day throughout the week. — *George Harris, Civilization considered as a Science.*

18

MORAL PHILOSOPHY AND CHRISTIANITY.

1. FAILURE OF MORAL PHILOSOPHY WHEN CONTRASTED WITH CHRISTIANITY.

1 Moral philosophy moved in the sphere of the political.

[211] Ancient philosophers viewed moral philosophy as a branch of politics. To a certain extent they were right in this view. They had no other objective standard of obligation. A well-constituted state formed the only educator through whose agency the philosopher saw even a chance of training mankind in virtue. — *The Contemporary Review*, 1869.

[212] You cannot make people moral or virtuous by Act of Parliament or State control, at least when the nation has outgrown patriarchal government. The family is the true unit of political as well as moral life, from which real and permanent improvement must be sought. Improve the State and you do not necessarily improve the individual. Improve the individual and you necessarily improve the State. — *C. N.*

2 Moral philosophy failed to bind private conscience by a higher sense of duty.

[213] Ancient morality was ignorant of the

idea of duty in the sense in which Christianity has brought it to bear on the mind of man. Its idea of duty was twofold :—First, a subjective one, which was measured by the obligations which a man owed to himself. Secondly, an objective one, measured by the obligations which he owed as a member of political society. Beyond these he possessed no standard. The ancient religions were incapable of bringing any sense of moral obligation to bear on the human mind. All of them were political, and the aspect of their duties was such that no improvement in morality could come from making them the subject of imitation. To enable religion to strengthen the moral power by the creation of a real sense of duty, God must be clearly apprehended as the head Moral Governor of the Universe ; and man's relationship to Him must be clearly felt, the lack of moral power which was inherent in the ancient religions was not supplied by any discoveries of the philosophers ; their duty was either an impersonal one, or one purely intellectual. The moralist was, therefore, forced to look on political institutions, and a course of training under their influence, as the only power on which he could rely to enforce the sanctions of morality. From them alone could he deduce the nature of moral obligation. Uncertain about the nature of God, how was it possible that he could enforce morality by appealing to His character, His will, or the relation in which man stood to Him.—*Contemporary Review*, 1869.

3 Ancient philosophy confessed the inadequacy of its motives to impel men to virtue.

[214] Philosophy confesses the inadequacy of its motives to impel men to virtue :—

1. Its despair with respect to the masses of mankind.
2. Its teaching addressed to the upper ten thousand.
3. Its failure to create a missionary spirit.
4. Its failure to deal with men as individuals.

—*Rev. G. A. Row, M.A., Moral Teaching of the N. T.*

II. THE EXCELLENCE OF CHRISTIAN PHILOSOPHY WHEN CONTRASTED WITH MORAL PHILOSOPHY.

1 Christianity introduces personal responsibility and higher obligations than merely political.

[215] Whilst philosophers, legislators, and infidels fostered popular superstitions, some from a belief in the usefulness to morals, some from reasons of State, some from indifference to truth, Christianity came without State necessity, without compliance to popular delusions, to utter a truth that should elevate both freeman and serf, and establish justice as the rule of government, love as the flow of life. And since in the effort to bolster up superstition, pretended

prodigies were performed, it wrought real miracles, without which it would not have gained the notice of mankind, and uttered principles equally miraculous, but without which it would have gained no permanent hold on the affections of men ; and thus it alone breathed new life into decaying humanity ; corrected and repressed the universal growth of the most debasing immorality, and gave an impulse to that tide of improvement which, in spite of all opposing agencies, the cunning of priests and the power of tyrants, has worked hitherto, and still remains the germ of every improvement, the inextinguishable hope of mankind for all personal character, social and political amelioration. The sick nations had received many nostrums from many secular advisers, but were not yet improved ; priests, philosophers, legislators—all had received their fees ; the patient was impoverished in purse and constitution, and had been turned out as incurable, like “ a certain woman who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse, when she had heard of Jesus, came in the press behind and touched the hem of his garment, and felt in her body that she was healed of that plague ” (Mark v. 25–29). This rapid sketch teaches how little was done before Christianity, and how much it was needed as the great and sole light of the world, the regenerating element of society. Everything else had failed ; and human reason, which, according to atheistic ideas, had been at work from all eternity, ended in looseness of thought and morals, scepticism, superstition, and debasement.—*Brewin Grant*.

[216] Medical boards, apothecaries halls, skilled physicians, trained nurses, cannot restore to the patient vital power and health, when there is no constitution left to work upon. So the arm of the State cannot raise poor fallen humanity. We are so far gone from original righteousness that nothing less than Divine interposition can remedy the evil.—*C. N.*

[217] The State without Christianity lacks moral power, and so cannot morally and permanently improve man. The State owes all its moral weight to Christianity, which declares that “ the powers that be are ordained of God,” and, moreover, Jesus, our Master in heaven, requires us, as His loyal servants, to honour all earthly masters.—*C. N.*

2 Christianity introduces human dignity as the basis of man's claims and duties.

[218] The element of human dignity is the true foundation of “ the rights of man.” The gospel is the first system that recognizes the people, cares for them, and appeals to them. It has introduced into all modern literatures the ideas of our common human dignity, the importance and sacredness of every man ; from which freethinkers have selected the doctrine of

human brotherhood, which never existed till Christ came as the brother of all men.—*B. G.*

[219] Christianity levels not down but up. The lowliest is raised by Christianity to a higher position than the highest without its privileges. Christ has exalted our common humanity, and not only Himself becomes the centre around which all may circle, but round which none can gather except as brothers.—*C. V.*

3 Christianity appeals to an authority superior to merely human commands.

[220] This was exemplified in St. Peter's appeal against the prohibition to follow conscience and God in preaching Christ :—"But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, Whether it be right *in the sight of God* to hearken unto you *more than unto God*, judge ye" (Acts iv. 17-19). This was the introduction and recognition of the new principle and final appeal on moral duty.—*B. G.*

4 Christianity exalts the humble virtues above the heroic.

[221] Our Lord based virtue on the moral nature of man in relation to the obligations which unite man to man, and man to God; whereas the political aspect of ancient morality compelled the philosophers unduly to estimate the heroic ones. The fact is beyond dispute that our Lord's teaching reverses the order of the virtues, and assigns to the milder and the more unobtrusive ones the highest place in his spiritual temple; whereas the philosophers unanimously pursued a contrary course.—*Contemporary Review*, 1869.

5 The Christian Beatitudes surpass in heroism the so-called heroic virtues.

[222] What are called the heroic virtues are not so heroic as those which are termed the humble ones. It requires more courage and fortitude to endure and forgive insult and injury than to revenge a wrong. "Blessed are the poor in spirit," "the meek," "the merciful," "the peace-makers," "the persecuted," the "reviled" (St. Matt. v. 3-11), is a moral teaching far in advance of natural reason and philosophy. To forgive our enemies is a difficult but heroic duty: the practice of these precepts would bless the world.—*B. G.*

[223] The "heroic" virtues in early stages of society have so marketable a value that the ancients naturally unduly exalted them. They are conspicuous virtues, and springing, as they do, from the lower or animal side of our nature, are easier cultivated and brought to perfection. On the other hand the "humble" virtues, though really those that conduce mostly to human happiness, are not naturally prized. Indeed,

before Christ showed what true humility meant, what a heavenly and noble flower this grace was, the world had few, if any, specimens worth exhibiting. And thus while man might discover the law of gravitation without revolution, it was beyond the reach of human originality to assign to humility its lawful place.

19

PHILOSOPHY OF CHRISTIANITY.

I. IMPORTANCE OF THE STUDY.

[224] There is, however, a divine philosophy in the Christian scheme, which the thoughtful believer will trace out with admiration and thankfulness. To the Church and in the Church there is made known the many-varied wisdom of God, into which even angels desire to look. Little attention has been paid to what has been termed by an American writer the philosophy of salvation; but in proportion as we recognize the Divine adaptation of Christianity to man's mental constitution, we shall see that between heathen philosophy in its best estate and revelation a great gulf is fixed.—*Rev. William Webster, M.A.*

II. ITS NATURE.

1 The Christian scheme is especially adapted to our mental constitution.

(1) *It presents a Divine Person as the sole object of our homage.*

[225] It is not an abstraction, an idea, a rule, a discipline, a code of laws, a system of doctrine, or an assemblage of beautiful theories; but is the presentation of a Divine Person as the sole and satisfying object of reliance and trust, of admiration and love; it is the manifestation of Him in whom dwelleth all the fulness of the Godhead in bodily form. This Divine Person assumed that state and condition of life which has the most direct influence to eradicate from the human breast the noxious fibres of selfishness and pride; and to cherish the growth of contentment, benevolence, humility. In the exercise of these qualities, philosophy truly saw that the soul of man could find rest; and that under the dominion of their opposites, the soul was as a troubled sea, casting up mire and dirt; but it lacked the influence of one who could enforce His teaching by pointing to His example, "I am among you as one that serveth."—*Ibid.*

(2) *It adopted the principle of faith, not perception, as the medium of knowledge.*

[226] Truth can enter the soul only in one of two ways—by perception or by faith, *i.e.*, by the medium of the senses or by the belief of testimony. But from the nature of our mental constitution, the recurrence of facts which fall under personal observation produces an effect which grows weaker and weaker in proportion as they

are repeatedly witnessed. But facts which are received by faith, the more they are realized, the more the mind revolves them, produce a greater, a more powerful, in fact, an overwhelming, an abiding impression. By the exercise of sight the effect of what is seen grows less; by the exercise of faith the effect of what is believed grows greater; the belief of falsehood perverts and debases the soul; the belief of truth purifies, ennobles, and saves.—*Ibid.*

(3) *It assigns obedience to the master principle of love.*

[227] All happy obedience must spring from affection; that outward compliance which is extorted by fear and dread can never be habitually maintained, as opportunities for relapsing will be embraced whenever they occur. This obedience will be cheerfully rendered in proportion as we are conscious of the intrinsic worth of the party to whom it is rendered, and of his rightful claim as our gracious benefactor. The man to whom little is forgiven loveth little. As the stream can never rise higher than its source, obedience will never exceed the sense of blessing received.—*Ibid.*

III. ITS EXCELLENCE.

I Arguments e contrario.

(1) *Every advantage is on the side of belief in Christianity.*

[228] If the best that can happen to the unbeliever be that he be right, and the worst that can happen to the believer be that he be wrong, who in his madness would dare to run the venture?—*Locke.*

[229] Should a man err in supposing the Christian religion to be true, he can be no great loser by the mistake. But how dreadful to err, in supposing it to be false.—*Pascal, Thoughts on Religion* (1623-1662).

[230] If Christianity—which leaves no alternative religion possible—is false, the dying Christian is as safe as the dying Atheist or Agnostic.—*B. G.*

[231] Provision for old age is safe if there be no old age for us, and the providing for a future contingency is not without present countervailing advantages. The slight inconvenience of insuring our property against the risk of fire is a small sacrifice if easiness of mind alone be considered.—*C. N.*

[232] To toil up the mountains and pursue our journey in an arduous manner amidst a bracing atmosphere is preferable to being allured into the smoking valley which will prove sultry and its miasma may end fatally. Thus the discipline and sacrifice which Christianity require, even if there were no future awards and punishments, would be more than compensated by present actual acquisition, such as peace of mind, a sense

of security, and development of character, and other reflex influence of a religious life.—*C. N.*

[233] The results at issue in the rejection or acceptance of Christianity should “give us pause” and secure the deepest consideration. It has such pretences, at least, as may make it worthy of a particular consideration: it pretends to come from heaven; to have been delivered by the Son of God; to have been confirmed by undeniable miracles and prophecies; to have been ratified by the blood of Christ and His apostles, who died in asserting its truth. It can show likewise an innumerable company of martyrs and confessors: its doctrines are pure and holy, its precepts just and righteous; its worship is a reasonable service, refined from the errors of idolatry and superstition, and spiritual like the God who is the object of it: it offers the aid and assistance of heaven to the weakness of nature; which makes the religion of the gospel to be as practicable as it is reasonable: it promises infinite rewards to obedience, and threatens eternal punishment to obstinate offenders; which makes it of the utmost consequence to us soberly to consider it, since every one who rejects it stakes his own soul against the truth of it.—*Bishop Sherlock, 1678-1761.*

(2) *Instances of the folly of atheistic teaching.*

[234] Paine says—“It is the fool only, and not the philosopher,” who lives as if there were no God and no future life of retribution.

[235] It is presumption, and not philosophy, to say, “We must die to find it out.” Christianity teaches us to attain a rational certainty before it is too late to retrieve a false step.—*B. G.*

IV. POSITIVE ARGUMENTS.

(1) *Its exquisite adaptation to the mental and moral constitution of human nature.*

[236] Socrates and Aristotle proposed to correct the errors of man by improving the intellect. “But leviathan is not so tamed.” Men do not determine moral questions in which they are personally interested by the mere verdict of the understanding. They set up the will in the judgment seat. In the hour of temptation they act not as they see to be right, but as they wish to act. Christianity proceeds in a method the reverse of this. “It makes its first appeal to the affections which are the springs of the will, and through them clears and rectifies the understanding” (*Goulburn*). The method propounded by the wisdom of man is false in principle and inefficacious in practice; while the mode prescribed by the wisdom of God is philosophically true, mighty to pull down the strongholds of selfishness and ignorance, of passion, prejudice, and pride, and to bring every thought into captivity in subjection to Christ.—*Rev. William Webster, M.A.*

(2) *Personal testimony to its blessedness.*

[237] I envy no quality of mind or intellect in others—not genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence the most gorgeous of all lights; awakens life even in death, and from the corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and far above all combination of earthly hopes, calls up the most delightful visions, palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, and annihilation.—*Sir Humphrey Davy.*

20

PROGRESS OF CHRISTIANITY.

I. CAUSES OF THE PAST SUCCESS OF CHRISTIANITY.

1. General Analysis.

[238] Can we conceive the triumphant progress of Christianity to have been made unless the following had been the distinctive features of the Christian religion? 1. The *person* of Christ. 2. The *cross* of Christ. 3. The *Church* of Christ. 4. The *doctrine* of Christ. 5. The *worship* of Christ.

“Our curiosity,” says Gibbon, in his celebrated fifteenth chapter of his “History of the Decline and Fall of the Roman Empire,” “is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth? To this inquiry an obvious but satisfactory answer may be returned; that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author.” Although there is an intentional sarcastic sneer in these words, as is shown by the rest of the chapter, still, as the sceptic admits, such causes must be acknowledged to be the *primary* causes of the success of a religion, however we describe the *secondary*. The doctrine itself, and the providential favour of God, must be put first. We may divide the latter under two heads—(i.) The aid which Christianity received from the *supernatural* agency which mingled with its propagation; (ii.) The providential appointment of circumstances favourable to it—some of which have been well described, as we shall see, by such writers as Gibbon and Renan, although with a mistaken estimate of their operation.—*R. A. Redford, the Christian's Plea.*

2 Viewed negatively.

(1) *Its rise and progress, not from the mechanism of merely human institutions.*

[239] How did Christianity rise and spread among men? was it by institutions, and establishments, and well-arranged systems of mechanism? Not so; on the contrary, in all past and existing institutions for those ends its Divine spirit has invariably been found to languish and decay. It arose in the mystic deeps of man's soul, and was spread abroad by the preaching of the word, by simple altogether natural and individual efforts, and flew like hallowed fire from heart to heart till all were purified and illuminated by it, and its heavenly light shone, as it still shines, and as sun or star will ever shine, through the whole dark destinies of man. There again was no mechanism, man's highest attainment was accomplished dynamically, not mechanically.—*Thomas Carlyle.*

3 Viewed positively.

(1) *Due to its Divine origin and character.*

[240] Presently it came to pass that the religion of the despised Jesus did infinitely prevail; a religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a religion that gave countenance to the poor and pitiful, in a time when riches were adored and ambition and pleasure had possessed the heart of all mankind; a religion that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel; that such a religion, in such a time, by the sermons and conduct of fishermen, men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the subtle, and the sermons of the eloquent; the power of princes and the interests of states; the inclinations of nature and the blindness of zeal; the force of custom and the solicitation of passions; the pleasures of sin and the busy arts of the devil; that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible; this, this is to be ascribed to the power of God, and is the great demonstration of the resurrection of Jesus. Every thing was an argument for it, and improved it; no objection could hinder it, no enemies destroy it; whatsoever was for them, it made the religion to increase; whatsoever was against them, made it to increase; sunshine and storms, fair weather or foul, it was all *one* as to the event of things; for they were instruments in the hands of God, who could make what himself should choose to be the product of any cause; so that if the Christians had peace, they went abroad and brought in converts: if they had no peace, but persecution, the converts came in to them. In prosperity, they allured and enticed the world by the beauty of holiness; in affliction and trouble, they amazed all men with the splendour of their innocence and the glories of their patience; and quickly it was

that the world became disciple to the glorious Nazarene, and men could no longer doubt of the resurrection of Jesus, when it became so demonstrated by the certainty of them that saw it, and the courage of them that died for it, and the multitude of them that believed it; who, by their sermons and their actions, by their public offices and discourses, by festivals and eucharists, by arguments of experience and sense, by reason and religion, by persuading rational men, and establishing believing Christians, by their living in the obedience of Jesus, and dying for the testimony of Jesus, have greatly advanced His kingdom, and His power, and His glory, into which He entered after His resurrection from the dead.—*Bp. Jeremy Taylor, 1613-1667.*

II. OBJECTIONS. MET.

- I The sceptic's vain attempt to explain this progress.

[241] Renan said that it was the millennial view—the anticipation of earthly greatness, taken into connection with the moral side, which he allowed—that gave Christianity the victory. But that idea was not consistent with the life of Christ as recorded in the Scriptures; and even if it had been so, he did not see that there was in it anything that would have attracted men who knew Christ only as the son of a Galilean carpenter, who had been crucified and had then been cast away by the Jewish nation.—*Principal Cairns, D.D., History of the Christian Church.*

III. PROSPECTIVE VIEW OF SUBJECT.

- I Progress of Christianity assured, as falling in with and aiding the continuous progress of Humanity.

[242] We find good reason to conclude that man will continue to make progress in the knowledge of whatever is true, and just, and honest, and of good report. We become well assured that the simple law of Christian love will in due time be expanded by Christian science into thousands and tens of thousands of those special precepts of Christian ethics, which future generations shall joyfully accept, and that these will be light as air in their facile applications to the varying conditions of human existence, and strong as links of iron to hold men to every form of duty. We triumph in the faith that the time will come when this unwritten law shall sound within every obedient soul as winningly and as lovingly as the evening breeze that rests on the wind harp, and shall thunder as terribly in the ear of the disobedient as the voice of God from Sinai.—*Rev. Noah Porter, D.D., Future Development or Progress.*

21

REASONABLENESS OF CHRISTIANITY.

I. ARGUMENTS E CONTRARIO.

[243] The reasonableness of Christianity is seen in the fact that it does not appeal to or encourage the lower passions, as in the promise of a Mohammedan paradise of sensuality, but represses and subordinates passion, and appeals to reason and conscience as the proper ruling principles, the crown and glory of regenerated humanity.—*B. G.*

II. POSITIVE ARGUMENTS.

- 1 It incorporates into itself all the best elements of natural reason.

[244] Christianity, if we well weigh and consider it, in the several parts and members of it, throughout the whole system, may be justly called the last and the most correct edition of the law of nature, there being nothing excellent amongst the heathens but is adopted into the body of Christian precepts. Neither is there any precept in Christianity so severe and mortifying, and at the first face and appearance of things grating upon our natural conveniences, but will be resolved into a natural reason, as advancing and improving nature in the higher degrees and grander concerns of it.—*R. South, D.D., 1633-1716.*

- 2 It answers the anticipations and instincts of man's conscience.

[245] If it be rumoured among the people of a vast city that a new and magnificent hall of justice is to be built, and if there be seen a multitude of workmen collecting materials at the stated place of the proposed building, those materials are a strong proof of the truth of the common rumour. And just so, when the conscience of all mankind tells of a judgment to come, and we see how the materials for that judgment are accumulating, and the demand and necessity for it increasing, and how the busy memory is occupied with collecting and arranging those materials, the proof becomes very strong: the common rumour of the world and of the individual conscience is so corroborated, that one who looks fairly at the light of nature, even apart from that of revelation, cannot doubt. And every instance of the power of memory, every elucidation of the laws under which the mind acts in its operations of remembrance, and every instance of the manner in which conscience accompanies this work, affords additional conviction.—*Dr. Geo. B. Cheever, Biblical Repository (July, 1850).*

- 3 It contains all the elements essential to a world-wide religion.

[246] What are the conditions necessary to constitute a religion? There must be a creed, a conviction, claiming authority over the whole of human life; a belief or set of beliefs deliberately

adopted respecting human destiny and duty to which the believer inwardly acknowledges that all his actions ought to be subordinate. Moreover, there must be a sentiment connected with this creed, or capable of being evoked by it, sufficiently powerful to give it in fact the authority over human conduct to which it lays claim in theory.—*J. S. Mill, Comte and Positivism.*

4 Its principles advance the welfare of the state.

[247] Let those who affirm that the religion of Christ is adverse to the welfare of the state produce soldiers like those produced by that religion; let them produce such citizens, husbands, wives, parents, children, slaves, kings, judges, tax-gatherers, &c., as the Christian religion enjoins all its adherents to be, and then let them dare to say that it is adverse to the welfare of the state; nay, rather let them at once confess that that religion, where duly observed, is the strongest safeguard of the state.—*Augustine, Epp. ad Marcell., cxxxviii. n. 15.*

III. OBJECTIONS MET.

I Its highest value is seen in those restraining laws which, to undisciplined minds, seem most irksome.

[248] As for most of those restraints which Christianity lays upon us, they are of that nature so much both for our private and public advantage, that, setting aside all considerations of religion and of the rewards and punishments of another life, they are really good for us; and if God had not laid them upon us, we ought in reason, in order to our temporal benefit and advantage, to have laid them upon ourselves. If there were no religion, I know men would not have such strong and forcible obligations to these duties; but yet I say, though there were no religion, it were good for men, in order to temporal ends, to their health, and quiet, and reputation, and safety, and, in a word, to the private and public prosperity of mankind, that men should be temperate, and chaste, and just, and peaceable, and charitable, and kind, and obliging to one another, rather than the contrary. So that religion does not create those restraints arbitrarily, but requires those things of us which our reason, and a regard to our own advantage, which the necessity and expediency of the things themselves, without any consideration of religion, would in most cases urge us to.—*Archbishop Tillotson, 1630-1694.*

22

TEMPORAL BENEFITS OF CHRISTIANITY.

I. AS RAISING THE GENERAL AND NATIONAL STANDARD OF MORALITY.

[249] One thing there is abundance of evidence to prove: that however lamentably reli-

gion may have failed to raise human conduct to its ideal standard of morality, the *absence* of religion, where it has been general in any society, has been accompanied by a fearful increase of immorality. Witness the morals of the latter Roman Empire; of Italy, under the first pagan influence of the Renaissance; of France, during the last half of the 18th century. Witness also the doctrines of the Nihilists and of all the extreme Socialist, or, as they should rather be called, anti-socialist, sects of whatever nationality, who would abolish the family, property, and social organization, together with God, and with unconscious logic call for absolute lawlessness as the only complete expression of atheistic liberty. Religion, in fact, is, in its essence, faith in a supreme and adorable Law over human life.—*Mrs. Wm. Grey in Modern Review.*

[250] The absence of religious restraints and guidance is the occasion of innumerable evils in society.

[251] Benjamin Franklin once said, "Men are bad enough with religion—what would they be without it?"—*B. G.*

II. AS INDUCING SELF-SACRIFICE AND CARE FOR OTHERS.

[252] Institutions the outcome of Christian benevolence are the embodiment of self-sacrificing charity, and, in effect, the continuance of the Saviour's miracles of healing.—*B. G.*

[253] The world to-day is full of the signs of Christ's presence. Hospitals, orphanages, homes for the poor and aged, for friendless servants and fallen women, for sailors and foreigners, ragged and reformatory schools—all witness that Jesus is passing still through the crowded highways of modern life. These institutions spring from seeds which the hand of Christ sowed. They are multiplied and supported by the heaven of His teaching still working in the hearts of men. The heathen world knew nothing of them. Yet there are those who do not recognize the Son of God, as He lays His consecrating hand upon the stones that form the shrine of His mercy. They feel, indeed, the tender glow of His compassion, the pure joy of self-denial for the sake of others, of which He gave the truest example; they are in communion with His spirit; but the form they see, and the voice they hear, they mistake for that of the genius of civilization. Still more is Christ a living presence when He inspires individual men and women with graces and virtues, so saintly and yet so gentle that the most evil and the coarsest are awed and subdued before them; when He sends them forth on missions upon which they must enter bearing the stigmata of a crucifixion of all ordinary pleasures and ambitions—sacred missions of mercy at which the world is filled with reverent wonder, and stands back as if fearing to tread profanely upon the blood of martyrs.

[254] So far, then, from admitting that spiritual Christianity, rightly understood, is the opponent, or even the lukewarm friend of secular progress, we hold that it is the very reverse. It smiles on the efforts of science, civilization, and social reformation; and it supplies the great moving spring of philanthropy, the unwearied heavenly love that goes forth, like its Master, to seek and to save that which is lost. The hope of the world, and especially of its down-trodden and suffering masses, lies in spiritual Christianity. Where, if you discard it, will you find a power to take its place?—*Rev. W. G. Blaikie, D.D., Christianity and Civilization.*

[255] Christianity at first softened and finally abolished slavery, threw the shield of power and chivalry over woman's physical weakness, refined love from a passion, and made it a social virtue.—*B. G.*

[256] Christianity is the power which first gradually softened slavery, and is now finally abolishing it. Christianity has insisted upon the claims of the poor: the hospital is an invention of Christian philanthropy. The degradation of woman in the pagan world has been exchanged for a position of special privilege and honour. The sensualism which pagans mis-called love has been placed under the ban of all true Christian feeling; and in Christendom love is now the purest of all moral impulses.—*Liddon, Bampton Lectures.*

[257] Infidelity builds no churches, founds no asylums, endows no universities. It provides no refuge for the poor, and furnishes no help or comfort to those who weep.—*Bp. Simpson.*

III. AS INDUCING BETTER PERFORMANCE OF ORDINARY DUTIES.

1 On account of the very nature of Christianity.

[258] Christianity adds the highest sanction to the duties of every relation. Piety is exceedingly useful for all sorts of men, in all capacities, all states, all relations; fitting and disposing them to manage all their respective concerns, to discharge all their peculiar duties, in a proper, just, and decent manner. It rendereth all superiors equal and moderate in their administrations; mild, courteous, and affable in their converse; benign and condescending in all their demeanour toward their inferiors. Correspondently it disposeth inferiors to be sincere and faithful, modest, loving, respectful, diligent, apt willingly to yield due subjection and service. It inclineth princes to be just, gentle, benign, careful for their subjects' good, apt to administer justice uprightly, to protect right, to encourage virtue, to check wickedness. Answerably it rendereth subjects loyal, submissive, obedient, quiet and peaceable, ready to yield due honour, to pay the tributes and bear the burdens imposed, to discharge all duties, and observe all laws prescribed by their governors conscien-

ably, patiently, cheerfully, without reluctance, grudging, or murmuring. It maketh parents loving, gentle, provident for their children's good education and comfortable subsistence; children, again, dutiful, respectful, grateful, apt to require their parents. Husbands from it become affectionate and compliant to their wives; wives submissive and obedient to their husbands. It disposeth friends to be friends indeed, full of cordial affection and good-will, entirely faithful, firmly constant, industriously careful and active in performing all good offices mutually. It engageth men to be diligent in their calling, faithful to their trusts, contented and peaceable in their station, and thereby serviceable to public good. It rendereth all men just and punctual in their dealing, orderly and quiet in their behaviour, courteous and complaisant in their conversation, friendly and charitable upon all occasions, apt to assist, to relieve, to comfort one another.—*T. Barrow, D.D.*

2 On account of the consciousness of the unseen God.

[259] There are two miners, say, by themselves, and far from human eye, in the fields of the far West: one has found a rich nugget, the other has toiled and found nothing. What hinders the man who has found nothing, if he is the stronger or the better armed, from slaying his mate as he would a buffalo, and taking the gold? Surely, in part at least, the feeling, drawn from the Christian society in which his youth was passed, that what is not seen by man is seen by God, and that, though the victim himself may be weak and defenceless, irresistible power is on his side.—*Prof. Goldwin Smith in Contemporary Review.*

[260] The consciousness of God secures a regard for private rights, and safety where police defences may not reach.—*B. G.*

3 On account of a practical and present aim.

[261] Present and immediate motives influence where prospective and speculative ones fail.—*B. G.*

[262] The prospect of a social goal indefinitely distant, and to be attained not by the individual man but by humanity, influences only highly educated imaginations and refined natures, if it greatly influences even these. What does Bill Sykes, what does a director of the Glasgow Bank, what does William Tweed, what does Fiske, or St. Arnaud, or St. Arnaud's employer, care about the fortunes of humanity a million of years after he as an individual being has ceased to exist? What impelling force will such visions have with the multitudes of common people, unread in the "Philosophie Positive," on whose conscientious performance of duty society depends, and whose goodness is the salt of the earth?—*Prof. Goldwin Smith in Contemporary Review.*

4 On account of the imparted moral influence to nerve for all duties.

(1) *Viewed positively.*

[263] Is it not true of almost all of us—all but the men whose personal duty has lain in the direction of advancing science—that they are infinitely more *civilized*, infinitely more impressed by their obligations to others, through the moral or spiritual influences, whatever they be, which nerve them into struggle against wrong, whether political or social—into active compassion for misery—into steadfast endurance of pain—into patience under calamity—than by all the magnificent pictures presented to their imagination, even in the noble and picturesque story of Sir John Lubbock? No,—let us keep the word “civilization” for a higher meaning than any which the acquisition of mere knowledge, or even the effectual alleviation of physical suffering can imply. Socrates was a more civilized man than most of those who are now attending the British Association at York, and St. Paul a far more civilized man, though neither the one nor the other ever heard of spectrum analysis or the telephone. That which makes the citizen is the influence which spurs him on to do his duty to his neighbour, so soon as he knows it,—not even that, which helps him to know it better; though, of course, it is part of his duty to avail himself of every means in his power to increase his knowledge of the ways in which he can benefit the society to which he belongs, as well as of the ways in which he might inadvertently injure it.—*Spectator*, Sept. 3, 1881.

[264] Christianity is more practically effective for moral ends in strengthening for duty and heroic endurance than imaginative and sentimental views of poetic grandeur.—*B. G.*

(2) *Viewed negatively.*

[265] The locomotive will run on the lines for a couple of miles after the steam has been shut off; but the steam which has escaped, and not the machinery, must be credited with the momentum. And if we all became atheists to-morrow, and the inspiration of faith were universally to die, we should still go on for a few years on the smooth rails of Christian law and example by the sheer force of the life which has hitherto propelled us. But what becomes of society when that force expires?—*E. E. Jenkins*.

[266] The outward morality or occasional good deeds of unbelievers is not from unbelief, but from the indirect influence of religion.

[267] I honestly think that the process of making atheists, *trained as such*, into philanthropists, will be but rarely achieved. And I venture to propound the question to those who point to admirable living examples of atheistic or Comtist philanthropy—How many of these have passed through the earlier stage of morality as believers in God, and with all the

aid which prayer and faith and hope could give them? That they *remain* actively benevolent, having advanced so far, is readily to be anticipated. But will their children stand where they stand now? We are yet obeying the great impetus of religion, and running along the rails laid down by our forefathers. Shall we continue in the same course, when that impetus has stopped, and we have left the rails altogether? I fear me not.—*Frances Power Cobbe*.

[268] Atheistic virtue, or profession of it, is not from atheism, but in spite of it and because Christianity has made vice disreputable.

[269] Atheism or irreligion supplies no motive for virtue and benevolence, but only removes those which religion supplies. Accordingly Bacon, in his *Essays* [xvi. “Atheism”], says: “Therefore, as atheism is in all respects hateful, so in this—that it *depriveth* human nature of the means to exalt itself above human frailty.”—*B. G.*

[270] After giving up Christianity men often retain the virtues of Christianity. A cut flower still retains its perfume.

IV. OBJECTIONS MET.

1 The benefits and value of religion are seen in the very difficulty of attaining to its lofty ideal.

[271] The only really influential objections to the Christian morality are those connected with its difficulty, and its failure to realize itself among professed Christians. This has caused the gospel to suffer more than all other hindrances put together, for the inconsistencies of Christian nations and churches have been seen and read of all men, while the excuses for those failures, and even the attempts to clear Christianity from this reproach, have not been equally successful in impressing the general mind. Still it is a great and singular thing for any system of morality to be complained of chiefly because it is too high and ideal; while at the same time all candid minds allow that Christianity has here been immensely effectual in elevating the moral standard of the world, and in bringing round a state of things when its own strictness and elevation shall seem less hopeless as prevailing aspiration and attainment.—*Rev. Principal Cairns on Christianity and Miracles*.

2 In the proportion in which Christianity is practically exhibited, it diffuses temporal blessings.

[272] We fear no challenge when we affirm that in its purest form Christianity has fostered the ideas and encouraged the habits out of which all true civilization springs. Wherever Christianity exists in its true character, it always acts beneficially on human society. It gives its tone to the laws and institutions of the country, it educates the people, it liberates the slave, it cares for the poor, it heals the sick, it fosters

the arts of peace, it mitigates the horrors of war; and, not content with improving the condition of those at home, it takes to its heart the remotest nations of the earth, and plans and labours and prays that all its blessings and privileges may flow out to the whole family of man.

And thus, as spiritual Christianity, with its habit of living in the future, does not hinder but help a man in his own sphere of earthly duty, so neither does it hinder but help undertakings which have for their object to relieve temporal suffering and promote temporal good. In spite of the confident remarks of secularists, we would appeal here to facts. In the preface to the late Mr. de Liefde's admirable work on "The Charities of Europe," it is said, "I have been always of opinion that nowhere could a better proof of the Divine origin of Christianity and of the truth of the gospel be found than in the story, simply told, of some charitable institutions.—*Rev. W. G. Blaikie, D.D., Temporal Benefits.*

23

THEISTIC ELEMENTS OF CHRISTIANITY.

I. THEIR PLACE IN CHRISTIANITY.

[273] Christianity takes for its basis, "One God and Father of all;" and it is this Divine element and authority which gives validity to its provision of mercy, and the highest sanction and obligation to its requirements of duty.

II. THE IDEA OF GOD THE SOLE BASIS FOR MORALS.

[274] Without this doctrine there would be no basis for morals. Its theistic element, or the idea of God as Ruler and Judge, is the sole secure basis for morals; and the ground of general utility, as a moral guide, receives all its force from Divine authority, as requiring this benevolence.—*B. G.*

[275] This theistic element, which thus supports the duty of seeking the general good, not only affords a ground for morals, but is itself, in turn, confirmed by its beneficial tendency.—*B. G.*

[276] There are three leading theories expounded by systematic writers on ethics, each of which must be questioned to see if a reasonable answer can be given apart from the Christian religion as to a pure basis for morals.

According to the first, which has received the uncouth name of Hedonism, or the science of pleasure, the rule of conduct is the maxim of doing always what will yield one's self the greatest total amount of gratification. If what is called virtue seems on the whole to yield more pleasure than vice, then the follower of this rule will aim at practising virtue. But as

he would do it for his own advantage, and simply for what he could get by it, he could scarcely expect the common sense of mankind to credit him with morality at all. At any rate, to look to the principle of securing at all costs the greatest possible amount of one's own gratification for moral heroisms and noble sacrifices, would be at least as absurd as to expect grapes from brambles and figs from thistles.

According to the second theory of ethics, commonly called Utilitarianism, and sometimes Altruism, the rule of conduct is the maxim of doing always that which will produce the greatest happiness to the greatest number of persons. A system, truly, of the purest benevolence, to which no taint of selfishness can be attributed; but our question is whether it contains within itself the force to make it work. Suppose a person to say, "I perceive that my denying myself this or that gratification, or my voluntary subjection of myself to this or that suffering, would produce more happiness for others than would arise from indulging or sparing myself. But what I do not see is why I should on that account deny or sacrifice myself. My own happiness is surely a much nearer and more important concern to me than the happiness of any one else can possibly be, and consequently has a far stronger claim on my attention; and it seems to me that to throw it away for the sake of others would be an act contrary to the common sense on which I pride myself, and worthy only of irrational enthusiasts." Suppose a person to argue in that way, what reply could the Utilitarian theory furnish? Absolutely none! It is an excellent rule of practice, but of moving force it has not a shadow.

According to the third theory of ethics, distinguished as the Intuitional, the rule of conduct is the maxim of always obeying the intuitive sense of right which dwells in every human breast. An admirable principle indeed, though perhaps involving some serious difficulties in the use of it as a guide amidst the complex circumstances of human life. But what concerns us now is not the adequacy of the rule, but the provision of a motive strong enough to make it work. Let us suppose that a choice must be made between the alternatives of sinning and suffering. In one shape or other a choice of this kind is continually being forced on human beings; their lives are beset with temptations from one end to the other, and the force of every temptation lies in the apparent gain attainable by wrong-doing. Let us suppose the temptation presented in the most emphatic shape: "Sin, and live to enjoy; refuse to sin, and perish;" and as before, let us ask what reply the theory will enable the sorely tried soul to give. "I know it is nobler to die rather than sin," the wavering man may answer; "the intrinsic superiority of obeying the voice of conscience at all hazards is attested unmistakably by my consciousness. But life is a practical matter, not a theory or idea. Is it really better for me to keep my conscience

unstained, and thereby perish in my integrity ; or by doing an act which conscience condemns, to preserve my life with all its opportunities of action and enjoyment? The beneficial consequences of the wrong-doing are plain and undeniable ; but of any gain to be secured by dying in my integrity my intuition tells me nothing. On that side all is blank. Suffering virtue is doubtless admirable in imagination ; but till I am assured of some compensating future which awaits it, common sense forbids me to sacrifice the substance for the shadow." That the reply would be an ignoble one may be admitted ; but the logic of it would be unquestionable. Not even by the intuitive theory of ethics is a sufficient working force of morality supplied.

Yet morality has ever worked, and continues to work ; its triumphs are the glory of human nature. Whence then does it fetch that motive force, of which none of the theories can give an explanation?

Not from earth, but from heaven. The soul springs up from its own moral consciousness to the conception of an infinitely righteous Will, supreme over all things, and sure to bring about a final coincidence of well-being with well-doing. Instinctive belief in a holy God solves the difficulty and supplies the force. Assume His existence and rule, and the inference is inevitable that it must go well with the righteous. Sufferers for conscience' sake have the Lord of the universe on their side. Ignominy, privation, torture, death itself, may be their lot here, but they can afford to smile at their losses, as they "commit the keeping of their souls to Him in well-doing, as unto a faithful Creator" (1 Pet. iv. 19).

It is time now to sum up the reply of the moral faculty to our interrogation of it respecting its witness to the existence of God.

We have observed the uniqueness and grandeur of the faculty, existing in man as an essential part of his constitution, and manifesting itself in a recognition, of the eternal distinction between right and wrong, in the voice of conscience, the sense of responsibility, the passion of remorse, and the fear of retribution.

We have further noticed that in all ages and among all nations, in proportion to men's growth and culture in the higher attributes of humanity, this faculty has led them to the conception of an objective moral law under which they were placed, and of a supreme moral Governor to whom they were accountable.

Once more, we have seen that while this

conception affords an adequate explanation of the origin of the faculty, of the sense of responsibility to which it gives birth, and of the force by which it wins its practical triumphs, of these great facts of human nature reason discovers no other solution which can be pronounced adequate.

Here then we find ourselves in face of a belief in a supreme righteous Lawgiver, characterized by these three features : it has its roots in one of the noblest elements of human nature ; it has sprung up, with scarce an exception, wherever any tolerable degree of civilization has prevailed ; and it is shown by reflection to be in entire harmony with the demands of reason. But such a Lawgiver is what we mean by the awful name God.

The conclusion seems inevitable that belief in God, as the supreme Lawgiver to whom we are responsible, is really one of those primary, intuitive beliefs which justify themselves by their existence.

[277] The removal, neglect, or abolition of this theistic element, or doctrine of God as Father, Ruler, and Judge, would weaken or destroy morality. No theory of morals from which God is absent provides a working force sufficient to sustain morality against the onset of temptation and the violence of human passion ; and that reason is unable to discover any adequate source of the power of morality except faith in a living and righteous God, who will insure the ultimate and everlasting coincidence of well-being with well-doing. If this be true, it settles the question. A perfect human morality without God must then be a dream which cannot be realized. Morality might indeed for a season outlive theism. Inherited tendencies, the force of custom, the survival of modes of thinking, the memory of the satisfactions of virtue and the shame of guilt, might continue to it a lingering existence, just as the impulse of the fly-wheel keeps up the motion of a machine for a time after the motive power has been withdrawn. But so far as the result can be foreseen by reason, an inevitable change for the worse would soon manifest itself. Self-restraint would become weaker, selfishness gain the upper hand, the passions revolt more successfully ; and at last, before the din and anarchy of unbridled lawlessness the virtues would take their flight, finding room no more for their exercise in a world which had outgrown its belief in God.—*Brownlow Maitland, Morality.*

DIVISION C.

THE EVIDENCES OF RELIGION
GENERALLY.

[1] ITS FIRST PRINCIPLES AND MAXIMS.

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DIVISION C.

THE EVIDENCES OF RELIGION GENERALLY.

[1] ITS FIRST PRINCIPLES AND MAXIMS.

24

ANALOGY AS A GUIDE TO TRUTH
AND AS AN AID TO FAITH.

I. PRESENT POSITION OF QUESTION.

- 1 The points respecting analogy, which were waived by Bishop Butler, need to be carefully examined.

[278] It may be useful, however, to note the points which he expressly waives, as these will serve to indicate some of the chief lines of inquiry which remain to be pursued. He declines to discuss three points:—The first is, “the nature, foundation, and measure of probability:” its nature, or what it is, and how it should be defined; its foundation, or in what circumstances it arises, and on what ground it rests; and its measure, or the rule by which we should estimate its amount in particular cases, since it may exist in different degrees, as “a presumption,” or as an “opinion,” or as “full conviction.” The second is, the connection between a sense of probability and the perception of analogy; or the explanation of the psychological fact—“whence it is that *likeness* should beget those beliefs which it does necessarily produce in every one.” The third is, the need of a criterion, or of certain canons and safeguards by which we may be protected against “the errors to which reasoning from analogy is liable.” All these points belong to the general doctrine of analogy, considered as a ground of more or less probable reasoning; and the mere fact that the discussion of them is avowedly waived in Butler’s treatise, may be accepted as one reason for instituting a fresh examination of the subject.—*James Buchanan, D.D.*

- 2 The two classes of opinion respecting analogy afford proper occasion for a summary and re-statement of its true principles.

[279] The existence of two rival schools, exhibiting such opposite tendencies of thought in regard to the interpretation of that analogical language which is equally employed by natural and revealed religion, is sufficient to show that the time has arrived for a thorough revision of the whole question of analogy; and for such an examination both of its fundamental principles and of its legitimate applications, as may

serve to define its nature and establish its authority—to distinguish it from mere metaphor and figure—to remove the distrust with which it is often regarded, and to show its indispensable necessity, and manifold important uses, in connection with the whole scheme of our religious knowledge. Any inquiry of this kind should be brought down to the state of speculation on the subject at the present time, and should embrace not only the points formerly specified as having been waived by Butler, but those also which have emerged since his day, or which have acquired greater prominence in recent discussions. Several points of this kind are suggested by the theories of King, Copleston, and Whately, which call for a special consideration. They are merely indicated here, as finger-posts pointing to several distinct lines of future inquiry. The *first* is their definition of analogy, as consisting in a resemblance of relations or effects merely, such as implies no similarity in the nature of the related terms, or in the causes from which the effects proceed. The *second* is the difference between analogies and such metaphors as are founded on other relations than that of resemblance. The *third* is the nature of our analogical knowledge—or whether it involves true and proper conceptions of God and His attributes and of the truths which He may have been pleased to reveal.—*Ibid.*

II. NATURE.

[280] Analogy, considered in its various aspects and relations, is an intermediate link between natural and revealed religion. It clears the way, educates.

[281] Analogy is something more fundamental than mere casual likeness. We cannot accept that definition of analogy which represents it as consisting in a mere “resemblance of relations or effects.” We admit that a resemblance of relations—such as the relation of a civic magistrate to his fellow-citizens, as compared with that of a commander of a ship to his crew—may amount to a true and proper analogy; and that a resemblance of effects may indicate a similarity, in some respects, between the causes by which they are respectively produced. But, this being admitted, we cannot affirm that there is no other analogy between different objects, excepting such as consists in a resemblance of relations and effects: there may be, as we think, a relation

of a more radical and intimate kind—a resemblance between the essential nature and the common properties of the objects compared, such as may be clearly discerned in itself, and also easily discriminated from any mere superficial or accidental likeness.—*James Buchanan, D.D.*

[282] Analogy imparts an aspect of *verisimilitude* to truths which might otherwise seem strange, and even incredible. And more, it yields a *presumption* or a *probability* in favour of certain conclusions, such as admits of every variety of degree, and is often practically sufficient for the daily purposes of life.

[283] Besides being a suggestive principle and a guide to discovery, the perception of analogy involves a judgment by which the resemblance of two or more objects is affirmed; and this judgment gives rise to inferences which are founded upon it, as to become a principle of reasoning and a method of proof.

III. ANALYSIS.

[284] The analysis of the real elements and force of analogy, in the full sense of the term, is valuable as a guide to its proper use and application.—*C. N.*

[285] The perception of strict logical analogy necessarily implies, *first*, a knowledge, derived from experience or testimony, of certain objects or facts; *secondly*, a knowledge, derived also from experience, of some of the relations of those objects, their essential properties, or fundamental laws; *thirdly*, a comparison of two or more objects in respect of these relations, properties, and laws, when they have thus been ascertained; and *fourthly*, a perception of their resemblance, when they are thus compared: and it is this resemblance, and this only, which, when it is clearly discerned, becomes a guide to truth, a ground of inference, and a reason for belief, in any department of knowledge. And if it be duly considered, that the analogy holds only so far forth as the precise point of resemblance extends—that it is not impaired by any difference *in other respects*—and that the differences which do, or do not, affect it, may be easily determined by considering what is the precise point that is really essential or important, and whether the difference affects *that* or leaves it unimpaired, we shall see cause to conclude that analogy may be a safe, as it is an indispensable guide, in the path of inductive inquiry.—*James Buchanan, D.D.*

IV. USES FOR ARGUMENT.

1 It neutralizes objections and removes adverse presumptions.

[286] Analogy is not the original foundation of religious doctrines, which rest on revelation; but analogy from known facts of nature meets objections, gives confirmation and rational explanation.—*B. G.*

[287] We are under no necessity of proving the peculiar doctrines of Scripture by rational arguments or natural analogies; it is sufficient if we can show that the Bible is the Word of God, and that these doctrines represent its true meaning. Analogy may be highly useful in neutralizing objections and in affording a strong probability that the Author of Nature is also the Author of Scripture: it may even in some cases supply a confirmatory evidence in favour of particular doctrines, by showing that they are not at variance, but in entire harmony with the laws of human thought, or the facts of our actual experience. The resemblance, however, on which it founds must not be superficial or fanciful, but real and radical, implying a common property, or a common principle, in each of the objects compared. It may be true that “when reason is aided by revelation to perceive a truth, the accordance of that truth with her own most profound deductions is, to her, a clear testimony, to its validity;” but we are jealous of any proposal “to establish the doctrine of the Trinity on a rational and scriptural basis, chiefly by means of certain natural analogies supplied by the consciousness of the human mind.”—*James Buchanan, D.D.*

2 It is a source of evidence as well as a vehicle of religious instruction.

(1) *Our Lord's use of analogies in His parables included not only illustration but persuasive power and moral proof.*

[288] In His parables, as well as in the types of the Old Testament, analogy is applied to the proof, not less than to the illustration, of Divine truth. In both there was the same principle involved in each of the related terms of a comparison, and this constituted the *fundamentum relationis*—the ground of an analogical inference. The illustrative power of analogous instances is universally admitted; but, looking at our Lord's parables, who will venture to say that they serve only to illustrate, and can afford no element of proof? Is their logical value duly estimated, when their force is supposed to be exhausted in answering objections, and neutralizing adverse presumptions? Does not every one feel that there is a persuasive power in the principle which is common to the two cases—of an earthly and a Christian steward—of the prodigal son and a penitent sinner—of the Pharisee and every other self-righteous formalist—of the good Samaritan and a truly benevolent man? There may be much room for the exercise of a wise discretion in selecting the strong points of the case, and applying them in argument; but this is equally necessary in expounding parables when they are regarded simply as illustrations, and can afford no reason for disowning their higher power as analogical proofs. Our Lord made use of natural analogies in confirmation of the truth which He taught with infallible authority; but who would ever dream of imputing to Him the spirit or the principles of modern rationalism?—*Ibid.*

(2) *Analogy is useful in explaining and justifying the progressive character of Bible revelation.*

[289] The constitution and course of nature, when compared with the scheme of religion, natural and revealed, suggests a multitude of analogies of which Bishop Butler has made admirable use; but there are other analogies besides these, and such as stand very closely connected with our religious beliefs. There are many interesting and instructive analogies which belong to the scheme of revelation itself, and which come into view on a simple comparison of one part of it with another—a comparison which may be made without assuming, in the first instance, its Divine origin, although it may gradually lead us up to the conviction of that—but which may proceed simply on the fact that the Scriptures, as they have been put into our hands, are so related to each other as to exhibit many internal analogies. We may compare, for instance, the successive dispensations of revealed religion—the Primeval, the Patriarchal, the Mosaic, the Prophetic, and the Christian; or we may compare its theological doctrines with its ethical lessons, and both with its ritual observances; above all, we may compare the types of the Old Testament with their antitypes in the New. It were surely a strange omission did we find no place for this marvellous scheme of prefiguration in treating of such analogies as may be a guide to truth and an aid to faith: for the use and importance of analogy, as at once a source of evidence and a vehicle of religious instruction, could scarcely have been more emphatically taught than it was by the fact that, when no natural symbols could be found adequate to represent supernatural truths, *a new class of analogies was created on purpose* as the best preparation for Christianity, and visibly exhibited beforehand in the history and ritual of the Jewish Church. These analogies, belonging to the scheme of revelation itself, demand our careful study as well as those which may be derived from the constitution and course of nature; and with reference to both, it will be found practically useful, as conducing to greater clearness of conception, to reduce them to distinct heads, and to specify the different sources from which they are derived, and the precise relations on which they respectively depend.—*Ibid.*

V. OBJECTIONS MET.

1. Analogy is of great value in conveying and illustrating truths, and is not to be treated as merely a metaphorical way of speaking.

[290] The illustrative power of analogy—the charm and beauty of its poetical applications—and its peculiar effectiveness as an instrument of rhetorical discourse adapted to the purposes of popular instruction, will be readily admitted by many who are conscious, notwithstanding, of a vague but deep-seated feeling of suspicion or distrust when it is employed as a guide to truth,

or a ground of inference. It may be admired as an ornament of style, while, as a process of thought, it is supposed to belong rather to the domain of the imagination than to that of judgment or reason. If a sound argument is expressed in analogical terms, it is often thought sufficient to say in reply that the language is figurative or metaphorical, as if such terms were incapable of representing anything that could serve the purposes of proof. But if it be true, as we have attempted to show, that analogy is largely concerned in all our processes of thought—that it presides over and determines many of the most familiar convictions of the popular mind—that it is involved in scientific induction itself, and also in that similitude of ratios and proportions on which the conclusions of geometry and arithmetic depend—there is surely enough in these considerations to show that our distrust in its guidance may spring from a groundless prejudice, and that it becomes us to reconsider the whole question with a view to ascertain in what cases and under what conditions analogy may be a sure ground of inference and a safe guide to truth.—*Ibid.*

2. This use of analogy, to remove objections and confirm doctrines of religion, is not rationalistic, but the proper use of reason in connection with revelation.

[291] There is nothing *rationalistic*, therefore, in this method of proof—unless, indeed, it be rationalistic, as some seem to suppose, to admit any exercise of reason, or any use of evidence, in matters of faith. No comparison is instituted between the doctrines of Scripture and the mere opinions of men; two vast systems are brought together and viewed in the light of their mutual relations—both external and objective—both anterior to individual reason and independent of it—both consisting mainly of facts or founded upon them: the one the standard of natural, the other of revealed truth. These two are placed side by side and compared; they are found to differ in some respects and to agree in others; the points of resemblance between them are such as may be proved to involve principles which are common to both, although they are exemplified in different ways—and they afford solid ground for reasoning from the one to the other, on the principle of analogy. By this analogy we may be conducted to the conclusion that the Word, not less than the world, is the product of Divine wisdom. We compare what God is supposed to have *said*, not with what we *think*, but with what He has actually *done*; and any legitimate argument founded on the analogy betwixt these two is at the farthest possible remove from the presumptuous abuse of reason. Indeed, the serious study of nature and experience, and the impartial application of natural analogies, may prove one of the most effective antidotes to all that is false and dangerous in rationalism.—*Ibid.*

25

BASIS OF FAITH.

I. THE CONSCIOUSNESS OF HUMAN PERSONALITY A NECESSARY ASSUMPTION FOR ALL REASONING UPON RELIGIOUS SUBJECTS.

[292] At the basis, then, of our inquiry lies the assumption that man is *human*; that is, a person, endowed with reason, will, moral and spiritual affections, whose consciousness of mysterious superiority to the physical world and its organisms represents a real and ultimate fact of being. With any one who refuses to admit this assumption, and denies the witness borne by his consciousness to his possession of human personality and reason, we do not pretend to argue.—*Brownlow Maitland, Theism or Agnosticism.*

[293] To know ourselves is in one sense the last and highest attainment. To know ourselves so as to form a correct personal estimate is indeed a matter which we learn, if at all, usually when it is too late to be of much practical value. But we are unable to reason about higher truths without consciously or unconsciously knowing the laws and principles of our own being. We reason, in fine, from our own consciousness in the realm of mental and spiritual realities.—*C. N.*

II. THE FACT OF OUR OWN EXISTENCE IS A USEFUL STEPPING-STONE TO BELIEF IN CHRISTIAN TRUTH.

[294] The facts of our own existence and the nature of our own minds, as known to consciousness and reflection, are the stepping-stone to Christian truth.—*B. G.*

[295] More serious mischief is done by the state of vague doubt, and the uncertain attitude of mind induced in many by recent physical theories or researches, than by the direct negations of those who profess to deny the existence of a Divine Mind or Order, and whose conclusions seem to call into question the foundations or fundamentals on which alone any faith can rest. Prebendary Griffith has, therefore, in his work upon "Fundamentals, or Bases of Faith," wisely confined himself at the outset rigidly to facts, and has started with the one fact which to each individual man must be more certain than any other—the fact of *his own existence*. This existence of man is shown to be the existence of a person simple, self-same, substantial—like the lower animals in being sensitive, causative, and intellective, but altogether unlike them in being moral, religious, progressive. In other words, man finds that he is a being of mind and will.

But this author further insists that we are not less bound to accept the inferences logically involved in facts than the facts themselves; and therefore he proceeds to trace, in the phenomena

of the universe, the presence of a similar Mind and Will—a presence more surely inferred by this process than by any reasoning from effects to causes; for the manifestations of design bring us at once to the acknowledgment of a designing Mind, to the correlation of this Mind with the mind of man, and to all the momentous inferences which flow from it. For instance, from our own moral perceptions we may hold that the Divine goodness exceeds only in the infinity of its degree, and not at all in kind, that which is excellent in ourselves; and that justice, love, truth, and charity in man are only faint reflections, and in no way contradictions, of the same qualities in God. And thus, from facts which he believes will not be disputed, this author endeavours to lead the reader, by the strictest processes of reasoning, onwards to the highest Christian belief and hope; proving the reality of this belief, and justifying this hope, by exhibiting the contradictory and untenable conclusions involved in any materialistic philosophy; tracing that process of development for the human race which, commenced by the Divine teaching of gifted individuals, and proceeding through the stages of a sacred family and a sacred nation, culminates in the sacred brotherhood of Christendom.

III. TRUTH SHOULD CAREFULLY BE DISTINGUISHED FROM OPINION AS A BELIEF.

[296] Concerning the bonds of unity, extremes are to be avoided; which will be done, if the league of Christians, framed by our Saviour Himself, were, in the two cross clauses thereof, soundly expounded: "He that is not with us is against us;" and again: "He that is not against us is with us;" *i.e.*, if the points *fundamental* and of substance in religion were truly discerned, and distinguished from points not of faith, but of opinion only.—*Bacon, Essays.*

[297] All opinions stand on the same level; whether they affect religion, philosophy, or political principle, they may be expected to wax and wane, to ebb and flow, like everything else in this world. Truth, or rather our view of truth, like time, is in a state of perpetual flux.

26

THE CONSTITUTION AND COURSE OF THE WORLD.

I. THE USE OF THE TERM IN ANALOGICAL REASONING AS APPLIED TO RELIGION.

[298] The "Analogy of Religion to the Constitution and Course of Nature" is an expression so general and abstract, that it needs to be illustrated by particular examples before we can have any very definite conception of its mean-

ing; and even then it restricts the arguments to certain kinds of analogy only—those, namely, which arise from a comparison of religion with the facts and laws of the natural world—a large class, certainly, since it includes the whole contents of our common secular experience; but there are other analogies besides those arising from that source—such as an analogy between the constituent parts of revelation itself, or between the type and the antitype, or between the successive dispensations of Divine truth, or between the system of doctrines and the corresponding system of practical duty, which contribute largely to enhance the strength of the evidence, and which are eminently fitted to attract the interest, and determine the convictions, of reflecting men.—*James Buchanan, D.D.*

II. THE MAKE AND CONSTITUTION OF THE WORLD AN AID TO THE KNOWLEDGE OF THE CHARACTER OF GOD.

[299] Our eyes frequently cannot look upon the nature of the light itself; that is, upon the substance of the sun; but when we behold his splendour or his rays pouring in, perhaps through windows or some small openings to admit the light, we can reflect how great is the supply and source of the light of the body. So in like manner the works of Divine Providence and the plan of this whole world are a sort of rays, as it were, of the nature of God, in comparison with His real substance and being. As, therefore, our understanding is unable of itself to behold God Himself as he is, it knows the Father of the world from the beauty of His works and the comeliness of His creatures.—*Origen.*

[300] We know more of God than we know of man, as we see more of Divine than of human productions, and in each case we judge of the worker by his works.—*B. G.*

[301] If there were no constitution or system in the world there would be no science, which is only a record of systematic, constitutional Divine procedure.—*B. G.*

III. SCIENTIFIC DISCOVERY HARMONIZES WITH THE PREDICTED COURSE OF NATURE IN THE BIBLE.

[302] In May, 1866, one of the stars in the Northern Crown was seen to undergo a rapid change. It was originally one of the tenth magnitude, but in a short time it increased in size and brilliancy until it nearly equalled Sirius, Capella, or Vega. It remained bright for some time, and then rapidly faded until it resumed its former size. No sooner was the spectroscope pointed at the star than there appeared in the spectrum the three well-known lines—red, green, and violet—which denote burning hydrogen. . . . Supposing our sun (which is one of the stars, and round it are vast volumes of hydrogen)

were to blaze out in a similar manner, the whole of the planets would be consumed in a few seconds, and converted into gases. As Mr. Roscoe says: "Our solid globe would be dissipated into vapour almost as soon as drops of water in a furnace." (*See Gen. i. 1; ii. 2-4; 2 Peter iii. 10; Rev. xxi. 1.*)—*J. G. Wood, Nature's Teaching.*

27

THE DIVINE GOVERNMENT.

I. THE RATIONALE OF THE MYSTERY OBSERVABLE IN THE DIVINE GOVERNMENT.

[303] Let us consider what reason requires. It has pleased God to make us reasonable creatures; that is, to endow us with a power of judging and a liberty of acting. Why were these powers given? Was it that we might use and exercise them, and give proof of our virtue or vice in so doing? Or was it that God might overrule them, and render them in every particular instance useless and insignificant? If this is the case, had He not much better have made us machines at first, than have created us free agents, and then make us machines by an arbitrary interposition of power? Who can account for the wisdom of God in making so great a thing to no use or purpose: in filling this lower world with free agents, and then excluding all freedom by immediate acts of his power? Now this would in great measure be the case were rewards and punishments to be punctually administered in this world; and that for this plain reason: the temporal prosperity of men depends on their own actions, and the natural consequences of the actions of others with whom they live in society. Now to secure the happiness of a man, not only his own actions, but the actions of all others with whom he is in any way concerned, must be determined, so as to conspire in making him prosperous; that is, he and all about him must lose the freedom of acting in order to secure his welfare here. If a righteous man must never suffer in this world, all the wicked about him must be restrained from doing him violence. If a wicked man must be punished according to his merit, all who would do him more harm than he deserves to suffer must be withheld; and if none designed him harm enough, somebody must be employed to do the work. Carry this reflection abroad into the world, where the fortunes and interests of men are mixed and complicated so variously together, that one man's temporal prosperity depends on actions of many besides himself, and it will be very clear that there must be an end of all freedom, on supposition that rewards and punishments are to be equally dispensed in this world.—*Bp. Sherlock, 1678-1761.*

II. THE DIVINE GOVERNMENT APPEARS MYSTERIOUS THROUGH THE LIMITATION OF OUR FACULTIES.

[304] A child might say to a geographer, "You talk about the earth being round! Look on this great crag; look on that deep dell; look on yonder great mountain, and the valley at its feet, and yet you talk about the earth being round." The geographer would have an instant answer for the child. His view is comprehensive; he does not look at the surface of the world in mere detail; he does not deal with inches, and feet, and yards; he sees a larger world than the child has had time to grasp. He explains what he means by the expression, "The earth is a globe," and justifies his strange statement. And so it is with God's wonderful dealings towards us: there are great rocks and barren deserts, deep, dank, dark pits, and defiles, and glens, and dells, rugged places that we cannot smooth over at all, and yet when He comes to say to us at the end of the journey, "Now look back; there is the way that I have brought you," we shall be enabled to say, "Thou hast gone before us and made our way straight."—*Dr. Joseph Parker.*

III. THE DIVINE GOVERNMENT DOES NOT NECESSITATE CONTRAVENTION OF THE LAWS OF NATURE.

[305] How wide the region in which *indirectly* our prayers even for temporal blessings may be answered! Thus, for instance, we pray that cholera or the murrain may be stayed. God does not with His own hand take away the plague; but He puts it into the heart of some physician to find the remedy which will remove it. He does not hush the storm in a moment; but He gives the mariner courage and skill to steer before it till he reach the haven. He does not shower bread from heaven in a famine; but He teaches the statesman how, with wise forethought and patient endeavours, at least to mitigate the calamity. . . . And thus the answer comes, not by direct interference with the laws of Nature, but in accordance with the laws of the spiritual world, by the Divine action on the heart of man.—*J. J. S. Perowne.*

[306] The regularity of Nature's laws, so called, is one great element of Divine procedure, as a guide of our actions and expectations.—*B. G.*

28

FINAL CAUSES OF NATURAL THINGS.

I. THE ORIGINAL SIGNIFICATION OF THE WORD.

[307] The term final cause (*causa finalis*) was introduced into the language of philosophy by scholasticism. It signifies the end (*finis*) for

which one acts, or towards which one tends and which may consequently be considered as a cause of action or of motion. Aristotle explains it thus: "Another sort of cause is the end, that is to say, *that on account of which* (τὸ οὗ ἐνεκα) the action is done; for example, in this sense, health is the cause of walking exercise. Why does such a one take exercise? We say it is *in order* to have good health; and, in speaking thus, we mean to name the cause."

[308] There is a saying quoted in Feltham's "Resolves," "What is first in intention is last in execution;" that is also the *final* cause, or object and purpose, *the end* in view, in making any instrument, performing any act, or adjusting any means.—*B. G.*

[309] The higher the type to which a man belongs, the farther back lies his final cause, or, less technically speaking, his animating motive or ruling principle. A man, for instance, jumps into a train to be in time for dinner with his family; this evening meal is not the final cause of his action. He lives, if he be anything but a glutton, not to eat, but eats to live. He is anxious to be in time for dinner for a variety of reasons beyond the mere desire to satisfy his appetite. He wishes to taste the pure joys of home life and to strengthen family ties. He seeks, too, the rest and refreshment of home, that he may the better discharge the duties of life. And if he be a Christian, we shall not reach the secret spring of his movements until we recall St. Paul's injunction, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*C. N.*

II. DEFINITION.

1 Final cause implies purpose or intention.

[310] The final cause, as given us in experience, is an effect if not foreseen at least *predetermined*, and which, by reason of this predetermination, conditions and dominates the series of phenomena of which it is in appearance the result. Thus it is yet once more an act which may be considered as the cause of its own cause. Thus, in one sense, the eye is the cause of sight; in another sense, sight is the cause of the eye. We shall have to conceive, then, as Kant has said, the series of final causes as a reversal of the series of efficient causes. The latter proceeds by descent, the former by ascent. The two series are identical (at least it is permitted to suppose so *à priori*), but the one is the inversion of the other. The *mechanical* point of view consists in descending the first of these two series (from the cause to the effect); the *teleological* point of view, or that of final causes, consists in ascending it again (from the end to the means).—*Paul Janet, Final Causes.*

2 Final cause means the effect arrived at.

[311] Let us examine closely the proper and singular character of this kind of cause. What

characterizes it is that, according to the point of view which one occupies, the same fact can be taken either as cause or as effect. Health is without doubt the cause of walking, but it is also the effect of it. On the one hand, health only comes after walking, and by it. It is because my will, and, by its orders, my members, have executed a certain movement that health has followed. But, on the other hand, in another sense, it is in order to obtain this good health that I have walked; because, without the hope, the desire, the preconceived idea of the benefit of health, perhaps I would not have gone out, and my members would have remained in repose. A man kills another: in a sense the death of the latter had as a cause the action of killing, that is to say, the action of plunging a poniard into a living body, a mechanical cause without which there would have been no death; but reciprocally this action of killing had as a determining cause the will to kill, and the death of the victim, foreseen and willed beforehand by the criminal, was the determining cause of the crime.

Thus a final cause is a fact which may be in some sort considered as *the cause of its own cause*; but as it is impossible for it to be a cause before it exists, the true cause is not the fact itself, but its *idea*. In other words, it is a *foreseen effect*, which could not have taken place without this foresight.—*Ibid.*

III. ANALYSIS.

1 Final causes correspond to a preceding ideal, or inventive origin.

[312] This analysis of the final cause contains, in fact, nothing that really contradicts it. No one maintains that the house itself as house is the cause of the structure. No one denies that the final cause may be reduced to the efficient cause, if in the efficient cause itself the final be introduced, namely, the desire and idea—in other words, the anticipation of the effect; and it matters little whether the cause, thus analyzed into its elements, is called final or efficient. The only question is, whether a house is produced without there having previously been an anticipatory representation of it; whether it has not had an ideal before having a concrete existence; and whether it is not the ideal that has determined and rendered possible the concrete existence? Hence the question, whether an analogous cause ought not to be supposed wherever we shall meet with similar effects, that is, co-ordinations of phenomena, themselves linked to a final determinate phenomena. Such is the problem; the psychological analysis of Spinoza contains nothing that contradicts the solution we have given of it.—*Ibid.*

2 Final causes contain four elements.

[313] 1st. The conception of the end. 2nd. The conception of the means. 3rd. The realization of the means. 4th. The realization of the end. Whence it follows that the order of execu-

tion reproduces inversely the order of conception; whence it follows, again, that what is last in execution (the end) is the first in conception (the idea of the end). This is expressed by the scholastic axiom, *Quod prius est in intentione ultimum est in executione*.—Hartmann, *Philosophie des Unbeurtheilten*.

IV. FUNDAMENTAL PROPOSITIONS.

[314] 1st. The first is that there is no *à priori* principle of final causes. The final cause is an indication, a hypothesis, whose probability depends on the number and characters of observed phenomena.

2nd. The second is that the final cause is proved by the existence in fact of certain combinations, such that the accord of these combinations with a final phenomenon independent of them would be a mere chance, and that nature altogether must be explained by an accident.

3rd. The third, in fine, is that the relation of finality being once admitted as a law of the universe, the only hypothesis appropriate to our understanding that can account for this law, is that it is derived from an intelligent cause.—Paul Janet, *Final Causes*.

V. MISCONCEPTIONS OF THE DOCTRINE.

1 Final causes are not miracles.

[315] Final causes are not miracles; they are not effects without cause. It is, therefore, not astonishing that, in ascending from organs to their elements, one finds the elementary properties whose combination or distribution will produce those complex effects which are called animal functions. The most subtle and learned art, even were it the divine art, will never produce a whole, except by employing elements endowed with properties rendering possible that whole. But the problem for the thinker is to explain how these elements can have been co-ordinated and distributed so as to produce that final phenomenon which we call a plant, an animal, a man.

Since we maintain as legitimate the old comparison of human art and the industry of nature, let us show by an example how the physiological theory of the vital elements in no way excludes the hypothesis of finality. Suppose an instrument of music, the use of which we do not know, and which nothing tells us to be the work of human art,—could not one say to those who supposed that it is a machine adapted to serve the musician's art, that that is a superficial and quite popular explanation; that the form and use of the instrument mean little; that analysis, on reducing it to its anatomical elements, sees nothing in it but a collection of strings, wood, ivory, &c.; that each of these elements has essential and immanent properties; the strings, for instance, have those of vibration, and that in their smallest parts (their cells); the wood has the property of resonance; the keys in

motion have the property of striking, and of determining the sound by percussion! What is there wonderful in this, it would be said—that this machine should produce such an effect, for example, as the production of a succession of harmonious sounds, since it is certain that the elements composing it have the properties necessary to produce that effect? As to the combination of these elements, it must be attributed to fortunate circumstances which have brought about this result, so analogous to a preconceived work. Who does not see, on the contrary, that in thus reducing the complex whole to its elements and their essential properties, nothing has been proved against the finality that resides in the instrument, because it really resides in it, and because this finality just requires, in order that the whole may be fit to produce the desired effect, that the elements should have the properties they are seen to have.—*Paul Janet, Final Causes.*

VI. ABUSES OF THE DOCTRINE.

[316] They may be briefly summed up as follows:

1st. To make use of this principle as an argument against a fact, or against a law of nature, even when that fact or law was demonstrated by experiment and calculation.

2nd. To oppose not only speculative truths, but inventions practical and useful to men.

3rd. To employ the principle as the explanation of a phenomenon which does not exist.

4th. To trace fanciful ends in the economy of nature.

The error does not consist in admitting final causes, but in assuming false ones. That there are erroneous and arbitrary final causes there is no doubt; that there are none at all is another question. Men are as often mistaken regarding efficient as regarding final causes: they have as often attributed to nature false properties as false intentions. But as the errors committed regarding the efficient cause have not prevented scientists from believing that there are true causes, so the illusions and prejudices of the vulgar with respect to final causes ought not to determine philosophy to abandon them altogether.

As regards the first point, we have already seen that the final cause ought in no way to restrict the liberty of science. No preconceived idea can prevail against a fact: but the fact once discovered, nothing forbids us to seek its finality. "We must," as M. Florens has justly said, "proceed not from final causes to facts, but from facts to final causes."

As to the second point, the final cause, far from forbidding any useful invention, justifies them all beforehand, and *à priori*. For without even going so far as to say that all has been made for man's use, it suffices that man, having been created industrious, has been made to make use of all things, in order that every new invention may thereby be warranted as implicitly willed by Divine Providence. It is only,

then, an unenlightened superstition, and not the doctrine of final causes, which is here in question.—*Ibid.*

[317] One must advance "from facts to final causes, and not from final causes to facts." Thus understood, this theory can in no way favour any scientific error. Also, one must distinguish accidental from essential final causes. The first are the more or less arbitrary uses which men obtain from external things, and which have not always been attached to them; the second are the uses inherent in the very essence of the things—for instance, the uses of the organs. Abuses of this kind almost always arise from confounding external and internal finality; and this very confusion is the source of the most part of the objections directed against this theory.—*Ibid.*

[318] Another abuse of final causes consists in employing them as the explanation of a phenomenon which does not exist. Fénelon, in his "Treatise on the Existence of God," maintains that the moon was given to the earth to give it light during the absence of the sun. "She appears at the right time, with all the stars," says he, "when the sun has to go away to bring the day to other hemispheres." This opinion furnished to Laplace the occasion of a victorious refutation: "Some partisans of final causes," says he, "have supposed that the moon was given to the earth to give it light by night. In that case, nature would not have attained the end it had proposed to itself, since we are often deprived at once of the light of the sun and of that of the moon. To attain it, it would have sufficed at the beginning to place the moon opposite the sun in the same plane of the ecliptic, at a distance from the earth equal to the hundredth part of the distance of the earth from the sun, and to give to the moon and the earth parallel rates of movement proportional to their distances from that luminary. Then the moon, constantly opposite the sun, would have described around it an ellipse similar to that of the earth; these two luminaries would have succeeded each other above the horizon; and as at that distance the moon would not have been eclipsed, its light would constantly have replaced that of the sun." Here, it must be confessed, the scientist is right as against the theologian. Thus it is that by an indiscreet use of final causes, Providence is exposed to receive a lesson in mathematics from a simple mortal.—*Ibid.*

VII. OBJECTIONS AND DIFFICULTIES.

I The ignorance of ends.

[319] Descartes, like Bacon, and even more than he, has shown himself opposed to final causes, for Bacon only removed them from physics to relegate them to metaphysics. Descartes, on the other hand, seems to exclude them at once from metaphysics and from physics, or at least he refuses to make use of

them in either of these two sciences. It is not that he denies the existence of ends in nature, but he thinks that we cannot know them, because of the infirmity of our mind. Hence this objection, so often reproduced by able men, namely, that it belongs not to us to sound the intentions of the Creator.—*Ibid.*

[320] Suppose that a peasant, entering in broad daylight the garden of a famous mathematician, finds there one of those curious gnomonic instruments which indicate the position of the sun in the zodiac, its declination from the equator, the day of the month, the length of the day, &c.; it would, no doubt, be a great presumption on his part, ignorant alike of mathematical science and of the intentions of the artist, to believe himself capable of discovering all the ends in view of which this machine, so curiously wrought, has been constructed; but when he remarks that it is furnished with an index, with lines and horary numbers, in short, with all that constitutes a sun-dial, and sees successively the shadow of the index mark in succession the hour of the day, there would be on his part a little presumption as error in concluding that this instrument, whatever may be its other uses, is certainly a dial made to show the hours.—*Robert Boyle.*

[321] When scientists, after having eliminated final causes from their methods (which they have a right to do), proceed to banish them from reality itself, they do not see that they are then no longer speaking as scientists, but as philosophers; and they do not distinguish these two parts. They attribute to themselves the same infallibility as philosophers which they have as scientists; they believe that it is science that pronounces by their mouth, while it is only free speculation. This distinction is very important, for it removes many equivocations and mistakes. A scientist, however bound he may be by the severities of the scientific method, yet cannot escape the temptation to think, to reflect on the phenomena whose laws he has discovered. Like other philosophers, he gives himself up to reasonings, inductions, analyses—to conceptions no longer belonging to the domain of experience, but which are the work of thought operating on the data of experience. It is clearly his right, and no one will complain that scientists should be at the same time philosophers; it may even be thought that they are not so enough. But forthwith to attribute to these personal interpretations the authority which attaches to science itself, is to commit the same error, the same abuse of power, as that of the priests of the Middle Ages, who availed themselves of the respect due to religion to cover all the acts of the temporal power.—*Paul Janet, Final Causes.*

2 How far man is the final cause.

[322] If man, according to his organization,

is made to use things, these things reciprocally are made to be utilized by him. And in proportion as he uses and can use these things, he has the right to consider himself as being one of their ends. It is in this sense and measure that we must restrict the general proposition which has been abused, namely, that man is the end, if not of the creation, at least of the little world he inhabits.—*Ibid.*

29

FIRST CAUSE.

I. LINE OF ARGUMENT.

1 Negatively.

(1) *Man's invention is limited to mechanical construction.*

[323] Many sorts of rare engines we acknowledge contrived by the wit of man, but who hath ever made one that could grow? or that had in it a self-improving power? A tree, a herb, a pile of grass may upon this account challenge all the world to make such a thing; that is, to implant the power of growing into anything to which it doth not natively belong, or to make a thing to which it doth.

By what art would they make a seed? and which way would they inspire it with a seminal form? And they that think this whole globe of the earth was compacted by the casual, or fatal, coalition of particles of matter, by what magic would they conjure so many to come together as should make one clod?—*J. Howe, 1630-1705.*

(2) *Vital force, or the power of life to assimilate and modify "non-living matter," is itself unique.*

[324] The simple truth is that the essential phenomena of all living beings cannot be explained without recourse to some hypothesis of power totally different from any of the known forms or modes of energy. Any one who allows his reason to be influenced by the facts of nature as at present discovered will feel obliged to admit the existence of vital power as distinct from, and capable of controlling, the ordinary forces of non-living matter. It has been conclusively shown that the laws of vital force or power are essentially different from those by which ordinary matter and its forces are governed.—*Prof. Lionel Beale, M.D., F.R.S., at the Victoria Institute.*

2 Positively.

(1) *This vital force, the mystery and nature of life, allies material with immaterial and transcends physical laws, and implies supernatural agency.*

[325] He studies nature with a careless eye and a benighted mind who does not perceive that the supernatural lies in it and above it. For when all is said that science can teach, and

all is done that skill can achieve to cultivate the earth and bring forth its fruits, one gift remains without which every thing else were vain—that gift which the Supreme Creator has reserved absolutely to Himself—that gift which man and every living creature can take away and none can restore—that gift without which this earth would be no more than the cinder of a planet—the mystery and miracle of Life.—*Edinburgh Review*.

(2) *The only rational solution of the origin, diffusion, and perpetuity of life is in the recognition of an ever-living Creator.*

[326] With diffusion of life, creation begins; and of that act all but a supernatural power is incapable. The seed of cummin you commit to the earth includes it; the single grain of wheat shoots up, not only to reproduce itself, but to multiply its ears a hundredfold and in successive generations, millions upon millions of times, and to nourish a world; the acorn carries in its little cup a thousand years of vitality; the midge and the butterfly that sport for a day upon the rushes and the blossoms enjoy it; the laborious earthworm that builds up the fertile soil of our fields and gardens has it; it ascends through all the scale of existence until it arrives at man, a being capable of conceiving infinite power and hopes of an everlasting future. Yet who shall say what life is? What is the value of a system of philosophy which denies or discards the only rational solution of the very first problem and condition of our own existence [viz., the existence of a "Supreme Creator"]?—*Edinburgh Review*.

(3) *Some Being must have existed and contained the capacity for originating and controlling all dependent existence.*

[327] We cannot but admit there is some eternal necessary Being, somewhat that is of itself active; somewhat that is powerful, wise, and good. And these notions have in them no repugnancy to one another, wherefore it is not impossible that they may meet and agree together in full perfection to one and the same existent Being; and hence it is manifestly no unapprehensible thing that such a Being doth exist. Now, supposing that it doth exist, and hath been to us the Cause and Author of our being; hath given us the reasonable, intelligent nature which we find ourselves possessors of, and that very power whereby we apprehend the existence of such a Being as he is to be possible—all which we for the present do still suppose—while also his actual existence is not unapprehensible: were it not the greatest madness imaginable to say that if he do exist he cannot also make our apprehensive nature understand this apprehensible thing that he doth exist?—*J. Howe, 1630-1705*.

(4) *The idea of a Maker or Creator shaping non-existent material into adaptation is instinc-*

tive or intuitional, and is based on experience of man's productions.

[328] Sir Isaac Newton, a very wise and godly man, was once examining a new and fine globe, when a gentleman came into his study who did not believe in a God, but declared that the world we live in came by chance. He was much pleased with the handsome globe, and asked, "Who made it?" "Nobody," answered Sir Isaac; "it happened here." The gentleman looked up in amazement at the answer, but he soon understood what it meant.

(5) *The same instinctive view of causation by willing agency is the basis of moral judgment.*

[329] The imperative character of this law of our thought may be illustrated in this way. A murder is committed by means of fire-arms. What killed the victim? The bullet. Then let us punish the bullet, and have done with the matter. Nonsense! The stroke of the bullet was but a physical antecedent, not a true cause; we must go further back for the criminal. Well, then, shall we accuse the gunpowder which impelled the bullet? Nonsense again! How far back, then, must we go? Shall we fix the guilt on the percussion cap which ignited the powder; or on the hammer which exploded the cap; or on the spring which forced the hammer to strike; or on the trigger which released the spring; or on the finger which pressed the trigger? Still we are in the series of merely metaphysical antecedents, and we find it impossible to stop at any of them without conscious absurdity, and say, "Here is the guilty cause." But what moved the finger? The volition of the human agent. Ah, that is different! Here is the real origin, the true cause. The man is the murderer, because his will set in motion the train of physical causes, at the end of which is murder. He is the author of the act, and on his head the unanimous verdict of mankind fixes the guilt.—*Brownlow Maitland, Theism or Agnosticism*.

II. DIFFICULTIES OF OTHER HYPOTHESES.

I Scientific efforts to produce life are an acknowledged failure.

[330] By experiments, reiterated in many cases, the induction has been established that the power of developing bacterial life by atmospheric air and its power of scattering light go hand in hand. Every experiment was converted into an indefinite number of experiments on infusions of different strengths. Never, in my opinion, was the requirement as to concentration more completely fulfilled, and never was the reply of Nature to experiment more definite and satisfactory. There is no shade of uncertainty in any of the results. In every instance we have, within the chamber, perfect limpidity and sweetness—without the chamber, putridity and its characteristic smells. In no instance is the least countenance lent to the notion that an infusion deprived by heat of its inherent life,

and placed in contact with air cleansed of its visibly suspended matter, has any power whatever to generate life anew.—*Tyndall, Floating Matter of the Air.*

- 2 Natural selection is an effort of reason to prove that nature is conducted without reason, and is another failure as well as self-contradictory.

[331] No blunder can be more unscientific than to ascribe to a given process the power of producing its own indispensable antecedents. But this is precisely what is done when natural selection is opposed to creative design as the cause of "the adaptation of the organism to its environment."—*Dr. Eustace Conder in Contemporary Review.*

- 3 Only two other possible systems, and these are both alike unsatisfactory.

[332] We have ultimately only three systems, marked by the following broad distinctions:—First, belief in a personal God, the Creator and Moral Governor of the universe; secondly, acknowledgment of the existence of an impersonal First Cause, Power, or Intelligence, conscious or unconscious, either, on the one hand, imminent in, and inseparable from, the totality of things, with which totality it is itself to be identified—or, on the other hand, so far separable that the phenomenal universe is to be regarded as its outward manifestation and investiture; thirdly, denial, direct or inferential, both of a personal God, and of a First Cause, whether identifiable with or separate from nature.—*Ep. Ellicott, Modern Unbelief.*

30

NATURE.

I. THE POWER AND IMMUTABILITY OF THE LAWS OF NATURE.

- [333] God's laws are wondrous things—they still revolve

On their own axes, promulgate themselves,
And in one language speak to every tribe.
They work their own results all noiselessly,
As they who built the Temple.

Sir W. Partridge.

[334] The laws of Nature are not the laws which Nature imposes and carries out, but those imposed on Nature, and by which Nature is constituted, controlled, and regulated.—*B. G.*

[335] The law of Nature is founded in the essential perfections of God, and in the reason and relation of things, and is therefore necessary and immutable. Nothing which makes a part of the law of Nature can ever be set aside.—*H. Grove, 1683-1738.*

[336] It is of the first consequence to understand what is meant by "Nature." Is it the material universe, and all the phenomena taking place therein? The term "Nature" is often used in a merely mythological sense, as some power or personality to which the events are to be attributed: whereas "Nature" is the aggregation of results, or means, regulated by supernatural Wisdom to which the unity of Nature or the universe is to be referred.—*B. G.*

II. THE LAWS OF NATURE VIEWED COMPREHENSIVELY.

- 1 The merely scientific view is not sufficiently comprehensive.

[337] An inhabitant of a distant part of our world or of another world, let us suppose, visits Europe, and inspects some of our finer cathedrals, such as that of York or Cologne. Admiring the buildings, he is led to inquire narrowly into their architecture, and he observes how stone is fitted to stone, and buttress to that which it supports, and how all the parts are in beautiful adaptation one to another. Does he know all about these cathedrals, when he has completed this class of observations? In one sense, he knows everything; he knows that the building material of the one is a species of limestone, and of the other, basalt; every stone and pillar and window has been examined by him, and he has admired the beautiful proportions of the whole fabric. But if he has gone no further in his inquiries, he has but a meagre idea, after all, of these temples. There are higher questions: What is the use of this chapter-house? of this crypt? of this lovely chapel or chancel? The stranger has no proper idea of the cathedrals till, rising beyond the minute inspection of stones, and columns, and aisles, he contemplates the grand results and uses, and observes how this part was for the burial of the distinguished dead—this other part for the kneeling of the worshippers—this third part for the convocation of the priests—this fourth part for the dispensation of the holiest rite of the Christian Church—and the whole for the worship of God.

Now we hold that the investigator of the mere facts and laws of Nature is engaged in a work resembling that of this supposed visitant when he is examining the stones and arches of the building. We are not inclined to depreciate this work of the scientific inquirer, and we are not doing so when we maintain that, if he would rise to a correct view of the character of God, he must enlarge the sphere of his vision; his eye and his mind must take in other phenomena, and he must look at the object served by this temple (for such it is), whose architecture he has been observing and admiring.—*President McCosh, Method of the Divine Government.*

[338] As a cathedral is not explained by enumerating its parts, or the materials of which it is composed, but by the genius of the archi-

fect which it embodies ; so Nature is explained as the embodiment of the Divine Artistry, and not as a mere conglomeration of atoms arranged by some mythical laws, which laws never made or did anything, but are only records of effects and orderly regulated procedures.—*B. G.*

2 The Christian system leads to progressive views of nature and its laws.

[339] In Christian times the physical universe itself has worn a different aspect : it has passed from the *all* into the *part* ; from reality to symbol ; from opaque to transparent ; from the brilliant palace of the senses, to the mystic temple of the soul.—*James Martineau.*

3 Nature as one consistent or harmonious whole is indicative of one sole will or rule of God.

[340] While scientific men have seemed to be working more and more widely apart, they have found more and more near relations among all the objects of their study. As the rays of knowledge have extended and diverged, so has their relation to one common centre become more evident, and the unity of Nature has become more significant of the unity of God.—*Sir James Paget, F.R.S., Theology and Science.*

[341] The laws of Nature, so called, are accounts of, and do not account for, the events of which they are only classifications or records.—*B. G.*

31

NATURAL PHILOSOPHY.

I. ITS VARIOUS THEORIES.

1 Chance.

[342] All phenomena and all being is, and ever has been, the result of chance or a blind fortuitous concourse of atoms. Perhaps no sane person ever did absolutely *believe* this theory, if we can call it such ; but some have attempted to take refuge in it from the idea of Divine government and retribution, or as an escape from the perplexities and mysteries enshrouding the problem of the universe.—*Clark Braden, The Problem of Problems.*

2 Fate.

[343] All things have been brought into being by resistless, undeviating fate and necessity, and are now governed by it. There are various phases of this theory. 1st. The present order of things is eternal, and holds on its course under the control of relentless, unchanging necessity. 2nd. At first there was a fortuitous concourse of atoms and phenomena, until the present order of things, by fate or chance, obtained and became an established and fatal necessity. This is the theory of ancient fatalists.

3rd. Theories of development. Some think that development began in a fortuitous concourse and action of matter, and force that resulted in evolution, or in starting a course of evolution. Others hold that this course of evolution is eternal, and has eternally been under the control of law. All atheistic theories of development are theories of fate or necessity. They have only added the term law to ancient theories. This law is a law of fatal necessity, not controlled by intelligence. The denial of spontaneity in nature, even in man and in mind, and of freedom of the will, providence, prayer, forgiveness of sin, and the talk of undeviating, unchanging law that abounds in the speculations of physical science and evolutionists, show that they are but modernized statements of ancient theories of fate. The ancient systems of Lucretius and Epicurus were anticipations of modern speculations. Matter and force are eternal. Motion is an eternal and inherent property or state of force. Force in motion acts on matter, and matter in turn reacts and modifies force, and by their action, reaction, and interaction is evolved inorganic, organic, and vital existences. So the ancient hylozoic theory was an anticipation of certain modern speculations. It assumed that the present order of things is eternal. The two entities or existences whence all sprang were matter and phenomena. Matter was pervaded by plastic life (life susceptible being moulded into all forms) and by intelligence. Tyndall's Belfast speech was but a modernized statement of this speculation of ancient thought.—*Ibid.*

3 Nescience or ignorance.

[344] There is a distinction between the me and the not-me, but we can know nothing of either absolutely or in their essence. We can only know that they exist, and learn and recognize their differentia. There is a distinction between mind and matter, but we can learn and believe nothing of either in regard to their absolute nature or essence. We can only know that they exist, and recognize their differences. We can learn and know nothing of the ultimate or absolute, and can know nothing of the infinite and unconditioned. We can learn nothing of ultimate causes, or of the Ultimate Cause, or of the Absolute or Infinite Cause. We can have no knowledge, not even an apprehension or idea of the infinite. It is folly to undertake to learn anything concerning the infinite, or to speculate concerning it. Let us confine ourselves to the what we know exists, and to what we can learn concerning them ; their differentia and their phenomena, although we cannot learn anything concerning their nature. We need not know anything of the ultimate and infinite. It is not practical knowledge, nor is it scientific to attempt such inquiries. Modern evolution has resorted to the same subterfuge to evade the same difficulty. It has each cycle begin in a turbulent chaos, and has it close with a catastrophe that reduces all existence to chaos, in which it

commences a new cycle. In this dreamy system, which has a fascination for certain poetical, mystically inclined minds, we are told that in the finite alone do we know or apprehend the infinite. The finite is the infinite in existence or realized. God is the universe, and the universe is God. There is no conscious power or intelligence in the universe except as developed in the finite. God attains His highest consciousness in man. Intelligence is ever rising from the boundless ocean of existence like vapour from the sea, and returning back to the infinite and eternal ocean of being like the raindrop to the sea. Since this theory makes all phenomena and being a part of the ever-realizing infinite, the infinite realized, it destroys all distinction between conduct and acts. Sin and virtue are alike modes of the infinite, and alike in essence and nature. And since all being and phenomena are bound up in the Infinite, all freedom and responsibility are impossible, and mere chimeras.—*Ibid.*

II. SCIENCE AND PHILOSOPHY IN RELATION TO NATURE, OR THE PHENOMENA OF THE UNIVERSE.

[345] Science is an account of observed phenomena of events in Nature ; it is, or should be, confined to ascertained facts and their classification ; but the explanation of, or accounting for, all these regularities—called laws—is in the higher province of philosophy, in which the mind of man recognizes the mind of God, whose Will dictates “laws” to Nature, which laws man discovers and takes advantage of. All this is, with the highest philosophy, recognized in the following passages :—Prov. viii. 22-30 ; Psa. cxlvii. 3-6 : cxix. 89-91. No science and no philosophy, ever surpassed or will surpass this saying respecting Nature and its elements ; “for all are Thy servants.”—*B. G.*

32

NUMBER, A LINK BETWEEN THE DIVINE INTELLIGENCE AND HUMAN.

I. LINE OF ARGUMENT.

- 1 Number or numerical proportion enters into the elements and processes of nature and into human inventions.

[346] The case stands thus : Here is a law involving certain properties of number, controlling all the matter with which man finds himself surrounded ; in conformity to which law planets are retained in their orbits, birds poise themselves in the air, ships float upon the water, and man himself, together with all the structures of his contrivance, is enabled to retain his footing in repose, whilst the globe on which he stands

firm and upright is incessantly undergoing at the least two revolutions of exceeding swiftness. Now what conclusion can commend itself more forcibly to man's reason than that the universal action of this one law, itself in every case the expression of a definite numerical proportion, proves it to be the edict of one intelligent Law-giver, acting on principles intelligible to man himself ?—*Charles Girdlestone, M.A.*

- 2 The capacity to calculate number and use is special to man of all creatures in this world.

[347] Leaving, then, man's moral nature out of sight, and having in view only his intellectual faculties, it is maintained that in this one of them the capacity to calculate Number, and to apprehend its intimate connection with a law impressed on all things, there is manifested an impassable gulf between man and all other creatures in man's cognizance ; and that there is manifested also a closely connecting link between man's mind and the supposed Intelligence by which all things have been ordered. Whether we contemplate a Newton generalizing the phenomena of gravitation, or a Somerville deeply interested in a treatise on quaternions at the close of her protracted life, or a child studying the elementary problems of Euclid, algebra, and arithmetic, we can hardly fail to discern traces of a lineage quite alien to that of the brute creation, and akin rather to that super-human thinking Power to which the universe owes its orderly and harmonious working, always and everywhere alike.—*Ibid.*

- 3 Though humanity, like a worn coin, may have lost some of the perfections of the image traced on it, yet the superscription remains in this capacity.

[348] Let them hear the voice of Number, if they will listen to no other, telling them : Ye are scions of a heaven-born race ; and though every atom of your bodies be of the earth, earthy, yet is there that within you which is after the likeness of the Father of your spirits, an inborn gift derived from Him, given to your family, and to yours only, of all His creatures here below, a trait of family resemblance ineffaceable, however far you may have fallen from your first high estate, and still answering, however faintly in most of you, and imperfectly in all, to the same faculty in Himself, even as an impression corresponds, in a material ever so inferior, with the seal impressing it.—*Ibid.*

- 4 As Number reaches through Nature, so it extends through all human sciences, including sociology.

[349] It has already been observed that man stands alone in the known creation in apprehending Number. In that conscious intelligent self, which each man feels that he truly is, he readily apprehends, and has actually ascertained, by discovery and proof, the modes in which Number has been made use of in the ordering

of the universe. And moreover, he is able to make use of Number largely himself, in those countless mechanical devices and constructions, in which he takes a sort of creative interest; faint copyings of that creation by mere volition, to which all things, including man himself, owe their being, as generally believed. Such works of man are his pyramids, temples, and palaces, his bridges and aqueducts, his ships, steam-engines, and chronometers; some of them inert, some endowed by human skill with life-like motion; but all limited by the materials and forces at his disposal, and, like his own continuance in the present life, incapable of becoming perpetual. In all these productions of man's art, Number ministers to man's uses, and to his enjoyment; as it does also in statues, in pictures, and in poems; the most remarkable of the creations, as we call them, of man's genius.

It is indeed a notable instance of the use of Number in creation, that man is gifted with the power of using it for his own purposes; and this not only in his constructive works, but also in the various doings and details of his life, civil, social, and domestic. It is by Number that he marks his hours, days, and years; that he keeps accounts, buys and sells, and carries on commerce in all quarters of the globe. National finance, banking, insurances, joint-stock enterprise, all depend on man's calculations of Number. So does also the census of population, and so do all statistics, as those of health and sickness, of longevity and mortality. We are measured for the clothes we wear, we regulate by Number our food and our medicine, and the intervals of time at which we take them. By Number we tabulate the depth of the ocean, the height of mountains, the length of rivers, the miles of each journey, the leagues of each voyage. By help of this same ever-serviceable instrument we are able to date in order the facts of our histories, and to refer to the multitudinous volumes in our libraries, as well as to the contents and pages of each. By the same means we indicate the chapters and verses in our Bible.—*Ibid.*

5 The capacity of Number indicates man's relationship to God.

[350] Whether we scan the pages of that sacred book, or glance over the columns of our daily journal, that mirror of man's life, replete with Number as it is throughout, we might do well to ask ourselves such questions as the following: How came I by this unique faculty of numeration; so observable in all the realms of nature, so conformable to my own will in all my works and doings? Is it of spontaneous growth in my own brain? Or can I have got it by descent from creatures who had none of it, under circumstances favourable to its development? Is it not infinitely more probable that it came to me by heritage from a Being so familiar with its use, alike in things great and small, that He telleth the Number of the stars,

and by Him even the very hairs of my head are all numbered? Or if on looking at the things seen, and pondering on their significance, we knew no better than, like the Greeks of old, to build our altar to "the unknown God," yet our discernment of Number, invisible though it be, pervading all His workmanship, and regulating our doings also, would constrain us to adopt the statement made by certain of the same favoured race, that "we are His offspring."—*Ibid.*

II. OBJECTIONS MET.

1 The instinctive use of Number in inferior creatures, is from no knowledge on their part.

[351] Animals have no science of arithmetic, algebra, geometry, or astronomy.—*B. G.*

[352] But further it may be objected that traces of a sense of Number are to be met with in the works of creatures far inferior to man, as in the spider's web, and in the geometrical cell of the bee. The latter singular phenomenon is possibly to be accounted for by the existence of an hexagonal lens in the bee's eyes. And these as well as all cases of the nature of instinct are facts similar to the distinctive angles of crystals, and the distinctive number of stamens and pistils in plants; instances of the use of Number in the framing of nature, from which no one would infer any relationship of a fatherly character between the Maker of these things and His works. No one of these creatures, it may be safely averred, can either discern the presence of Number in things all around it, or use the powers of Number in doing its own work. The sagacious elephant is no astronomer; the clever monkey is no chemist. No bird can account by Number for its own sweet notes, nor help itself with an inch measure in building its nest, nor with an almanack in achieving its periodical migrations.—*Charles Girdlestone, M.A.*

2 Though we cannot discern the reason for every fixed numerical proportion in Nature, we can discern in our capacity for Number, our own relation to the Author of Nature.

[353] The distance of each planetary orbit from the sun, as approximately stated in Bode's law, the degrees of temperature at which water freezes and boils under ordinary circumstances, and the nature and proportion of the elements in the blood of animals, are constants of a kind which in this sense may be well termed arbitrary, as as having been ordered by a Supreme Will, for reasons beyond the scrutiny of man. Moreover, the height and bulk assigned to different organic beings, and as well as other elements of their form and structure, appear to be constants of this nature, within certain limits. And when we are asked to conceive it possible that quadrupeds, by dint of exertion and self-adaptation to circumstances, might in the course of long ages become bipeds, a sound philosophy would agree with ex-

perience and religion in replying, that, on the contrary, even man, however superior in intelligence he may be, cannot by any means so much as add one cubit to his stature. If therefore without prejudice we consult our own minds, and compare what we think within us with what we see around us, our reason leads us to adopt, as the true solution of the problem proposed, the opening statement of the earliest written record in existence, "In the beginning God created the heavens and the earth." And if we had no other evidence besides the idea of Number, showing the harmony between that Supreme Intelligence and our own limited faculties, a sound philosophy might bring us no less readily to the conclusion, expressed by the words which occur soon afterwards in the same ancient record: "God created man in His own image."—*Ibid.*

III. THE WIDE APPLICATION OF THE ARGUMENT.

1 The speciality and wide applicability of this argument from man's power of dealing with Number.

[354] This argument from "Number," as appreciated by the special capacity of man, and related to the Divine intelligence, is, at first sight, not only original and striking, but may even be described as startling. The more it is considered, the profounder it will appear; and the variety of application and illustration of which it is capable cannot but afford interest to the thoughtful mind.

2 Its close relation to mind or human intelligence.

[355] As speech, *Logos*, Word, is related to reason or *logic*, so calculation is equally related to the same:—I "reckon," deem, or judge this or that, I "calculate," anticipate, or infer such and such things, are forms of speech which ally reckoning and numbers with mind or reason.

3 Its relation to man's power, or capacity of arranging and marshalling material resources.

[356] Every building, enterprise, or important undertaking is dependent upon calculation of time, numbers, proportions; the size, weight, strength, and general nature of the materials to be combined and employed.

4 Its relation to man's foresight.

[357] To sit down and "count the cost"—whether with so many thousand he is able to cope with a force of such and such a number. (St. Luke xiv. 28.)

5 Its relation to human expectations.

[358] "For I *reckon* that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18).

6 Its relation to human responsibility.

[359] The Lord of those servants cometh and *reckoneth* with them—counts up the talents, means, and resources with which they were entrusted and endowed. Refer to Matt. xviii. 24; xxv. 19. This "reckoning," "taking account," "rendering an account" of stewardship connects the question of Number with the responsibility of man to his Creator.—*B. G.*

33

PRIMARY BELIEF.

I. ITS NATURE AND TENETS.

1 Belief in the supernatural.

(1) *Primary belief transcends nature or material phenomena and agencies.*

[360] At the very foundation of their [the Romans] religion there lay two profound ideas rooted deep in every sound-hearted nature—that the spirit of man is in close and conscious relationship with the spirit of God, and that underneath all phenomena there lies a supernatural element.—*Dr. MacGregor in Faiths of the World.*

2 Consciousness of God.

(1) *Primary beliefs may be regarded as intuitional or axiomatic.*

[361] A consciousness of God is one of the primary and fundamental intuitions of human nature. Whence the conclusion follows, that the belief in God to which it has given rise among mankind is one of those primary beliefs of the reason which underlie all logical proof, and justify themselves by their existence.—*Brownlow Maitland, Theism or Agnosticism.*

(2) *Primary beliefs seen to have their roots in human nature.*

[362] We have before us ample evidence that belief in God actually has that relation to the human mind which we call instinctive or intuitive, in that it springs up or roots itself universally in the consciousness, and takes ever firmer hold in proportion to the growth of man in the higher characteristics of humanity. Moreover, we find that, in seeking for a rational ground for the belief, it is not along one line only, but along four distinct and independent lines that our minds advance to the assured possession of it. From our own consciousness of will we infer a supreme, originating Will; of intelligence, a supreme, constructing Mind; of morality, a supreme righteous Lawgiver; of spirituality, a supreme Father. Thus the instinctive inference of a personal God is woven of four separate strands; the evidence is the coincident testimony of four independent witnesses; the proof is the combination and

consilience of four distinct lines of induction. And our conclusion is, that belief in God rests on as trustworthy and practically sure a foundation as any of those primary instinctive beliefs of the reason on which all mankind habitually rely and act.—*Ibid.*

3 Monotheism.

(1) *As shown in the struggle against polytheism even when it was most rampant.*

[363] At a later date, when the polytheism has become rampant, the monotheism is conscious, and asserts itself with an emphasis unknown before. Take, for example, the famous passage ascribed to Sophocles :

"There is in truth but One, One only God,
Who made both heaven and long-extended
earth,
And bright-faced swell of sea, and force of
winds."

Canon Rawlinson, Present-Day Tracts.

[364] The religious beliefs of the Semitic, Aryan, and Turanian nations, the Cushite races, the Egyptians, and the Chinese are surveyed, and it is shown that, with one exception only, monotheism, either avowed or latent, absolute or qualified, is found everywhere underlying or struggling with a prevailing polytheism, and is found most distinctly and clearly present in the earlier stages of religion.—*Ibid.*

(2) *As shown in the names by which heathen deities were designated.*

[365] The one God thus confidently asserted was identified by still later writers with the old national God, Zeus (or Zên), "the Living One," as they understood the word ; and long descriptions were given of His nature and His relations toward man and the world. Aratus, the poet whom St. Paul quoted at Athens (Acts xvii. 28), said :

"With Zeus begin we—let no mortal voice
Leave Zeus unpraised. Zeus fills the haunts
of men,

The streets, the marts—Zeus fills the sea, the
shores,

The harbours,—everywhere we live in Zeus.

We are His offspring too ; friendly to man,
He gives prognostics ; sets men to their toil
By need of daily bread : tells when the land
Must be upturned by ploughshare or by spade ;
What time to plant the olive or the vine—
What time to fling on earth the golden grain.
For He it was who scattered o'er the sky
The shining stars, and fixed them where they
are—

Provided constellations through the year,
To mark the seasons in their changeless
course.

Wherefore men worship Him, the First, the
Last,

Their Father, Wonderful, their help and
shield."—*Ibid.*

[366] The primary belief had its monuments and remembrances in the very names given to the recognized Divinity. Moreover, all the names by which they designate the Divine Nature, such as El, Eloh or Eloah, Adon, Baal or Bel, Shaddai, Jehovah, Allah, Elohim, even in the case where they are plural in form, imply the idea of supreme and incommunicable power, of absolute and perfect unity ("Histoire des Langues Sémitiques"). El means "strong," or "the strong one ;" Baal or Bel, "the Lord ;" Baal Samin, "the Lord of heaven ;" Adonis (in Phœnicia), "Lord ;" Marnas (at Gaza), "our Lord ;" Shet or Set, "Master ;" Moloch, Milcom, Malika, "King ;" Eliun, "the Most High ;" Shaddai, "the Almighty ;" Ram or Rimmon, "the Exalted" (Max Müller, "Chips from a German Workshop"). The fact that these names are the oldest names expressive of divinity in the Semitic languages, and the further fact that, whatever corruption of religion took place among the Semitic nations, these names remained in use, were never parted with, but passed on from generation to generation as invaluable heirlooms, is strongly indicative of a monotheistic conviction lying deep in the heart of the race.—*Ibid.*

[367] The general tendency to religious belief pointed to one supreme god. The highest god received the same name in the ancient mythology of India, Greece, Italy, and Germany, and retained that name whether worshipped on the Himalayan mountains or among the oaks of Dodona, on the Capitol or in the forests of Germany. His name was *Dyaus* in Sanskrit, *Zeus* in Greek, *Jovis* in Latin, *Tiu* in German. These names are not mere names ; they are historical facts—ay, facts more immediate, more trustworthy, than many facts of mediæval history. These words are not mere words, but they bring before us, with all the vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race, thousands of years, it may be, before Homer and the Veda, worshipping an unseen Being, under the self-same name, the best, the most exalted name they could find in their vocabulary—under the name of Light and Sky.

4 Belief in God as man's Teacher and Guide.

[368] Compare these Greek gods and their worshippers with the deities in pristine America and their worshippers. Study the noble prayers of the Mexicans ; the simple yet splendid worship of the Peruvians ; the noble ideas of the Great Spirit which pervaded even the humbler tribes in North America ; and, above all, note the high conception of the functions of a deity which had been formed by the greatest people in America—the Araucans. They maintained that prayer was needless, because their gods were so beneficent that they were sure to confer upon man all things that it was good for him to have. At the same time the Araucans showed their gratitude for this goodness by humble offerings, never touching life.

Then, again, look at India. As far as one can understand Buddhism, it may be a religion of little hope, but there is no meanness in it.—*A. Helps.*

[369] Our thesis, that man naturally considers God as his teacher and guide, is capable of almost endless illustration. We see it most simply, perhaps, in the revelations which men have drawn from the external nature, from signs and omens and sacrifices, from oracles and divinations; we find it taking another shape in the belief in incarnations of the deity, and the help afforded by gods and sons of gods come down in the likeness of men; and, lastly, we perceive it in its most powerful and permanent form, in the inspiration attributed to particular books and writings.—*Prebendary Wordsworth, Bampton Lectures.*

5 Belief in immortality.

(1) *Primary beliefs transcended mental life and stretched toward eternity.*

[370] By the exercise of the power of reason, the wisest among the heathens discovered that there was ground for men to have expectations beyond this life. They saw plainly that themselves, and all things that fell under their observation, were dependent beings on the will and power of Him who formed them; and when they sought to find Him, they were led by a necessary chain of reasoning to the acknowledgment of a supreme, independent, intelligent Being. They saw in every part of the creation evident marks of His power, wisdom, and goodness: they discerned that all the inanimate parts of the world acted perpetually in submission to the law of their creation; the sun and all the host of heaven were constant to their courses; and in every other part, the powers of nature were duly and regularly exerted for the preservation of the present system: among men only they found disorder and confusion. That they had reason was plain; that they were intended to live according to reason could not be doubted; and yet they saw virtue often distressed and abandoned to all the evils of life, vice triumphant, and the world everywhere subject to the violence of pride and ambition. How to account for this they knew not: this only they could observe, that man was endowed with a freedom in acting, which the other beings of the lower world wanted; and to this they rightly ascribed the disorders to be found in this part of the creation. But though this accounted for the growth of evil, yet it rendered no account of the justice or goodness of God in permitting vice oftentimes to reign here in glory, whilst virtue suffered in distress. On these considerations they concluded that there must be another state after this, in which all the present inequalities in the administration of providence should be set right, and every man receive according to his works.—*Bp. Sherlock, 1678-1761.*

II. ITS INFLUENCE.

1 Primary belief the foundation of the best elements of progress and civilization.

[371] Those three great primary beliefs, common to all men, to which reference has so often been made, the beliefs in our own self, the selves of our fellow-men, and the physical universe, of which no logical basis can be predicated, when tried by the test of their practical working come triumphantly out of the ordeal. On them are built the entire culture of humanity, the magnificent structure of science, the domestic, political, and social relations of mankind. Without them human life would be impossible. On metaphysical scepticism, however logical, nothing can be built: in it neither knowledge, nor duty, nor love can find a resting-place; it begins and ends in the mists and phantoms of unreality. I am: my fellow-men are: the universe is: these are the three fundamental articles of the charta of humanity and civilization.

Let belief in God the Father Almighty stand the same test of practical working, and beside this great Triad it may without challenge take its place on equal terms.—*Brownlow Maitland, Theism or Agnosticism.*

III. RELATION TO CHRISTIAN TRUTH.

1 Primary beliefs anticipated some of the leading truths of revelation.

[372] But with all its defects and idolatries the religion of Egypt gave forth more scintillations of what we have been taught by revelation to regard as truth than any other of the ancient faiths. Its teachings as to the formation of man; its affirmations concerning death and judgment; its anticipation of what Christianity has made clear regarding the unity of man's complex nature and the sanctity of his body; its glimmering light thrown on immortality and resurrection—raise it above other ancient historic religions, and go far to warrant a belief that it originated in a primeval revelation.—*Dr. Dodds in Faiths of the World.*

[373] The best features of the Egyptian faith reappear in the Books of Moses. There are golden grains of Divine truth to be gathered still from the mummies and monuments of Egypt. The more we study this ancient faith, the more clearly we come to see that God never left Himself without a witness to man; and that, in some measure at least, the religion of the Egyptians, like the law given by Moses, was a shadow of things to come.—*Ibid.*

2 Primary beliefs, restored fully by Christianity, were embedded in the Platonic philosophy.

[374] There was a near and most friendly relation to Christian truth in the eminently spiritual character of Plato's philosophy. No ancient writer equals him in this. "The soul," he says, "is come from heaven, but the body is earth-born, and so the soul is the divinest part of man,

and to be honoured next to God ; nor does man honour his soul when he sells her glory for gold ; for not all the gold in the world is to be compared with the soul. But a man can honour his soul only by making her better." Such a spiritual philosophy can alone establish a real basis for a spiritual religion. Recognizing the primary conceptions of revelation—God, virtue, immortality—in the facts of consciousness, as the intuitive faiths of the soul, it finds man able to apprehend and receive the positive truths of Christianity. Hence the strong attraction that Platonism has had for so many and so good men in the Church, from the days of Origen and Augustine until now. Hence, too, in every great epoch of conflict between Christian faith and error, Plato has reappeared, and in alliance with what is noblest and best in Christian thought and action. And at the present day, when men would resolve all vitality into material force, all thought into cerebration, and all mind into matter, a new infusion of Plato's ideal thought seems needed to preserve the equilibrium between physical and spiritual truth.

We find a still nearer relation to Christian truth in the spirit and substance of Plato's ethical teaching. The sole end of his speculation, however high or far he pushed his inquiries, was to see and possess those immutable ideas of moral being which might bring man into likeness to God, and his disordered life into harmony with the Divine government. But when we pass from the ethical to the religious thought of Plato, his philosophy is seen to be, at best, only preparatory to Christianity.

3 Christianity the necessary complement of natural religion.

[375] Christianity is a structure of mingled *historical facts and moral and religious truths*. The Christian religion stands upon a basis, like all other religions, of *primary belief*. But it is impossible to separate the distinctively *Christian* elements from those which, while they may appear elsewhere, have, in the Christian system, their special significance. It is not correct to say that the doctrines and facts which distinguish Christianity rest upon a foundation of "*natural religion*," i.e., in such a sense that they are only *supplementary* to it. Rather they are the necessary *complement* to that which can be learnt from "the constitution and course of the world." They are the true manifestation of the mind and will of the Creator. The revelation which claims acknowledgment in the Scriptures of the Old and New Testament takes up into itself all other revelations as subordinate and preparatory, leading on to that which does not, properly speaking, *supersede* them, but explains, fulfils, and glorifies them. This may be illustrated by the analogy of the development of the individual human being. Manhood is neither a mere *supplement* to childhood, nor is it a mere *outcome* of that which was already given in early life. We explain the child by the man, and not the man by the child. We under-

stand God's revelation in the physical universe, and in the human mind and conscience, only when we look into the face of "*God manifest in the flesh*."—R. A. Redford, *The Christian's Plea*.

IV. UNBELIEF UNNATURAL.

[376] Neither belief nor disbelief on these subjects exists amongst animals, who, as having no *religious nature*, are not guilty, nor even capable, of atheism, which is a perverted condition of man's religious capacity, and could not exist without it, and ought not logically to exist with it.

As immorality, of which animals are incapable, is at once a sign and perversion of man's moral nature, so infidelity, atheism, disbelief, or contradiction of religion, is at once a sign and perversion of man's distinctive religious nature.—B. G.

34

RELIGIOUS INSTINCTS.

I. THEIR EXISTENCE.

[377] The Primary Beliefs noted in the preceding section spring from religious instincts, or rest on self-evident truths.

[378] Religion is of a character not unanalogous with music ; that is to say, it is an instinct, or intuition—not the result of a theory or of a logical process. As an instinct or intuition it may be, like the taste for music, possessed in a greater or less degree by all, but by some much more strongly than by others.—C. F. Keary, *Early Religious Development (Nineteenth Century)*.

[379] Religion, like morals and physics, has *first* truths, which are incapable of being *derived* from anything more certain than themselves—which the human mind, at a particular point of its development, invariably recognizes, and the intuition of which is a direct result of its highest activities.—James Martineau.

II. THEIR ORIGIN.

1 Religious life, like natural, is guided by instinctive beliefs and intuitions.

[380] All this life, this reality, rest on knowledge which is prior to logical processes, and is obtained through our consciousness. We do not reason it out ; it comes to us, and we possess it and live by it. We trust our intuitions, our perceptions, our experience ; that is the secret of our practical, our human life. In the sphere of this life the question, "Can you prove demonstratively the grounds on which you act?" turns out to be an idle one. Were we to wait

till we could answer it in the affirmative, death would overtake us before we had begun to live.

The bearing of the foregoing discussion on the momentous problem before us, the possibility of our ever arriving at a sufficient and practical knowledge of God, is too close to need many words in explanation of it. We confessed that we could not demonstrate God logically; and the rejoinder was, "Then give up the expectation of knowing Him at all." Nay, we reply, we are something higher and better than logical machines, which can do nothing but grind out demonstrations, or else rust in the ignorance of scepticism. We are human beings who have other inlets of knowledge than the logical understanding, and who certainly know more than we can rigorously prove.—*Brownlow Maitland, Theism or Agnosticism.*

2 Our moral nature encourages our religious instincts.

[381] The primary witness to Him is in yourselves; in your sense of personality and free will, in your conviction of the awful sacredness of right and duty, in the voice of your conscience, in the solemn haunting feeling of your responsibility, in the yearning of your souls for the perfect Goodness, in the thrill of sacred emotion which in your best moments is stirred within you by the voice which claims to come from heaven.—*Brownlow Maitland, Steps to Faith.*

III. THEIR EXPRESSION.

1 Prayer is one of man's religious instincts.

[382] Among the moral instincts of humanity, none is more natural, more universal, or more insuperable than prayer. The infant readily learns to pray: the old man has recourse to prayer as his refuge amid the solitude of his declining years. Prayer comes instinctively to the young lips which can scarce pronounce the name of God, and to the dying lips which have no longer strength to pronounce it. Among all nations, unknown and well known, barbarous and civilized, one meets at every step the facts and formulas of prayer. Wherever man is found, in certain circumstances and at certain hours, under the influence of certain spiritual instincts, the eyes are raised, the hands are clasped, the knees are bent, for the purpose of prayer or thanksgiving, adoration or supplication.—*Guizot, L'Eglise et la Société Chrétienne. (Tr. J. S.)*

[383] Tennyson has written some beautiful things about prayer. In his "Harold" he makes Edith say—

"God help me! I know nothing—can but pray
For Harold—pray, pray, pray—no help but prayer,
A breath that fleets beyond this iron world,
And touches Him that made it."

2 Man has an instinctive longing for the sympathy of an infinite Father.

[384] Why should it be thought a thing incredible that God should write in the book of our being a record of our childhood and our need of a Father? Shall the needle turn to the north? shall the heliotrope follow the sun? and shall the heart of man have no centre where it may rest in safety and peace? Like the tidal marks found in the lowest rocks, there are records even in the stony heart of how high religious emotions may at one time have risen.—*Rev. R. Mitchell, Fatherhood of God.*

[385] In all lies a restless sighing for the knowledge and worship of God. For, like as children, separated from their mother's arms, experience an indescribable yearning after her, stretch out their hands towards the absent one, dream of her; so men who *feel themselves alien* to God are ever striving after fellowship with God.—*Chrysostom.*

35

THE SOUL AND FUTURE STATE.

I. IDEAS APART FROM REVELATION.

1 The natural desire for, and conception of a future life as seen even in the rudest nations.

(1) *Ideas of rude nations generally.*

[386] "If a man die, shall he live again?" is a question which has naturally agitated the heart and stimulated the intellectual curiosity of man, wherever he has risen above a state of barbarism, and commenced to exercise his intellect at all. Without such a belief, Max Müller well says, "religion surely is like an arch resting on one pillar, like a bridge ending in an abyss." It is very gratifying, therefore, to the believer, and a fact worthy of notice, that the affirmative on this question is assumed more or less by all the nations of earth, so far as our information reaches at the present day, although, it is true, their views often assume very vague and even materialistic forms.

We concede that the views of most rude heathen nations, both ancient and modern, respecting the state of man after death are indeed dark and obscure, as well as their notions respecting the nature of the soul itself, which some of them regard as a kind of aerial substance, resembling the body, though of a finer material. Still it is found that the greater part of mankind, even of those who are entirely uncultivated, though they may be incapable of the higher philosophical idea of the personal immortality of the soul, are yet inclined to believe at least that the soul survives the body, and continues either for ever, or at least for a very long time. This faith seems to rest in uncultivated nations, or, better perhaps, races

(1) upon the *love of life*, which is deeply planted in the human breast, and leads to the wish and hope that life will be continued even beyond the grave; (2) upon *traditions* transmitted from their ancestors; (3) upon *dreams*, in which the dead appear speaking or acting, and thus confirming both wishes and traditions.

(2) *Ideas of Greenlanders.*

[387] The Greenlander believes that when a man dies he travels to Torngarsuk, the land where reigns perpetual summer, all sunshine, and no night; where there is good water, and birds, fish, seals, and reindeer without end, that are to be caught without trouble, or are found cooking alive in a huge kettle.

In fact ideas of the future life are taken from the defects or advantages of climate.

2 The natural desire for, and conception of, a future life as seen in more refined nations.

(1) *Ideas of Chinese.*

[388] While it is true that Confucius himself did not expressly teach the immortality of the soul, nay, that he rather purposely seems to have avoided entering upon this subject at all, taking it most probably like Moses, as we shall see below, simply for granted, it is nevertheless implied in the worship which the Chinese pay to their ancestors. Another evidence, it seems to us, is given by the absence of the word death from the writings of Confucius. When a person dies, the Chinese say, "he has returned to his family."

(2) *Ideas of Persians.*

[389] In the religion of the Persians, also, at least since, if not previous to the time of Zoroaster, a prominent part is assigned to the existence of a future world, with its governing spirits. "Under Ormuz and Ahriman there are ranged regular hierarchies of spirits engaged in a perpetual conflict; and the soul passes into the kingdom of light or of darkness, over which these spirits respectively preside, according as it has lived on the earth well or ill. Whoever has lived in purity, and has not suffered the *divs* (evil spirits) to have any power over him, passes after death into the realms of light."

(3) *Ideas of Greeks.*

[390] Wherever pagan thought and pagan morality reach the highest perfection, we find their ideas of the immortality of the soul gradually approaching the Christian views. The first trace of a belief in a future existence we find in Homer's "Iliad," where he represents that Achilles first became convinced that souls and shadowy forms have a real existence in the kingdom of the shades (Hades) by the appearance to him of the dead Patroclus in a dream. These visions were often regarded as Divine by the Greeks. But while in the early Greek paganism the idea of the future is everywhere melancholic—Hades, or the realms of the dead,

being to their imagination the emblem of gloom, as may be seen from the following: "Achilles, the ideal hero, declares that he would rather till the ground than live in pale Elysium"—we find that, with the progress of Hellenic thought, a higher idea of the future is found to characterize both the poetry and philosophy of Greece, till, in the Platonic Socrates, the conception of immortality shines forth with a clearness and precision truly impressive. "For we must remember, O men," said Socrates, in his last speech, before he drained the poison cup, "that it depends upon the immortality of the soul whether we have to live to it and to care for it or not. For the danger seems fearfully great of not caring for it. Yea, were death to be the end of all, it would be truly a fortunate thing for the wicked to get rid of their body, and, at the same time, of their wickedness. But now, since the soul shows itself to us immortal, there can be for it no refuge from evil, and no other salvation than to become as good and intelligible as possible." More clearly are his views set forth in the "Apology" and the "Phædo," in language at once rich in faith and in beauty. "The soul, the immaterial part, being of a nature so superior to the body, can it," he asks in the "Phædo," "as soon as it is separated from the body, be dispersed into nothing and perish? Oh, far otherwise. Rather will this be the result. If it take its departure in a state of purity, not carrying with it any clinging impurities of the body, impurities which during life it never willingly shared in, but always avoided, gathering itself into itself, and making the separation from the body its aim and study—that is, devoting itself to true philosophy, and studying how to die calmly; for this is true philosophy, is it not?—well, then, so prepared, the soul departs into that invisible region which is of its own nature, the region of the Divine, the immortal, the wise, and then its lot is to be happy in a state in which it is freed from fears and wild desires, and the other evils of humanity, and spends the rest of its existence with the gods." This view, or better, doctrine of the immortality of the soul, held by Socrates and his disciple Plato, implied a double immortality, the past eternity as well as that to come. They certainly offer a very striking contrast to the popular superstitions and philosophy of their day, which in many respects recall the views held by the Hindus.

II. TEACHING OF HOLY SCRIPTURE.

[391] The future state of the soul, as independent of present material conditions, is not only instinctively held by ruder and refined nations, but is involved and directly taught in the Christian revelation.—B. G.

[392] Such materialistic theories are also met by instinctive feeling and by weighty evidence.

(1) There is a voice within every one that speaks the universal language, "*Non omnis moriar*," and that which tells of a future incorporeal existence of the Ego tells also that the

Ego of the present must be something more than that which chemical affinities will shortly dissolve and dissipate.

(2) There is evidence, too, that the mental faculty can retain its full power and capacity for action when the body is so battered and mutilated that scarcely any other trace of life is observable, and even after severe injuries and consequent disorganization of the brain itself.

(3) The few but weighty testimonies of Holy Scripture to the separate existence of the soul are beyond the reach of confutation, and can only be met by airy contradictions; especially the most weighty of all, the testimony of our Lord's own death and resurrection; the separation, that is, and the reunion of His body and His soul. (Death and Resurrection of Christ.)

(4) Nor, lastly, must it be overlooked that the whole moral teaching of Holy Scripture, of the Christian Church, and of all shades of theism, is founded on the idea of a conscious and responsible soul.—*Rev. J. H. Blunt.*

III. VIEWS OF THE EARLY CHURCH.

[393] In the early Christian Church the views on the immortality of the soul were very varied. There were none that actually denied, far from it, nor even any that doubted its possibility. But some of them, *e.g.*, Justin, Tatian, and Theophilus, on various grounds, supposed that the soul, though mortal in itself, or at least indifferent in relation to mortality or immortality, either acquires immortality as a promised reward, by its union with the spirit and the right use of its liberty, or, in the opposite case, perishes with the body. They were led to this view partly because they laid so much stress on freedom, and because they thought that likeness to God was to be obtained only by this freedom, and partly, too, because they supposed (according to the trichotomistic division of human nature) that the soul (*ψυχή*) receives the seeds of immortal life only by the union with the spirit (*πνεῦμα*), as the higher and free life of reason.

36

UNIFORMITY OF NATURE.

I. NATURE IS NOT SUPREME.

- 1 Nature itself a miracle and gives way to other miracles.

[394] Some men worship Nature as if it were God, and think there is nothing higher than the bodies that we wear and the earth in which we live, and they are quite satisfied with tracing the existence of the world and all its inhabitants back again to some little germ of the ascidia, and passing by slow degrees of progress until it becomes a man. If miracles be true, the laws of nature are not the highest powers in the world, but that power which brought the world into

existence continues still, and has acted on the theatre of the world itself in these various ways which we call miracles. The important question which men are discussing, Is Nature supreme? is answered by the miracles. Nature is *not* supreme. God holds the Key of Nature, and God can overrule the powers of nature just as He pleases.—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

II. IT DOES NOT PREVENT HUMAN IMPROVEMENTS IN NATURAL CONDITIONS.

[395] The uniformity of nature, itself a miracle, gives way to other miracles which break that uniformity and give signs of the Divine monarchy over nature.—*B. G.*

[396] The will of man has accomplished most wonderful changes in the history of the world. It has made rain fall where rain never fell before, where man has planted trees; it has made seas dry land, and turned dry land into seas; and the whole of the condition of the world at the present moment, compared with what it was two thousand or four thousand years ago, and the greater part of what we call civilization, have been the result of changes produced on the face of nature by the will of man.

But did the laws of nature, of whose immutability we hear so much, place any impediment in the way of man's will? Far from it. It is only by learning the laws of nature in the first instance and following them that man has learnt to subdue nature, and all those changes which man has made on the face of the world have arisen from the knowledge which has been gained of nature's laws and through man's will to put these to such uses as man's wants may suggest. Has God, think you, less power over the laws of nature than man?—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

[397] The uniformity of nature does not prevent human improvements in natural conditions after the pattern of the Divine government.—*B. G.*

III. NATURE DOES NOT SATISFY MAN'S RELIGIOUS INSTINCTS.

- 1 Nature in its mere uniformity of physical laws, no proper object of love, trust, or adoration.

[398] Ancient phrases of piety tell me to reverence the laws of nature! I am not an idolator to worship what is below me. These things bring me suffering, and are not sorry; or relief, and feel no joy; they whirl and grind away, weaving my fortune if I am circumspect and sharp; or, if my heedless cloak should touch their shaft, picking me up and crushing every bone. For their own sakes, the laws of nature can be the objects of no solemn love, of no moral reliance, but only of fear, of calculation, of helpless submission; and not till they are regarded as the finite usages of an infinite

Mind, deep in holiness and beauty which they cannot express, will any true devotion mingle with the thought.—*James Martineau.*

[399] It is only when nature is regarded as the work of God, and temporal calamities are seen to be overruled by Divine Wisdom for our eternal good, that man is reconciled to nature.—*B. G.*

2 Nature, as merely ruled by material forces, is pitiless, and its uniformity sometimes seems to be cruel.

[400] Man shudders before nature's remorseless insensibility. He notices how little she makes of the dead, and how little she cares for the living—how she mocks at and trifles with sensibility and with life. An earthquake swallows up tens of thousands of living men. The jaws of the gulf that opened to receive them swing back to their place, and forthwith flowers adorn the ghastly seam, as if in mockery of the dead who are buried beneath. A great ship founders in the ocean, freighted with a thousand living souls. As they go down they raise one shriek of anguish that it would seem should rend the sky. But the cry is over, and the waters roll over the place as smoothly as though those thousand lives were not sleeping in death below. Of another life there are no tidings and few suggestions, a possibility, or perhaps a probability, but no hope.—*Rev. Noah Porter, D.D.*

[401] The deriders of God and adorers of what they call Nature, are often abusers of their chosen idol; and speak in melancholy bitterness, in a hopeless, despairing way, of Nature's "red beak and claws" that peck and tear the heart of humanity.—*B. G.*

IV. LAWS OF NATURE ALLOW OF NO FALSE LIBERTY WITH IMPUNITY.

[402] Do the laws of nature allow of free thought? Do these laws allow men to make mistakes concerning any of the facts of nature? Try and see. Let any man think wrongly of the forces of nature, and let him see what nature will do. Let him freely think that fire does not burn, or that water does not drown; let him think that fever is not infectious, or that ventilation is unhealthy; let him think wrong-

fully concerning any other law of nature, and, whichever he transgresses and sets at naught, he will find himself visited by a sharp and merciless punishment. Those who talk about appealing from Christianity to the beneficent laws of nature, forget the fact that there are no laws so merciless, so utterly unforgiving—ay, and so utterly regardless of the circumstances whether a man has transgressed ignorantly or purposely. As to the laws of nature, he who transgresses ignorantly and he who transgresses fully are alike beaten with many stripes. The great machinery of the world will not arrest its revolutions for the cry of a human creature who, by a very innocent error, by the mistaken action of his free thought, is being ground to pieces beneath them; slowly, surely, relentlessly, eternally it moves on; oppose it in your free thought, and it will grind you to powder.—*Bp. Magee.*

1 Necessity for man obeying these laws.

[403] These ill-consequences, at times these fatal consequences, which arise from ignorance respecting the laws of nature, seem to be intended to teach mankind the necessity of searching after scientific truth. And this necessity is one which never ceases to exist. It is felt by the savage when he constructs his cross-bow, when he builds his rough canoe, or when he manufactures his tomahawk. It is felt, too, as civilization advances and population increases; when seas have to be traversed; when tunnels have to be bored; in fine, without a knowledge of scientific truth the world would come almost to a standstill. The system of rewards and punishments in the Book of Nature has led mankind to go down into the depths and up into the heights, to discover the laws of nature, and has impressed upon every reasonable mind the importance of a right scientific creed. Never more than at the present time were the due claims of science felt and recognized. We have professors of science, halls of science, and men of science in every department of human industry and of human enterprise. And rightly so. For is it not requisite for personal ease, domestic comfort, commercial success, national prosperity, yea, even for the very existence of society, that we should adopt, as far as possible, sound, just, and comprehensive views of nature and of science?—*C. N.*

DIVISION C

(Continued).

THE EVIDENCES OF RELIGION
GENERALLY.

[2] PROOFS OF THE DIVINE EXISTENCE.

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DIVISION C

(Continued).

THE EVIDENCES OF RELIGION GENERALLY.

[2] PROOFS OF THE DIVINE EXISTENCE.

37

ANTHROPOLOGICAL ARGUMENT.

I. DEFINITION OF TERM.

[404] Anthropology (*Gr.* ἀνθρωπος, man, and λέγειν, to say, to speak), the science of man, considered in his entire nature, as composed of body and soul, and as subject to various modifications from sex, temperament, race, civilization. It is distinguished from *psychology*, which is the science of the phenomena of the soul.

[405] The argument called anthropological is from its subject matter, namely, man; the reasonings and inferences being founded on the facts of man's nature and experiences.

II. NATURE OF THE ARGUMENT.

[406] By this method we reason from the constitution of human nature, and the facts of human history, to the existence of God.

III. THE BASIS UPON WHICH THE ARGUMENT RESTS.

I The facts of human nature, its beliefs, consciousness, and common consent, historically developed, point to the Divine existence.

[407] We are content to rest upon the simple result which we have already indicated, viz., that this widespread and almost universal consent does raise a strong presumption in favour of the blessed truth to which it bears its strangely accordant testimony. It does at least throw a vast responsibility on the maintenance of the contrary opinion; it does call upon every earnest searcher after truth to go forward and honestly to test the other considerations which are alleged to bring the belief in a personal God still more home to us, and to try, fully and fairly, the reality of the strength of that presumption to which we have already arrived.—*Bp. Ellicott, The Being of God.*

[408] Many are wandering; many have given up their first faith; many are sadly asking whether they have really a Father in heaven, or whether all is a delusion and a dream.

To all such let us delay not in giving help

and guidance. Let us endeavour to lead them, even by the poor broken lights of History, Nature, and Humanity, back again into the homeward path, and revive the blessed conviction, never perhaps wholly given up, that they verily have in the heavens above them a Father and a God.—*Ibid.*

2 The Divine existence is no mere arbitrary assumption.

[409] First, there *are* arguments, sober and reasonable arguments, against this showy and pretentious unbelief, which appeal to no other authority, and ask for no other ultimate arbiter than properly instructed good sense. Secondly, it is our especial duty to turn our attention to them.—*Bp. Ellicott, Modern Unbelief.*

38

A POSTERIORI AND A PRIORI ARGUMENT.

I. THE ARGUMENTS DEFINED.

[410] The arguments technically termed *a priori* and *a posteriori* do not describe the subject matter, but the *principle* or method of reasoning; the former being a method of proceeding from general truths to inferences, or from causes to effects; the latter being a method of proceeding from effects to causes.

[411] The arguments which have been employed to prove the existence of a personal God are of many kinds, and have been classified under the division *a priori* and *a posteriori*, according to the character of the reasoning, as *deductive* from necessary, axiomatic truth of the reason, or *inductive* from the generalization made by means of observation and experience.—*R. A. Redford, The Christian's Plea.*

[412] If there are any *truths* which the mind possesses, whether consciously or unconsciously, before and independent of experience, they may be called *a priori* truths, as belonging to it *prior* to all that it acquires from the world around. On the other hand, truths which are acquired by observation and experience are

called *a posteriori* truths, because they come to the mind *after* it has become acquainted with external facts. How far *a priori* truths or ideas are possible, is the great *campus philosophorum*, the great controverted question of mental philosophy.—*Abp. Thomson, Outline of Laws of Thought.*

II. ILLUSTRATION OF THE A PRIORI METHOD.

[413] That something of real being must have existed from all eternity. In the succession of nature we go back to a time when all that now is was preceded by something. (2) This something must have been *uncaused*. (3) It must be *independent*. (4) It must necessarily exist. (5) It is *self-active*, that is, has power to act in and of itself. A necessary Being is acknowledged in order to account for all other being; hence we must confess this Being to be self-active: to deny it is absurd. (6) This Being is originally *vital*, and is the root of all vitality; (7) therefore it is of vast and mighty *power*. From all this it follows as a plain and necessary corollary, "That this world had a cause diverse from the matter of which it is composed." The Being whose existence is thus proved is *wise* and intelligent as well as powerful. It would be absurd to say that the cause of the world was not an intelligent cause, as is shown by various phenomena, which point to a wise and designing cause. The idea of a fortuitous concourse of atoms is shown to be unreasonable; and the idea of design shown in a multitude of particulars. As for the soul of man, it is argued, that notwithstanding so high excellences, it appears to be a caused being which sometime had a beginning; and that its very excellences render it evident that the soul is due to a wise and intelligent cause.—*J. Howe, 1630-1705.*

III. THE TWO LINES OR METHODS ILLUSTRATED AND COMBINED.

[414] The following is an outline of Adam Clarke's argument:

1. Admitting that something now is, it must have a cause, a reason, a ground of its existence. That ground of its existence must be in the necessity of its own nature, or in the existence of some other being; in either case we must assume existence as eternal. Something has existed from eternity—*Ex nihilo nihil fit*. This is the argument from "sufficient causes."

2. It is absolutely impossible and inconceivable that there should be an eternal succession of dependent beings without any original independent cause. Succession implies commencement.

3. If existence is not an infinite series, then it must be the effect of an infinite, immutable, independent Being, self-existent and necessarily existing.

4. That which necessarily exists, exists everywhere and always, and is one, because variety or difference of existence is dependent on unity.

5. Reasoning *a posteriori* we may conclude that the self-existent Being is intelligent and free; infinitely wise, powerful and good. In this argument the ontological and the cosmological are mingled together, and the *a posteriori* is brought in to complete the *a priori*. The first proposition contains all the rest. It is the application of the law of human thought to all existence. Existence is an abstraction from existing objects. What we know is the finite. What we know of the Infinite Being is finite. To reason from the idea of causation, as Clarke does, to the existence of God, is metaphysically impossible. An infinite cause is as inconceivable as an infinite series of finite causes, for the conception of cause itself is a relative and finite conception, which loses its definite meaning when it becomes infinite. It is a remarkable fact that the axiom *Ex nihilo nihil fit*, which Clarke employs, is now equally the resort of the materialist in seeking to establish the eternity of matter.

[For fuller illustration of the *a priori* method, see "Ontological argument," and for the *a posteriori* method, see "Cosmological argument."]

39

COSMOLOGICAL ARGUMENT.

I. DEFINITION OF THE TERM.

[415] Analogy (*Gr. κόσμος*, the world, and *λόγος*, discourse), the science of the world or universe; or a treatise relating to the structure and parts of the system of creation, the elements of bodies, the modifications of material things, the laws of motion, and the order and course of nature.

[416] The cosmological argument, like the anthropological, is named from its subject matter, namely, the *Kôsmos* (Greek), *i.e.*, well-arranged universe, or combined system of material existences.

II. NATURE OF THE ARGUMENT.

[417] The argument is from the principle of *causation*. Assuming the reality of the universe, it is argued that, taken as a whole, it is an *effect* which must have proceeded from a First Cause.

[418] This is the argument from cause and effect. It is perhaps the most ancient of all attempts to prove philosophically the existence of a Supreme Being.

[419] The cosmological argument for the existence of the Deity starts from experience—from the observed contingency of the world, in order to construct the supposed notion on which it founds. Clarke's cosmological demon-

stration, called *a priori*, is therefore, so far, properly an argument *a posteriori*.—*Sir W. Hamilton, Reid's Works.*

III. FACTS AND PRINCIPLES UPON WHICH THE ARGUMENT IS BASED.

I The general order observable in nature.

[420] The Apostle Paul hath observed "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." These things declare the existence of an Almighty and most wise Being, whom we call God, after the same manner, though much more plainly, as a noble and well-proportioned edifice, a curious and useful engine, consisting of a variety of parts, a fine statue, or piece of painting convince us that they were the productions of art and contrivance, though we were not present when the several artists were at work about them.—*H. Grove, 1683-1738.*

[421] When we see a fair and a goodly tower, though we saw not the workman when he built it, yet we easily conceive that there was some architect that framed it and set it up; so, when we see the glorious frame of heaven and earth, we easily conceive that there is a God who made it, though we see Him not.—*J. Smith, 1629.*

[The force of the reasoning here lies in the fact that it is not necessary to see the Worker, it is enough to see the work which proves the Worker.]

[422] We will not say infinite, lest we should step too far at once; not minding *now* to discuss whether creation require infinite power, when we consider and contemplate the vastness of the work performed by it: unto which, if we were to make our estimate by nothing else, we must at least judge this power to be proportionable. For when our eyes behold an effect exceeding the power of any cause which they can behold, our mind must step in and supply the defect of our feebler sense; so as to make a judgment there is a cause *we see not*, equal to this effect. As when we behold a great and magnificent fabric, and entering in we see not the master, or any living thing (which was Cicero's observation in reference to this present purpose) besides mice or weasels, we will not think that mice or weasels built it. Nor need we, in a matter so obvious, insist further. But only when our severer reason hath made us confess, our further contemplation should make us admire, a power which is at once both so apparent and so stupendous.

[The force of the reasoning here lies in the fact that the qualities and powers of the Worker must be at least equal to the workman'ship displayed.]

[423] Astronomy leads us to contemplate phenomena, the very nature of which demonstrates that they must have had a beginning, and that they must have an end.—*Huxley, Lay Sermons.*

[424] When it was proposed to Voltaire to become an atheist, he said, "The universe embarrasses me; I cannot see how a watch can exist without a maker."—*Prof. E. Naville, Eternal Life.*

[425] When one in reply to the saying, "Facts are against you," replied, "So much the worse for the facts," he inverted the only witty defence of Atheism, or rather the only evasion of the difficulty; which, however, is thus confessed by implication.—*B. G.*

[426] The footprint of the savage traced in the sand is sufficient to attest the presence of man to the atheist who will not recognize God, whose hand is impressed upon the entire universe.—*Hugh Miller.*

2 The beauty observable in nature.

[427] All beauty is a gleam from the fountain of beauty. No work of beauty can be more beautiful than the mind which designed it. I do not think a sculptor can possibly chisel a marble so as to make it more beautiful than his own ideal conception. I do not think a painter can produce a painting more beautiful than the thought of his mind which led up to it; I do not think a musician can express in sound, or a poet on paper, anything beyond the thought within him. I know, indeed, that the conception of either may grow with the process by which it is presented to others, and that the man may, as he proceeds, have a fairer and nobler view of what he is trying to express; but, after all, the mind of the sculptor is more beautiful than the marble which he has sculptured; and the mind of the painter is a more beautiful thing than the work of art which he has painted; and the mind of the musician is better and higher and nobler than the most exquisite symphony which he has composed and reduced to writing; and the mind of the poet is better than his most beautiful piece of poetry. And so we must rise from all the fragments of beauty which God has scattered so widely over His world to say with Milton—

"Thine this universal frame
Thus wondrous fair; Thyself how wondrous
then!"

—*E. H. Bickersteth.*

3 The mechanism of the human frame.

[428] It would be far more unreasoning to believe that that unrivalled mechanism, the human frame, was self-developed, than to believe that if a "fortuitous concourse of atoms" of brass and steel, swept up from a workman's floor, were put into a bag and thoroughly well-shaken, they would spontaneously evolve a first rate chronometer.—*Charles Brooke.*

4 The antecedent idea involved in the fact of sight.

[429] Sight being a fact, not precedent, but subsequent to the putting together of the organic structure of the eye, can only be connected with the production of that structure in the character of a final, not an efficient, cause. That is, it is not sight itself, but an antecedent *idea* of it, that must be the efficient cause. But this at once marks the origin as proceeding from an intelligent will.—*John Stuart Mill, Three Essays on Religion.*

5 The very fact of man's existence.

[430] Man, the noblest creature upon earth, hath a beginning. No man in the world but was some years ago no man. If every man we see had a beginning, then the first man had also a beginning, then the world had a beginning; for the earth, which was made for the use of man, had wanted that end for which it was made. We must pitch upon some one man that was unborn, that first man must either be eternal, and that cannot be, for he that hath no beginning hath no end; or must spring out of the earth, as plants and trees do, and that cannot be; for why should not the earth produce men to this day, as it doth plants and trees? He was therefore made; and whatsoever is made hath some cause that made it, which is God.—*S. Charnock, 1628–1680.*

6 The existence of matter.

[431] It is objected that nothing can produce nothing; which means that nothing can be produced without an adequate cause. But there is an adequate cause for the existence of the Universe in the Will of an Almighty Being.

Our appeal to nature leads us to considerations which rest upon the principles of causation as suggested to us by the material world. Step by step we find ourselves led through the realm of secondary causes until at length the existence of our First Cause will be found to be a logical and intellectual necessity.—*Bp. Ellicott, Six Addresses.*

[432] The positive mode of thought is not necessarily a denial of the Supernatural, since it merely throws back the questions of the origin of all things. If the universe had a beginning, its beginning, by the very conditions of the case, was supernatural; the Laws of Nature cannot account for their own origin.—*J. S. Mill, Comte and Positivism.*

IV. CONSIDERATIONS WHICH GIVE WEIGHT TO THE ARGUMENT.

1 Certain facts have to be accounted for.

[433] What are the things of which we have to seek the true and efficient cause? These are three. We have to account for three beginnings—the beginning of the material world, the beginning of life, and the beginning of mind.—*Bp. Ellicott.*

2 The cause must be permanently presiding over changing elements and processes.

[434] Every effect must have an adequate cause. The world is an effect, therefore, &c.

A cause is something having a real existence, having also power and efficiency sufficient and appropriate to the effect produced. This idea of a cause is proved to be true by our own consciousness, by appeal to the consciousness of other men, and it is shown in the universal belief that every effect must have a cause.

The world is not self-existent and eternal:

(1) Every part of it, everything that enters into its composition is dependent and mutable.

(2) We have historical evidence that the race of man, *e.g.*, has not existed from eternity.

(3) The evidence of geology is to the same effect regarding other animals and plants.—*Dr. C. Hodge, Systematic Theology.*

3 There is nothing in material elements to account for the orderly processes in nature.

[435] Design or no design, purpose or no purpose, a mass of matter cannot determine its own quantity; the amount of energy which exists unchanged and unchangeable in a material system cannot determine its own amount; the straight line in which the centre of the system moves and the uniform velocity with which it moves cannot determine themselves: yet all these things have been determined somehow. Therefore they must have been determined by an agent which is outside the material system, or, in other words, which is not itself material. There may have been, so far as my argument is concerned, no good purpose, nor any purpose at all, in the determination; but it is absolutely impossible, so far as I can perceive, to avoid the conclusion that a determining cause exists. I am disposed to call this result *a demonstration from natural premises of the existence of the Supernatural.*—*Bp. Harvey Goodwin.*

V. TESTIMONY IN FAVOUR OF THE ARGUMENT.

1 The conclusion of advanced religious and scientific criticism.

[436] Consciousness of an unscrutable Power, manifested to us through all phenomena, has been growing ever clearer, and must eventually be freed from its imperfections. The certainty that on the one hand such a Power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty toward which intelligence has from the first been progressing. To this conclusion science inevitably arrives as it reaches its confines; while to this conclusion religion is irresistibly driven by criticism.—*Herbert Spencer.*

2 The plain teaching of revelation.

[437] The doctrine of creation, revealed in the opening words of Scripture, agrees at once

with the most certain conclusions of sound reason, that time and the universe had a beginning, and with the widest results of induction with regard to all the successive generations of plants and animals during the ages of known history. The progress forward, in every case, is not from like to unlike, but from the few to the many; and the only progress backward, which can claim really scientific evidence, is not from like to unlike, from the definite to the undefined, but from the many to the few.

To these fatal objections is added another, more decisive still to reverent minds. Its direct and plain tendency is to dethrone the Creator, and thrust Him far away from the thoughts of men. It sets before us nothing higher than the vision described by Milton as once witnessed from the open gates of hell:

"The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimension, where length, breadth,
and height,
And time and space, are lost; where eldest
Night,
And Chaos, ancestors of nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand."

The simple narrative of Scripture, which this theory sets aside with scorn, embodies and combines all the surest and grandest inductions of science, the constancy of species, their generative and multiplying power, and the ascending order and scale of being, from lifeless matter, through the plant, and lower animals, up to man, created in the image of God. And then it forms them all into the noble pedestal for a glorious series of Divine revelations; until we rise to share in the rest of the Creator, and in the worship of the spirits before the throne, when the morning stars sang together, and all the sons of God shouted for joy. As far as man excels the monkey, so far the blind guesses of irreligious science are excelled by the philosophical depth and simple and sublime grandeur of the very first page in the true and faithful sayings of the Living God.—*Brownlow Maitland.*

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ETHICAL ARGUMENT.

I. LINES OF THE ARGUMENT.

1 The existence of the innate idea of justice.

(1) *As seen in educating children.*

[438] The education of children cannot be carried out on any other hypothesis than that of moral order. No one will dare to teach his child that he is to disregard the quality and tendency of his actions. Plainly, therefore, mankind bear witness to the existence of freedom

and moral government in the world. A community which should be entirely under the control of virtuous principles, all whose members are virtuous and whose life is an exercise of power on the lines of virtue, would be acknowledged to be the highest and most powerful community in the world. "It would plainly be superior to all others, and the world must gradually come under its empire." If the manifest tendency of things, then, is to the superiority of virtue, there must be an adaptation of the constitution of the universe to that tendency, and therefore there must be a moral order, invisible and imperfectly established, but on the way to being made manifest and complete hereafter.—*R. A. Redford, The Christian's Plea.*

2 The existence of the idea of responsibility.

(1) *As seen in the expiatory nature of punishment.*

[The idea of punishment for offences is not merely founded on utility, but, in satisfaction to justice, as a kind of imperfect expiation.]

[439] Nothing is more common than to hear it said of a criminal that he has expiated his crime on the scaffold, or that a youth of folly and vice has been expiated by years of subsequent suffering. Let us consider what is meant by such an expression. We obviously speak of punishment here not as a means of repairing mischief done, which in some cases, as in that of murder, is impossible; nor as a means of deterring others from the commission of a like crime; nor of reforming the criminal, for in capital punishments this too is impossible: a far deeper idea than any of these lies at the root of this ordinary language, that of the necessity of the restoration of right infringed, but not to be infringed with impunity. The State, as a Divine institution intended to maintain right in the form of law, purges itself by the punishment of the criminal, of participation in his crime; the criminal himself, by suffering the punishment, restores matters, as far as in him lies, to their former position. Punishment is the recoil of the eternal law of right against the transgressor. The whole history of crime proves that this notion is agreeable to the moral sense. Instances are on record in which criminals whose sin would never in this world have found them out, have been impelled by the secret craving for atonement, in the sense of expiation, to deliver themselves voluntarily into the hands of justice; and, this being done, have expressed their satisfaction, as if a burden which had long lain on their heart had been removed. The feeling in such cases is, not merely that injury has been done to individuals, but that a righteous law has been violated and a debt to justice has been incurred.—*Bampton Lectures, 1856.*

3 The acknowledged necessity of ethical teaching.

[440] Consider the expression, We ought to

do so. What does it mean? The meaning of "ought" is, that a man may leave a thing undone if he pleases, but that he ought not to do so. There is something within him which will reproach him if he does, and say, You ought not. There is an obligation before which you ought to bow, higher than you. To matter, force, or invariable law the sense of duty or obligation is utterly inapplicable. What owe I to them? There is something within us which points to something outside us, which cannot be generated by their united force. "I ought"—the idea is as universal as man. Even he who in theory denies responsibility is compelled to use the unwelcome word. To what, then, does it point? To matter, force, or law, or any of their modifications? Meditate on the mysterious word, for it reaches to the profoundest depths of our being. What does it affirm? It is right, it is fitting, it is proper, it is your duty.—*Rev. C. A. Row.*

[The connection of duty, which implies a moral governor, is not dependent on utility in a sense of selfish advantage.]

[441] There is yet another interval. A being may be a person, and yet have no conception of right or duty. I select this conception as representative of the whole moral nature of man, of which it forms the most remarkable characteristic. It is immaterial to my argument whether the utilitarian philosophy is correct in its analysis of the origin of the idea. I firmly believe that it is not. But the fact cannot be gainsaid that vast numbers of minds of the highest order have a clear conception of duty quite distinct from any reference to utilitarianism. On the contrary, they feel the strongest obligation to sacrifice themselves to it in contradiction to the strongest dictates of expediency. There is something within us which says, Let right prevail even if the heavens fall. There must therefore have been a time when the first being who was capable of feeling a sense of duty, who could bow before a moral law and say, "I ought," began to be. The interval is one which separates the conception of duty from non-duty; of conscience from non-conscience; of a moral nature from the want of it. The difference is not one of degree, but of kind. Between laws of motion and their modifications and conceptions of duty there is no one thing in common. When the idea of duty first originated, a new order of being entered the universe.—*Ibid.*

II. IMPORTANCE OF THE ARGUMENT.

- 1 The ethical element in Christianity constitutes its chief claim to Divine authority.

[442] There are two lines of proof by which Christianity may be shown to be a Divine revelation—the historical and the moral. The first of these assigns the most prominent position to a body of external evidence, which is adduced for the purpose of proving the genuine-

ness and authenticity of the writings in which it has been communicated, and of the miracles by which it has been attested. By demonstrating the truth of these it endeavours to ascend to Him to whom writings and miracles alike point. But the moral proof presents us at once with the person and teaching of Jesus Christ, as the evidence of His mission. Through it, it addresses its appeals at the same time both to the understanding and to the moral and spiritual nature of man, his reason, his conscience, and his affections. In this proof the moral and spiritual occupy the foreground; the historical and the miraculous the secondary place. It begins with Christ. Through His person and teaching it advances to the Divine character of the book which contains them, and supplements the whole by the historical proof.

This mode of reasoning has one advantage over the historical method. It is as strong now, probably stronger, than it was in the second century. The historical proof has been weakened by the loss of a great mass of Christian literature, and of the works of its earliest opponents. It also requires a large acquaintance with history and a considerable amount of critical judgment for its full appreciation. The moral requires only familiarity with the New Testament and the exercise of sound judgment to arrive at the conclusion that Christianity is Divine. The historical proof has been chiefly employed by the defenders of Christianity in their controversies with modern unbelievers. The moral one was that on which the writers of the three first centuries chiefly relied. It was that which greatly contributed to the multiplication of the Church from the five hundred primitive believers to the many millions which rendered her the dominant religion of the Roman Empire.—*Ibid.*

- 2 The ethical element essential to the perfection of human society.

[443] No human being, and no society composed of human beings, ever did or ever will come to much, unless their conduct was governed and guided by some ethical idea.—*Critiques and Addresses.*

- 3 The moral element is the basis and substratum of the spiritual and Divine life in man.

[444] At first one might imagine the spiritual to be simply a development of the mental and moral parts of the animal life. It may yet be seen—it is indeed an expectation of science—that animal life is simply a development of the vegetable; how much more might one expect the spiritual to be merely the development of the animal? The question is appallingly ignorant. There is in the world no such wide chasm as that which separates the natural and the spiritual. The natural man belongs to this present world: the spiritual man has a new, a

distinct, a supernatural endowment : he is not of this world, he is of eternity.—*Prof. Henry Drummond, Clerical World, 1881.*

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HISTORICAL ARGUMENT.

I. THE ARGUMENT ITSELF.

1 Its nature.

[445] This argument is from the consent of mankind, as testified in the facts of human history.

[446] Some view, however imperfect, of divinity is associated with the whole career of humanity, and tinges all human life and history ; it underlies all religion and all superstition, and enters into every solemn form of justice and government. All Church history is full of it, and is based on it. All the conceptions and rites of paganism rest on the same fundamental idea. Atheism itself is a contradictory acknowledgment of the idea of theism, and could not exist without it.—*B. G.*

2 The line taken.

(1) *The universally felt need of a supreme and personal Deity.*

[447] "Every human heart is human,
And even in savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not ;
And the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness ;
And are lifted up and strengthened."

[448] The explanation which lies at the foundation of revelation cannot at all events be proved to be contradicted by the facts ; whereas to assume the perfectibility of man, and to deny the reality of moral evil, is to leave a thousand things unexplained and to run counter to the inmost consciousness of man. The cry which has gone up from the heart of humanity everywhere is a confession of sin and a longing after peace with God.—*R. A. Redford, The Christian's Plea.*

[449] When you need a God, one that can help you (for that is the principal point), you must accept also His identity and oneness ; His superhumanity, His all-goodness and all-wisdom. I have indeed returned to God, like the prodigal son, after long tending of swine. The yearning for heaven came upon me and urged me forth through forests and ambushed passes, over the giddiest mountains of logical bewilderment. On my course I discovered the God of the pantheist, but he could not help me. This poor visionary being has interwoven and incorpo-

rated himself with the world, and become so imprisoned in it that he can do nothing but gape at you powerlessly and without purpose. No ! To have a will on our side we must have a personality.—*Ibid.*

(2) *The teaching of comparative grammar as applied to mythology.*

[450] When we examine most of the heathen religions in their oldest portions, we find an agreement in certain simple fundamental features, and this agreement is fully confirmed among nations of kindred stock, an identity in the terms running through their language. The Greek word *Zeûs*, the name of the highest deity, and common to all the Greek dialects, is the same as the Latin *Jov*, the root of the word *Jupiter*, with the Anglo-Saxon *Tiu*, and the old high German *Zio* ; and all these are identical with the Sanscrit *Dyu* ; and this word, the radical meaning of which is *to beam forth*, is an appellation in later use for *heaven*, but in the oldest songs of the *Vedas* (the original documents of the Hindu religion) it is a popular name for the highest god and the father of gods and men.—*Pfleiderer.*

(3) *The personal and social records of Christianity.*

[451] Christianity claims to be an historical religion ; the records are records of human lives and experiences, and of great social facts. The truth which it places beside them, and by which alone, it maintains, they can be vindicated as real, is the truth that the personal God reveals His presence and His spiritual power, as and where He pleases, for the lifting up of the individual human consciousness, for the production of new facts in experience, and for the development of new forms of society.—*R. A. Redford, The Christian's Plea.*

II. THE FACTS UPON WHICH THE ARGUMENT RESTS.

1 The amount and character of the general consent of mankind in reference to the being and existence of God.

[452] We may now sum up our general conclusions as to the amount and the character of the general consent of mankind in reference to the Being and Existence of God. They would seem to be briefly as follows :—

First, that religion, and consequently the belief in the existence of a Being or Beings with whom that religion is connected, is virtually universal. The "symphony of all religions," to use the striking words of Cudworth, attests the belief of man in a supramundane and supreme God. Secondly, that there are distinct traces in the past, and equally clear evidences in the present, of a tendency towards the conception of one Supreme Being who is the origin of all things—but that there are examples, such for instance as Buddhism, which show that the tendency towards that

conception has, in certain cases, as yet been imperfectly developed. Thirdly, that there are no traces, either in the past or the present, of the existence of atheism, except in the cases of individuals and limited schools of speculative thought.—*Bp. Ellicott, The Being of God.*

[453] What it all seems to amount to is this, that the current of human thought regarded as a whole is to theism, but that this theism has not, in many cases, attained to its full development. The stream, however, is all setting one way, the backwater movement is slight, discontinuous, and exceptional.—*Ibid.*

2 The conclusion to be drawn from the general consent of mankind to the existence of God.

[454] The existence of this general consent, according to Barrow, may be attributed either (1) to a natural light, or instinct, or to what Stillingfleet speaks of as the inward "voice of nature;" in other words, to innate ideas. Or it may be ascribed (2) to a common and prevailing inclination to entertain the opinion whenever intelligently propounded: or, yet again, (3) to some prevalent reason suggested by the general appearances of nature: or, lastly, (4) to some common fountain of original instruction, some one primitive tradition which had become the sort of heirloom of the race.

III. OBJECTIONS CONSIDERED.

1 The alleged existence of some non-theistic savages.

[455] The objection from the exception, if real, of non-theistic savages, is like an objection to reason from the case of idiocy, which means speciality, and is no measure of, but outside ordinary sane humanity.—*B. G.*

[456] The first need not detain us more than a moment. It is said that travellers have occasionally discovered small tribes of men among whom no traces of theistic belief could be detected. Such tribes have invariably been in the lowest stage of debasement and ignorance; without writing or art, or anything that savours of civilization; scarcely intelligible in their speech, unsociable, inhospitable, and retiring from strangers within the fence of a sullen reserve. To arrive at any certainty about the religious belief of such tribes could in few cases be an easy matter, and subsequent visitors have not seldom found reason to correct the impressions reported by those who first made acquaintance with them. But whatever may have been the precise condition of these few exceptional tribes, it can no more tell against the universality of the instinct which leads to belief in God, than the absence of intelligence in infants and idiots can tell against the universality of the endowment of mankind with the faculty of reason. So far as any inference can be drawn from them it would be

that atheism is associated with only the lowest and most debased stage of human nature; an inference which can scarcely be of much value to the opponents of theism.—*Brownlow Maitland, Theism or Agnosticism.*

2 The alleged atheism of Buddhism.

[Another objection is founded on the case of Buddhism, in which there is a mystical denial of human personality equally with apparent ignoring of Divine personality.]

[457] Buddha himself has become a deity to his disciples, and the state of extinction or unconsciousness to which his doctrine points has assumed to the popular mind the aspect of a delicious paradise of repose. Moreover, alongside of the worship of Buddha there has, at least in some quarters, grown up a supplementary worship of deities of a subordinate kind, by which the system has become a sort of incongruous polytheism. So that, on the whole, Buddhism, in its historical aspect, bears witness rather for than against the hypothesis of an instinctive tendency in human nature to believe in God.

Once more, whatever Buddhism is theoretically, in its actual working it is the religion of stagnation. Among none but dreamy, listless, unprogressive Orientals could it have survived a single generation. Not one iota has it ever contributed to the development of mankind; not a single leader of our race has ever sprung from its bosom. It is the religion of a starved, stunted, torpid humanity, possible only when man is little more than half human, and utterly incompatible with the life, the energy, and the intellectual culture of the Western world.—*Ibid.*

[458] There is no place found for permanent or general atheism in any stage of history or any condition of society, so abhorrent is this idea to humanity.

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ONTOLOGICAL AND METAPHYSICAL ARGUMENT.

I. DEFINITION OF TERMS.

[459] *Ontology* (from Gr. *ὄντα*, the things which exist, pl. neut. of *ὢν ὄντος*, being p. pr. of *εἶναι*, to be, and *λόγος*, discourse); that part of the science of metaphysics which investigates and explains the nature and essential properties and relations of all beings, as such.

[460] *Metaphysics* (Gr. *μετὰ τὰ φυσικά*, after these things, which relate to external nature, after physics, from *μετά*, beyond, after, and *φυσικός*, relating to external nature, natural, physical, from *φύσις*, nature.) It is said that this name was given to the science by Aristotle or his

followers, who considered the science of natural bodies, *physics*, to be the first in the order of studies, and the science of mind, or intelligence, to be the second. The science of real as distinguished from phenomenal being; ontology; also the science of being, as such, as distinguished from the science of determined or concrete being.

[461] The words "meta physical" are first meant simply after the physic or material studies, and was a direction or title on books or papers to indicate that they came after in physics, as a second course of study, and afterwards the words came to mean superphysical or philosophical, a transcending science, and dealing not with merely material facts, but with the principles underlying them.—*B. G.*

II. NATURE OF THE ARGUMENT.

[462] *Ontological proof*, the *a priori* argument for being in general, and for the being of God, and its essential attributes and relations, derived from the necessary elements involved in the very idea of God. According to others, it is the argument derived from the necessary existence of time and space, and hence the necessary existence of some Being to fill and occupy them.

III. LINES OF THE ARGUMENT.

I Man has an innate idea of God.

(1) *The idea of God is peculiar to man.*

[463] The idea of God has always existed in the human mind in every stage of development, and either man's reason, conscience, instinct, and consciousness are unreliable, or there is some reality corresponding to this idea. Either it arises from the projection of man's nature beyond itself to the supernatural, or it is the reflection of the supernatural into the mirror of humanity, as the sky and the foliage on the banks of a lake are reflected in its still waters.

Not that every idea in man's mind corresponds to some reality, but no such general conception as this of God can be without its counterpart, unless reason and conscience be themselves unreliable.

It is in this sense above described that Anselm's saying is true and profound, viz.: "The idea of God in the mind of man is the one unanswerable evidence of the existence of God."—*B. G.*

(2) *The idea of God in man is definite and distinct from all other ideas.*

[464] You may deny the ideas of *the Infinite* and *the Eternal* as not clear; and clear they are not, if nothing but the mental picture of an outline can deserve that word. But if a thought is clear when it sits apart without danger of being confounded with another, when it can exactly keep its own in speech and reasoning, without forfeiture and without encroachment; if, in short, logical clearness consists not in the idea

of a limit, but in the limit of the idea, then no sharpest image of any finite quantity, say of a circle or an hour, is clearer than the thought of the Infinite and the Eternal.—*Dr. Martineau.*

[465] It is as easy by reason to understand that He is, as it is difficult to know what He is.—*S. Charnock, B.D., 1628-1680.*

[466] One thing alone is certain—the Fatherly smile which every now and then gleams through nature, bearing witness that an Eye looks down upon us, that a Heart follows us.—*Renan.*

(3) *The idea of God in man is a real and operative spiritual principle.*

[467] There may be a consciousness of God, which is not a knowledge of Him of a kind with our knowledge of matters of fact, and yet is the most real, because the most operative, of all spiritual principles.—*Prof. T. H. Green in Contemporary Review.*

[468] It is the consciousness of God which has in manifold forms been the moralizing agent in human society; nay, the formative principle of that society itself. The existence of specific duties, and the recognition of them; the spirit of self-sacrifice; the moral law, and the reverence for it in its most abstract and absolute form—all no doubt presuppose society; but society, of a kind to render them possible, is not the creature of appetite or fear, or of the most complicated and indirect results of these. It implies the action in man of a principle in virtue of which he projects himself into the future, or into some other world, as some more perfect being than he actually is, and thus seeks not merely to satisfy momentary wants, but to become another man—to become more nearly as this more perfect being; . . . always keeping before man in various guise according to the degree of his development, an unrealized ideal of a Best, which is his God, and giving Divine authority to the customs or laws by which some likeness of this ideal is wrought into the actuality of life.—*Ibid.*

[469] Conscience expresses the instinctive sense of obligation to moral law. This law was not enacted, and is not reversible by the human will; it is imposed by an authority outside of ourselves. The instinct of obligation is active when we are separated from all human government and society; we cannot imagine ourselves to obliterate this obligation by the obliteration of all finite beings; we know that we must answer to a Power outside of us. In the nature of things this implies that the Power to which we are answerable knows what we do and what we ought to do; approves the right and disapproves the wrong, and has the power and purpose to reward us according to our character and conduct.—*Rev. Joseph Cook, Boston Lectures (1878).*

2 Conscience gives practical force to the innate idea of God.

(1) *All rational views of the Divine nature involve our responsibility to the Divine will.*

[470] Man believes in God because God reveals Himself to his consciousness. But to know God is not to know God perfectly; it is not to comprehend His existence, but to apprehend it. "There are three main elements," says Dr. Newman in his "Grammar of Assent," "which nature furnishes for acquiring the knowledge of God; viz., our own minds, the voice of mankind, and the course of the world, i.e., of human life and affairs. The informations which these three convey to us teach us the Being and attributes of God, our responsibility to Him, our prospect of reward and punishment, to be somehow brought about according as we obey or disobey Him. And the most authoritative of these three means of knowledge, as being especially our own, is our own mind, whose informations give us the rule by which we test, interpret, and correct what is presented to us for belief, whether by the universal testimony of mankind or by the history of society and the world.—R. A. Redford, *The Christian's Plea*.

(2) *Man's conscience, as the element recognizing duty, involves the existence of God as the Moral Ruler of the universe.*

[471] It seems to be possible to build upon the very fact of the existence of the conscience an independent argument in favour of the being of God. The existence of the law in the heart seems to imply the existence of a lawgiver.—McCosh, *Method of the Divine Government*.

(3) *Conscience is the echo of the Divine voice of command.*

[472] What is the instinct of awe and sense of obligation found in every breast, but the testimony to some higher and superior power? As the echo implies some preceding sound, surely the whispers of conscience imply the inner voice of the Great Spirit.—Bowes.

[473] How beautifully was its office set forth in the ring which, according to an Eastern tale, a great magician presented to his prince! The gift was of inestimable value, not for the diamonds and rubies and pearls that gemmed it, but for a rare and mystic property in the metal. It sat easily enough in ordinary circumstances; but so soon as its wearer formed a bad thought or wish, designed or concocted a bad action, the ring became a monitor. Suddenly contracting, it pressed painfully on the finger, warning him of sin. The ring of that fable is just that conscience which is the voice of God within us, which is His law written on the fleshy tablets of the heart.—Dr. Guthrie.

3 Moral instincts aid to interpret and strengthen the innate idea of God.

(1) *Conscience, as God's vicegerent, is also the inward witness of the Divine existence and government.*

[474] The considerations drawn from our

moral nature have been deemed by some of our deepest thinkers to be the most momentous and most convincing, that there must be one blessed Being to whom every "ought" is owed, every duty due, and in whom alone is to be found that moral perfection which the soul recognizes as its ideal, and knows to be the surest of all testimonies to the existence of an all-pure and all-holy God.—Bp. Ellicott, *Six Addresses* (1880).

(2) *Man's moral instincts as much indicate a higher moral Ruler as the mechanical instincts of the inferior creatures indicate a guiding intelligence superior to those creatures.*

[475] We investigate the instincts of the ant, and the bee, and the beaver, and discover that they are led by an inscrutable agency to work toward a distant purpose. Let us be faithful to our scientific method, and investigate also those instincts of the human mind by which man is led to work as if the approval of a Higher Being were the aim of life.—Prof. W. S. Jevons, *The Principles of Science*.

(3) *The power of conscience is the supreme authority in all states and stages in the world, and is the Divine witness within.*

[476] The history, the conscience, and the experience of the human race tell it that its relations to its Creator have a firm experimental basis on which to rest. No one, however refined or however untutored, can escape the inward control of conscience, or the external influence "of that power which makes for righteousness," which prescribes conduct, and gives or withholds personal happiness and inward peace. The sense of those relations is universal; it has been the very life of nations and individuals; it calls forth the whole power of the race, and alone of all the notions that have possessed mankind is capable of illuminating the future or stimulating real progress. There is an innate force and power in it that will compel men to belief and reverence; and unless tradition and historic revelation are accepted, the inward craving which remains is hard to satisfy.—*Blackwood's Magazine* (1874).

(4) *Conscience by its striving indicates a purpose outside and superior to ourselves.*

[477] When I attentively consider what is going on in my conscience, the chief thing forced on my notice is that I find myself face to face with a purpose—not my own, for I am often conscious of resisting it—but which dominates me and makes itself felt as ever present, as the very root and reason of my being.—Thomas Erskine, *The Spiritual Order and other Papers*.

[478] This consciousness of a purpose concerning me that I should be a good man—right, true, and unselfish—is the first firm footing I have in the region of religious thought: for I cannot dissociate the idea of a purpose from that of a Purposer, and I cannot but identify this Purposer with the Author of my being and

and the Being of all beings; and further, I cannot but regard His purpose towards me as the unmistakable indication of His own character.—*Ibid.*

(5) *The power of conscience is the shadow and representation of a Ruler without.*

[479] There is an internal proof of a Deity arising from conscience, and the reflexion of the mind on the good or evil we do, which amounts to the fullest declaration of the power of God, and is the completest promulgation of His law to mankind that can be desired or expected. In all civil cases a king is sufficiently proclaimed, and a law is sufficiently promulged, when either is done according to custom in some public and solemn manner; for it being impossible to give every man concerned particular notice, the necessity of the case requires that every man should at his peril take notice of the public declaration. But with respect to the authority of God and the common laws of morality such care is taken that the promulgation is made at every man's own door, nay, in his very heart. The sense which men have of good and evil, the hopes and fears which naturally arise in consequence of the good or ill they do, are such demonstrations, and so homely applied to every man's understanding, of the obedience owing to a superior Being, that nothing can invalidate.—*Bp. Sherlock*, 1678-1761.

IV. DIFFICULTIES CONNECTED WITH THIS METHOD OF ARGUMENT.

[480] An idea of God is in my mind. That idea of God must be a necessary idea or a factitious idea. If a necessary idea, that is, one which my reason, as reason, includes, although I am not able to account for it and speculatively prove it to have any other origin than the law of my own thought, still is not existence a necessary constituent of it, *i.e.*, am I not compelled to think of the infinite, the absolute, the eternal, as a Being? Even if these positions be sustained, the reply might be made, But what is proved more than the existence of an idea? How do you pass from the subjective to the objective, from the necessity of thought to the necessity of being? In the Middle Ages the Realism of Plato, mingled with the Aristotelian logic, produced a metaphysical and partly mystical theology, which delighted in attempting answers to such questions; but they were little better than reasonings in a vicious circle, the existence of God being assumed to prove the validity and truthfulness of human reason, and then human reason being called in to prove the existence of God. Realism and Nominalism struggled long for supremacy, but Realism triumphed in the theological schools of Europe.—*R. A. Redford, The Christian's Plea.*

[481] Metaphysical proofs of God are so very intricate, and so far removed from the common reasonings of men, that they strike with little

force: or, at best, the impression continues but a short space; and the very next hour men fancy that they have been deceived: so that what they have learned by curiosity they lose again through pride.

Again, arguments of this kind are able to lead us no farther than a speculative knowledge of God; and to know Him only thus is, in effect, not to know Him at all.—*Pascal, Thoughts on Religion*, 1623-1662.

43

PSYCHOLOGICAL ARGUMENT.

I. DEFINITION OF TERM.

[482] *Psychological* (Gr. *ψυχή*, the soul, mind, and *λόγος*, discourse). The science of the human soul; specifically, the systematic or scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness.

II. VARIOUS LINES OF THE ARGUMENT.

1 Man's nature includes ethical and religious instincts.

[483] As a shadow proves the existence of light, though obstructed by some intervening object, so man's religious instincts prove the existence of something corresponding thereto. As the eye implies light, so man's religious instincts imply the existence of the Divine Being. Man's religious nature is as real as his physical nature, and implies a spiritual as much as the other implies a physical world.—*B. G.*

[484] That religious instincts are as truly a part of our nature as are our appetites and our nerves is a fact which all history establishes, and which forms one of the strongest proofs of the reality of that unseen world to which the soul of man continually tends.—*Lecky, History of European Morals.*

2 Man's spiritual and moral nature is such as to connect him with moral government.

[485] As a psychological *fact* we are intuitively conscious that our benevolent affections are superior to our malevolent ones; truth to falsehood, justice to injustice, gratitude to ingratitude, chastity to sensuality; and that in all ages and countries the path of virtue has been towards the higher and not towards the lower feelings. "La loi fondamentale de la morale," says Voltaire, "agit sur toutes les nations. Il y a mille différences dans les interprétations de cette loi en mille circonstances, mais le fond subsiste toujours le même, et ce fond c'est l'idée du juste et de l'injuste."—*Prebendary Griffith, Fundamentals.*

3 Man's nature apart from revelation finds no hope of satisfaction or perfection.

(1) *Man's indefinite craving and futile efforts to find satisfaction in material nature proves the need of something higher.*

[486] The wearied wits and wasted estates laid out upon the philosopher's stone afford but a faint, defective representation of this case. What chemistry can extract heaven out of a clod of clay? What art can make blessedness spring and grow out of this cold earth? If all created nature be vexed and tortured never so long, who can expect this elixir? Yet after so many frustrated attempts, so much time and strength and labour lost, men are still as eagerly and vainly busy as ever; are perpetually tossed by unsatisfied desires, "labouring in the fire," wearying themselves for very vanity, distracted by the uncertain and often contrary motions of a ravenous appetite and a blind mind, that would be happy and knows not how.—*J. Howe*, 1630—1705.

(2) *Man's own nature as unregenerate does not contain elements of satisfaction.*

[487] Let the law be considered which is "written in men's hearts"—the νόμος ἐνθυμω-γικός, or the *τάξις ἐννομος*, or the "lex nata," in the ethnic language, which the eternal lawgiving Mind hath created in our souls—and how evidently doth that law convince that we neither are nor do what we should! How gross and numerous deformities do we daily behold by that shattered and broken glass! How many things which we disapprove, or certainly would, if we discussed the matter with ourselves! How frequent buffetings are many, when they reflect, constrained to suffer at their own hands; even wherein, not having another law, they "are only a law to themselves," and have only their own thoughts, either their excusers or accusers! And what doth that signify but a lapse and recess from their original state, the broken imperfect memorials whereof are a standing testimony against their present course; their notions of right and wrong, comely and uncomely, remonstrating against their vicious inclinations and ways? For would they ever reprove themselves for what was not possible to be otherwise?—*Ibid.*

(3) *Man's nature is evidently constructed to find perfection in a higher state of being.*

[488] 1. Every man has in his own consciousness evidence of the existence of mind.

2. The soul has capacities which are never fully developed in this world, and cannot be; it has desires, aspirations, and necessities for which the world does not furnish the appropriate objects. It is, therefore, as evidently designed and adapted to a higher and spiritual state of existence as the body is to the present order of things. This is true (a) of the intellectual powers, (b) of the desire for happiness, (c) aspirations after spiritual fellowships, (d) conscious dependence on a higher Being.

3. Every man has also the consciousness of right and wrong.—*Dr. C. Hodge, Systematic Theology.*

See "Conscience" and "Morals."

4 God, the sole satisfier of man's spiritual instincts, known most truly through personal consciousness.

[489] No scientific discoveries will ever find in nature more than God made, nor a better explanation than that "He made it," nor a more satisfying provision for man's incapacity and indefinite longings than in the mercy of the Cross, and the kingdom "which He hath promised to them that love Him."—*B. G.*

[490] So many wonderful truths—for truths they are—of which our forefathers dreamed nothing, are discovered every year, that none can foretell where the movement will stop, what we shall have to believe next. Only let us take refuge in the text, "*In the beginning God created the heaven and the earth.*" All that we see around us, however wonderful, all that has been found out of late, however wonderful, all that will ever be found out, however still more wonderful it may be, is the work of God—of that God who revealed Himself to Moses; of that God who led the children of Israel out of their slavery in Egypt; of that God who taught David in all his troubles and wanderings to trust in Him as his Guide and Friend; of that God who revealed to the old prophets the fate of nations and the laws by which He governs all the kingdoms and people of the earth; of that God, above all, who so loved the world that He gave His only-begotten Son that the world by Him might be saved. This material world, which we do see, is as much God's world as the spiritual world which we do not see; and therefore the one cannot contradict the other, and the true understanding of the one will never hurt the true understanding of the other.—*Canon Kingsley.*

44

PHYSICO-THEOLOGICAL OR TELEOLOGICAL ARGUMENT.

I. DEFINITION OF THE TERM.

[491] *Teleology* (from *τέλος*, *τέλεος*, the end or issue, and *λόγος*, discourse). The science or doctrine of the final causes of things; the philosophical consideration of final causes in general.

II. NATURE OF THE ARGUMENT.

[492] This argument is from the evidences of intelligence and wisdom in the universe to an intelligent Creator: sometimes called argument from *design*.

[493] Design supposes a designer : the world exhibits marks of design, therefore design includes (1) the selection of an end to be attained, (2) the choice of suitable means for the attainment of that end, (3) the application of these means to that end. Design thus implies intelligence, will, and power.—*Dr. C. Hodge, Systematic Theology.*

III. VARIOUS LINES OF PROOF.

[Valuable as each of the following lines of argument may be when taken separately, yet it is in their combined form and accumulative force that their real worth consists.]

I From nature generally.

(1) *The universality of design.*

[494] Design is exhibited :—

1. In single organs; *e.g.*, the eye, the ear, &c.
2. In the relation of organs to each other; *e.g.*, an animal.
3. Adaptations of organs to instincts; *e.g.*, beasts and birds carnivorous have organs requisite for seizing their prey, &c.
4. In provision, or the preparation for an event in the future; *e.g.*, organs of sight, hearing, &c.; provision for the support of the young, &c.
5. In vegetable physiology: the structure, growth, reproduction.
6. In the adaptations of external nature to the requirements of animal and vegetable life.
7. In the mutual relations and adaptations of the animal and vegetable worlds.
8. In the preparation and adaptation of the earth for the life of man.
9. In the arrangements of our own and other solar systems, considered (*a*) separately and (*b*) in their relations to each other.—*Ibid.*

(2) *Unity of design.*

[495] The simple fact that we call all material existences nature, as one system, implies one Maker and Ruler.

[496] Nature presents to us the appearance of a vast *organic whole*, whose unity depends not on physical necessity, but on delicate adjustments and complicated adaptations, which are essentially intellectual and arbitrary; involving relation of number, size, speed, distance, equilibrium, proportion, the balance of forces which determines strength of material, and the all but infinite relations involved in chemical compounds and vital structures. It is consequently at the same time an *intellectual whole*, in which we may be absolutely certain that every fact and law is intelligibly consistent (supposing our knowledge complete, and our intellect competent to grasp it) with every other. And it is a *moral whole*; a system of benevolent foresight and mutual ministry.—*Dr. Eustace Conder in Contemporary Review.*

[497] In an action for conspiracy as respecting the dynamite outrage, it is enough to prove

the unity of action in different agents as indicating one purpose or plan; so to make all nature of one coherent scheme requires either that myriads of elements conspire together to transcend, or that some presiding Mind directs the whole.—*B. G.*

(3) *Harmony of design.*

[498] This world, the work of liberty, of intelligence, and of love, *is the living expression of this principle.* Everywhere in the immensity of space and time reigns a law of suitability and harmony, a Divine law, a sovereign law which rules the history and affinities of all beings, triumphs over all resistance, effaces all accidental discord, and conducts each being beyond the appointed chances and changes of life to all the beauty, all the perfection, all the felicity which appertains to his particular nature and universal order.—*Saisset, Phil. Rel.*

[There is no logical escape from this argument from design.]

[499] The marks of intelligence and design are all around us here, stamped ineffaceably on the whole face of the world. Take us back to be vapour, and we have not got rid of them; they go back with us, and again confront us in the amazing properties and potencies of that primary stage of being, and no more there than here have we any means of accounting for them except by the hypothesis of an originating Mind.—*Brownlow Maitland.*

(4) *The marvels of design.*

[500] When one looks on a clock and sees the motion of the wheels, the striking of the hammer, the hanging of the plummets, he would say there were some artificer did make it, and put it into that order. So when we see the excellent order and harmony in the universe, the sun, that great luminary dispensing its light and heat to the world, without which the world were but a grave or prison; the rivers sending forth their silver streams to refresh the bodies of men and prevent a drought, and every creature acting within its sphere and keeping its due bounds, we must needs acknowledge there is a God who wisely orders and governs all these things.—*J. Watson, 1690.*

[In fine, millions of circumstances or conditions must be combined in carrying on the operations of nature.]

[501] We will suppose, for instance, that one who had never before seen a watch or anything of that sort, hath now this little engine first offered to his view; can we doubt but he would upon the mere sight of its figure, structure, and the very curious workmanship which we will suppose appearing in it, presently acknowledge the artificer's hand? But if he were also made to understand the use and purpose for which it serves; and it were distinctly shown him how each thing contributes, and all things in this little fabric concur, to this purpose, the exact

measuring and dividing of time by minutes, hours, and months, he would certainly both confess and praise the great ingenuity of the first inventor.—*J. Howe*, 1630–1705.

[502] This is the argument *a fortiori*; i.e., if such a production as a watch requires a producer of intelligence, much more the production of the watchmaker himself, and of all creatures, requires a greater maker.—*B. G.*

(5) *The gradual process in the working out of design.*

(a) As to the original of things.

[503] The admirableness and comely variety of God's works doth easily offer it to our thoughts. In the frame of the work you may easily find a wise workman (Psa. cxxxvi. 5; Prov. iii. 19). The wisdom of God appeareth in the order of making and in the order of placing all His creatures. In making them, in simple things, God began with those that were most perfect. As His first creature was light, which of all qualities is the most pure and defecate, and is not stained by passing through places most impure: then all the other elements. In mixed bodies God took another method, from imperfect to perfect: first things that have a being, as the firmament, then life, as plants; then sense, as beasts, then reason, as men. First God would provide the places of heaven and earth, then the creatures to dwell in them; first the food, then the creatures to be sustained by it. Provision was made for the inhabitants of the earth, as grass for beasts, and light for all living and moving creatures. Plants have a growing life, beasts a feeling life. Then man was made, last of all creatures as most excellent. Thus God would teach us to go on from good to better. Man's palace was furnished with all things necessary, and they were placed and disposed in their apt cells for the beauty and service of the whole, and then, like a prince, he was sent into the world to rule and reign. There are not so many animals in the earth as in the sea, to avoid the great waste of food which would be consumed by the beasts of the land to the prejudice of man. But there is no end of these considerations.—*T. Manton, D.D.*, 1629–1677.

[In the above extract the reader can mentally correct the statement about the creation of light. It was the first part of the six days' work to reintroduce light into the world.]

(b) As to the continuance of things.

[504] The superstition of modern philosophy restricts the attention to the efficient causes which render adaptation possible and evident, as to fail to regard them under the higher relation.

An example will illustrate the similarity and the difference between the application of this relation in the case of the savage, who ascribes a single instance of adaptation directly to a rational deviser, and the philosopher in the

other, who sees it extend so widely and numerously over an immense field of efficient agencies that he questions whether to ascribe it to a rational spirit at all. We take a plant, say the weed that is trodden under our feet, or the bud that is just starting in the nearest hedge. The plant is itself so abundant in adaptations that, regarding it by itself, we might say it was produced directly by a creating power; but we discover that it was not so created, but was evolved from a tiny seed. But the seed, to produce it, must depend upon the light and moisture, upon the sun and the earth, as co-agencies, in order that it may germinate and grow into a perfected plant. The seed in its turn was evolved from another plant, which was also evolved in a similar way and ripened from another plant by the aid of sun and air and earth. What if this is so? Are not the heat and light and moisture as really adapted to the several parts of the plant as the organs of the plant in their functions are adapted to one another? Are not all an organism as truly, though not by so close and exclusive a connection, as are the constituents of the plant itself? Is not the whole series of the plants of a single species, with all the agencies which condition their coexistent and continuous life, as truly an organism of mutually adapted elements, as if a single individual of a non-existent species had been created in the morning and had perished at night? The discovery of additional conditions, though they stretch throughout the universe in space, or of efficient forces, though they extend in time through a long series and are connected as parent and offspring, simply renders the structure more complex and its adaptations more various and interesting.—*Rev. Noah Porter, D.D., The Human Intellect.*

(6) *Beauty linked with design.*

(a) Beauty is itself an end or designed object, and is indicative of past and future enjoyment for man.

[505] The beauty which picturesque verse loves to celebrate depends for its tender and supreme recognition on spiritual insight. It is a recent notion of physicists that beauty is never an end in itself, in the outward and evident scheme of things, but exists only to serve utilities. The notion, I must think, has its root in another—that the system has originated, not in intelligence and beneficent purpose, but in the development of mechanical forces. The apprehension of a prescient ordaining mind, behind all phenomena, is indispensable to the clear recognition, or the sympathetic rendering, of even the outward beauty of nature. Then only does this stand in essential correlation with spiritual states, which find images in it; while then alone does it knit the present, on which it casts its scattered lights, with vanished paradises, and spheres of beauty still unapproached.—*Dr. R. S. Storrs, Recognition of Supernatural.*

[506] Utility in its vulgar aspect could be

attained without beauty or pleasure, as man might eat food, without taste or appetite, merely to preserve life. The same applies to sights and sounds, colour, in its infinite varieties, in flowers, grass, sky, and paintings, and the human voice, instrumental music, and the music of the spheres.—*B. G.*

2 From man himself.

(1) Viewed personally.

[507] The Argument from Design attains its full force when we take man himself into account, as the choicest product of nature, the culminating point of the whole series of existences in our world. For not only is the human body the most complex and exquisite in its mechanism of all living structures, and therefore most clearly stamped with the impress of design; besides that, we cannot help feeling that our bodies are instruments designed and fashioned for the use of our real selves. For no one of us thinks that he is his body, or that his body is himself; we are all conscious of a personality which is altogether different from the material organism, residing somehow in it and making use of it, yet entirely different from it in kind, and immeasurably superior to it. . . . This, I say, crowns the argument. We found design impressed on all the orders and ranks of Nature, but till we reached man it might have seemed that there was no sufficient end towards which all the skill and workmanship were directed. Here, in man, is the end, worthy of the whole elaborate purpose; and in the recognition of such an end our minds are satisfied, and the argument receives its complement and finish.—*Brownlow Maitland, Design.*

(2) Viewed historically.

[508] Again, the world, because its highest unfolding is history, an intellectual and moral development—*i.e.*, something other and higher than a mere cycle of beginning to be and ceasing to be—a purposed coming into being of something which, when it has thus become, shall be worthy to abide—the world cannot have its end or object in its mere existence nor in its mere temporal development, but only in a realized ideal world—in an eternal kingdom of God, which in the end of world-history shall stand forth as the eternally-enduring result of this history. Just as Paul further reminds us, “God hath appointed a day in the which He will judge the world in righteousness.”

IV. EXTENT OF THE ARGUMENT.

[509] There are two things, however, always to be remembered about it: first, that the argument is not strictly demonstrative, but of the nature of an appeal to the intellectual instincts of our race; and, secondly, that it takes us up to a great intelligent Cause, but not beyond that, as the Source of Being. The conception of God as our God, our living, holy, gracious Father, is not to be got from the physical universe; the presentation of God to our minds through the

medium of nature is limited to the idea of an almighty Mind, the Fountain, the Centre, the Force of all physical existence. For the higher conception of God in His character, as righteous, merciful, true, and fatherly, we must betake ourselves to the presentation which He has given us of Himself in and through man, whom He was pleased to make in His own image. This completes what the physical world leaves incomplete, and leads us on to the true idea of the heavenly Father, who loves us and cares for us.—*Brownlow Maitland, Design.*

V. OBJECTION TO CONCLUSIONS ABOUT THE DIVINE EXISTENCE DRAWN FROM THE ARGUMENT.

1 There are so many different views of God.

[510] It is much the same thing as the disputes about the nature and matter of the heavens, the sun, and planets. Though there be great diversity of judgments, yet all agree that they exist. So all contentions among men about the nature of God weaken not but rather confirm that there is a God.—*S. Charnock, B.D., 1628–1680.*

[511] The objection that after all proofs of the existence of God, there are different ideas concerning God, is answered by the fact that there are few natural objects respecting which men have not had different ideas, yet this does not disprove the existence of those objects. There have been many theories respecting the nature of light and fire, but this does not prove there is no light or fire; on the contrary, those different theories are founded on the fact of the existence of elements.—*B. G.*

VI. OBJECTIONS TO THE LINE OF ARGUMENT ITSELF.

1 The argument does not cohere, the conclusions do not follow from the premise.

[512] Things which grow of themselves differ essentially from structures fashioned by human hands, and therefore when you say that design in these proves design also in those, you are really not arguing, but only making an assumption which there are no facts to support.

Reply. (a) The argument from design has not strictly demonstrative force. (b) There is no other reasonable explanation possible.

[513] The objection assumes that things “grow of themselves,” which is a *petitio principii*, unless all things outside our knowledge contradict all within our knowledge. When watches or books “grow of themselves,” without a watchmaker or a printer respectively, we may believe the same respecting “the productions of nature,” a phrase which itself implies a producer.—*B. G.*

2 There are alleged irregularities, inconsistencies, blemishes in Nature.

[514] Such peculiarities lurk in the nooks and

byways of the physical world, in the fringes and skirts of nature; they are like the specks and flaws which a magnifying glass discovers in a polished surface.

Is the broad, fair face of the world so blurred and disorganized by these minute irregularities, that order, adjustment, and beauty can no longer be discerned in it? Surely it might as well be argued that a noble palace, with its stately chambers and costly decoration, was nothing more than a freak of chance, or a shapeless mass, because an apparently useless closet or two might be found in it, a stone here or there be loose, or a handful of dust lie in some of its corners!—*Brownlow Maitland*.

[515] "Irregularities" in nature imply "regularities," from which they are the exception. This proves the rule, or rather proves the existence of the Ruler.—*B. G.*

3 There is no room for the argument, it does not apply to the facts of nature as we now know them.

[516] Those who urge this objection say in effect—"We have found out all about the origin of the natural organisms which fill the world, and their story excludes the idea of their existence being due to anything like design or purpose. Time was, in the immeasurably remote past, when nothing existed in space but a wild whirling vapour of inconceivably minute atoms; this, by virtue of its own physical properties, separated into masses, condensed into solid orbs, cooled down into worlds, struck out rudimentary germs of life; these germs, under the influence of their physical surroundings, went on to produce diverse and superior forms of life, the better varieties of which naturally, in the long run, supplanted the worse; and this process going on by the natural force of things through millions of ages, the divergences and the improvements became imperceptibly wider and greater, until at last the world became what we see it to be now, full of the highly organized and complex structures of both the animal and vegetable kingdoms. Where, then, in all this physical evolution, which has been the necessary outgrowth of certain physical laws, is there the smallest opening by which design or purpose could have entered into the process, unless, indeed, you choose to ascribe intelligence to the original vapour out of which everything has proceeded?"

[517] If all elements were once in wild confusion, they would be so now, if no wise Agency intervened. Chaos is not the father of Kosmos.—*B. G.*

[518] Common experience informs us that our workmen construct artificial machines, and they do not come of themselves by accident, or any sort of self-forming process. Whenever, therefore, we meet with a machine, however simple, we are sure that it is a thing of human handiwork; some man's brain devised it, some man's

hands made it. It may be only two pieces of stick tied together with a bit of string, and picked up on a mountain's side; yet our inference is immediate and unfailing; we cannot for a moment doubt that it was produced by human intelligence and art. Well, we look now at nature's organic mechanisms, her elaborate living structures, part fitted to part with exquisite accuracy so as to bring about a definite end; and as we gaze on them, an impression of a similar kind is made on our minds. These, we exclaim, these also cannot be chance-work; here are the plain marks of intelligence, of purpose, of skill; this is mechanism, better even than our best; these are the products of still higher skill. Such is the immediate, unavoidable impression made on our minds. We cannot help feeling it, even though afterwards we might attempt to reason it away. It comes on us irresistibly as we examine these natural, living mechanisms; they strike us at once as bearing the marks of design, of intention, of contriving intelligence; the inference is instantaneous, the facts speak for themselves; our minds by their very constitution leap at once to the conception of an intelligent maker as the only adequate explanation. But who is the maker in this case? Not man, we are sure; for no human being was ever able to construct the meanest of living things. Some far mightier and more skilful mind and hand must have been at work; some mind able to design, some hand competent to fashion, the amazing, unspeakable universe of being. To this immeasurably skilful and powerful Maker of all things, to whom our minds thus instinctively spring up from the contemplation of nature, we give the awful name of God.—*Brownlow Maitland, Design*.

[519] The whole chorus of nature raises one hymn to the praise of its Creator. You alone, or almost alone, disturb this general harmony. You start abstruse doubts, cavils, and objections. You ask me, What is the cause of this cause? I know not; I care not; that concerns not me. I have found a Deity, and here I stop my inquiry.—*Dialogues on Natural Religion*.

[520] Around him lies the physical universe, and on every part of it he will discern the impress of God. In the glories of the sky and the wonders of the earth; in the countless varieties of vegetable and animal life; in every spectacle of natural beauty, and every provision for human use, he will recognize the power, the wisdom, and the goodness of the Creator. Not a star that gems the night, not a flower that adorns the soil, not a fruit that affords nutriment for living things, will fail to whisper to him of God. The seasons as they run their beneficent round, bringing forth storm and calm, rain and sunshine, winter frosts and summer heats, and ripening the harvests for the sustenance of all living creatures, will be eloquent to him of a Divine order; the solid earth with its mountains and valleys and garniture of green, the great oceans with their solemn swell and voice, the

stately rivers and leaping streams, will testify to him of the Almighty Architect, whose mind conceived and whose hand built up the majestic structure of our globe. Standing in the midst of the glorious universe of visible being, and ranging with devout eye over its manifold phenomena, he will feel it to be a temple filled by the omnipresent Deity, and from his heart will ascend worship and praise unto Him who was, and is, and is to come, of whom and for whom are all these things. — *Brownlow Maitland, Theism or Agnosticism.*

[521] Thus is the living, personal, fatherly God, "in whom," as Paul further on says, "we live, and move, and have our being"—whose life-atmosphere and life-heat surrounds us at all times and everywhere in our existence, in order that we may seek Him and find Him, and by His felt nearness be drawn into His communion and formed into His likeness—thus, I say, is the Heavenly Father the highest certainty of a heart which sets out in its thought from its own moral and religious nature, and in the light of the gospel has come to the knowledge of itself—an idea of God before which, when it is once grasped by faith, all these deified world-forms not of mythology only, but quite as much of philosophy also, turn pale as phantoms. But as He and nothing else is the solution of the riddle of our hearts, so is He also, He alone, the solution of the riddle of the world so far as such a solution is granted to us here below—the question, that is to say, of the origin and end or object of the world.

VII. THE VALUE AND FORCE OF THE ARGUMENT.

- 1 The principle involved in the argument is not a generalization from experience, but a truth.

[522] The argument from design is not founded *merely* or solely on analogy from human experience as to man's productions, but is a fundamental principle of reasoning from the nature of the case, like mathematical reasoning, and amounts rather to demonstration than probability.

[523] The analogy would indeed be worthless if the truth that design implies a designer were a mere generalized truth of observation: that is to say, if we had no reason for believing it to be so, except that we have always found it to be so. But this is not the case. We may no doubt be mistaken in thinking that we see design: this is a question to be decided by careful examination of facts and accurate inductive reasoning. Darwin's entire theory of the origin of species, against which I have argued at length in my work on "Habit and Intelligence," is an attempt to prove that the appearances of design in the organic creation are illusory. But when the existence of design is proved, the inference of the existence of a Designer is inevitable. In other words, when

we perceive adaptation to a purpose, the inference is inevitable that the adaptation is intended. The certainty of this truth is altogether independent of the number of instances. We believe it, not as we believe that all matter gravitates, because we have always found it to be so: but as we believe that parallel lines will continue parallel to infinity, because it cannot be otherwise.

To reason from design in human works, such as machinery and architecture, to design in the Divine works, is not strictly speaking analogical reasoning: that is to say, the analogy is not the ground of the reasoning. If it were, the form of the reasoning would be this:—"What is true of the works of man is true also of the works of nature: in the works of man, design implies an intelligent designer; therefore the same is true of the works of nature." But this is evidently no true statement of the argument. We believe that design must everywhere imply an intelligent designer, not because we find it to be so in the works of man, but because we perceive that it must be so: and those examples of human ingenuity and skill on which so much emphasis is laid do not in any degree constitute the data of the argument: they are only illustrations by means of which we learn to understand it. Had we not become familiar with design as a proof of human intelligence, it is probable that we should never have learned to regard design as a proof of Divine Intelligence: yet the analogy in this case no more constitutes the proof, than the parables of the New Testament constitute the proof of the spiritual truths which nevertheless they illustrate.

Thus the works of human art are not experimental proofs, but only illustrations, of the truth that design implies a Designer; and their value as illustrations is in no way affected by the fact that they are put together, or constructed, while the works of nature are evolved.

But further: there are works of human art which, like those of nature, are rather evolved than constructed: I mean such works as poetry and music, which are not the work of the hands, and are not put together out of pre-existing materials, but are formed within the mind. This case is really not exceptional but typical: for that which is contributed by intelligence to such a work of art as a piece of architecture or machinery is neither the materials nor the labour which puts the materials together, but the design; and the design manifests intelligence equally, whether it is ever executed or not: indeed, the action of pure intelligence ends where the action of labour on the materials begins.—*J. J. Murphy.*

- 2 Modern discoveries have not weakened the fundamental principle of the argument.

[524] Arguments that greatly influenced intelligent minds a hundred years ago have now, in several instances, lost much of their power, though their real evidential value seems, in the

abstract, to be quite as great as ever. The argument from design may be noticed as an instance, and, still more so, the argument from the manner in which the gospel was first propagated. The first argument may, to a certain extent, have been neutralized in some of its more limited illustrations—such, for example, as those derived from our bodily structure, in which structure we are told that we have to recognize traces of rudimentary or aborted organs.—*Bp. Ellicott, Modern Unbelief.*

3 The argument carries irresistible force to the unsophisticated mind.

[525] One of the Red Republicans of 1793 was telling a good peasant of La Vendée :—“We are going to pull down your churches and your steeples—all that recalls the superstitions of past ages and all that brings to your mind the idea of God.” “Citizen,” replied the good Vendéan, “pull down the stars then.”

VIII. DIFFICULTIES OF THE IMPUGNERS OF THE CONCLUSIONS DRAWN FROM THE ARGUMENT.

1 To overlook or deny Divine wisdom in design is to manifest our own want of wisdom or intelligence.

[526] I should think it much more easy and rational (says my Lord Bacon) to believe all the fables in the poets, the legends, the Talmud, and the Alcoran, than that this universal frame shall be without a Creator and Governor.

Cicero . . . mastered thoroughly the whole Epicurean system, as his Epicurean friend Atticus confessed, as also we see in his Dialogues; but he avows that he would as soon believe that the Iliad of Homer was written by shaking letters together in a bag as that this universe arose out of blind chance.—*G. F. Wright.*

2 We may as well deny human agency or design as Divine.

[527] The theist predicates design, and for the best of reasons, since he has a just and adequate analogy on which to base his conception. Man himself is a designer. He modifies the course of nature. He uses tools and machinery, and accomplishes his designs through indirect means. In man as a designer we have a true cause, operating indeed on a small scale and within definite limits, but these limits are not such as would necessarily circumscribe a higher order of mind.—*Ibid.*

3 To account for orderly events by laws, which mean orderly events, is to make the effects their own cause.

[528] The world—because its whole basis is nature, *i.e.*, unconscious, unfree, material being, and yet at the same time law, order, worked-out reason—cannot itself be the ground or cause of its own existence, but its laws demand a thinker, its orderly arrangements a master, its wonder-works a creator. As Paul preaches

—“God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is He worshipped with men’s hands, as though He needed anything, seeing He giveth to all life, and breath, and all things.”

4 The absence of design involves the presence of mystery or miracle.

[529] The assumption of design in the universe justifies the faith of science in a personal and intelligent Creator. Justifies? I had almost said it requires this in order that the intellect may rest in a completed idea of a well-rounded universe. A creator is a being who originates all the active beings, and imparts all the force or forces which exist, and who regulates their mutual activities by the laws which he has imposed upon them to accomplish the designs which he proposes, in the existence, the development, and activity of the material and spiritual universe. You may try in vain to stop short at any view of the origin of things without designing force, if you hope to provide for science. You may try the theory of force only, as Spencer does, and refer this origin or existence of things as he does to a persistent unknown and unknowable power, unlimited in space and without beginning or end in time. But in this conception you have all the mystery that pertains to a self-existent personal Creator, with no advantages.—*President Porter (Yale), Princetown Review (May 1, 1879).*

5 An intelligent designer is the only solution of the mystery or miracle of nature.

[530] Man, as has so often been pointed out, obtains certain results by working with a special object, *i.e.*, with design: he chooses and combines with a view to the desired end. When we study the similar selective work of nature, surely it is gratuitously illogical to insist that this must be the work of chance. One thing cannot be too often borne in mind: the more complicated our arrangement is, the more numerous the elements that enter into it, the more unlikely it becomes that it can be the result of chance.—*London Quarterly Review.*

6 The variety of orderly productions, their mutual arrangement and evident purpose can be explained only by an agency and intelligence capable of such combination.

[531] What, then, are these things without a Providence? Tell me now, could so many good things as we see around us come by accident? The daily light, the beautiful order that exists in all things, the mazy dances of the stars, the equable course of night and day, the regular gradation of nature in vegetables, animals, and men—who, tell me, is it that ordereth these? If there were no superintending Being, but all things combined together by accident, who was it that made this vault revolve, so beautiful, so vast—the sky, and set it upon the earth—nay more, upon the waters? Who is it that gives

the fruitful seasons? Who implanted so great power in seeds and vegetables? for that which is accidental is necessarily disorderly, whereas order implies art. For which, tell me, of the things around us that are accidental is not full of disorder and confusion? Nor will I speak of things accidental only, but of those which imply some agent, but an unskilful agent. For example, let there be timber and stone, and let not lime be wanting, and let a man unskilled in building take them, and begin building; even with earnest endeavour will he not spoil it all? Again, take a vessel without a pilot, containing everything which a vessel ought to contain, without a shipwright—I do not say unappointed, but well appointed—will it be able to sail? and could the vast extent of earth standing on the waters ever stand so firmly and so long a time without some power to hold it together? And can these views have any reason in them? Is it not the extreme of absurdity to conceive them, for in very truth all is the work of Providence.—*St. Chrysostom.*

IX. TESTIMONY IN FAVOUR OF THE LINE OF ARGUMENT.

1 The incidental recognition of the doctrine of design or contrivance in the nomenclature of modern advanced scientists.

[532] If Mr. Darwin's researches have suggested to many inferences adverse to theism, at least no one of the present day has done more to swell the host of examples which might serve to illustrate the argument from design, in particular by his study of the singularly varied contrivances by which provision is made for the fertilization of certain families of plants; for whether we acknowledge "a contriver" or not, the word "contrivance" is not shunned by Mr. Darwin himself as being the only one that seems capable of expressing the wonderful adaption of means to ends.—*Prof. Salmon, Non-Miraculous Christianity.*

2 The admission of the late John Stuart Mill.

[533] The late Mr. J. S. Mill, in his posthumous essay on Theism, while rejecting all other arguments for the existence of God, hesitatingly allowed that this argument does raise a faint presumption or probability in favour of a God of limited power.

[534] The idea assumed in the preceding quotation that the Divine power is exhausted in what we know of nature, and is to be "limited" by our discoveries thereof, first supposes that we know the whole of nature, and that nature is limited; and secondly supposes that if nature be limited, He who made it is absolutely to be measured by it, and limited to it.

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PROVIDENTIAL ARGUMENT.

I. THE NATURE OF THE ARGUMENT.

[535] This is the argument from the moral nature and the moral world, or, otherwise stated, for the existence of a *personal Ruler* in the universe.

[536] This is founded on the evidences of a moral government among mankind. It rests upon the facts of an omniscient, all-wise, just, and benevolent foresight and control of the world, which is beyond and above the physical laws of nature, while at the same time by means of those laws it maintains a moral system and secures a constant moral advancement among mankind.—*R. A. Redford.*

[537] Providence is universal and particular in general laws and in single events; it includes conscience, and moral right, and human discipline, and points to a moral completion for man in another state of existence. The idea is supported by, or involved in, all that precedes as to the existence and character of the Divine Being.

II. THE POINT OF THE ARGUMENT.

1 The pervading power and purpose of God as shown in human history suggests the existence of God.

[538] A consideration of the world as a whole, and its reasonable arrangement, conducted Socrates to the notion of the One Supreme. God appeared to him as reason, ruling the world and holding the same relation to it as the soul does to the body. As the soul without being visible affects the body, so God affects the world. As the soul exercises dominion over the body, so God over the world. As the soul is present in all parts of the body, so God in the world. And as the soul, though limited, can perceive what is distant, and have thoughts of the most various kinds, so the knowledge and care of God must be able to embrace the whole universe at once. And thus the universal *providence* of God is included in the argument for His *existence* drawn from this relation in all things of means to ends.—*Zeller's Socrates, by Reichel.*

2 As there is a unity in physical nature, so in the history of humanity.

[539] Its law of progress is a Divine purpose, and its goal is the greatest possible moral good. Its development is not that of an abstract idea, or a world-spirit, or the blind working of impersonal laws; but man is taken up in the purpose of a higher Being, and human history, with all its lights and shadows, with all its eddies and retrogressions, is the progress of a Divine purpose, whose end is the greatest possible good. This view recognizes a power in human affairs that "makes for righteousness," and makes for it

likewise with apparent forethought, and intelligently.—*Dr. Newman Smyth, Old Faiths in New Light.*

3 All sciences and all events converge towards one providential scheme.

[540] Though the truths which the several sciences have discovered in the various fields of inquiry are with difficulty brought together and harmonized; though the facts of nature, history, and consciousness lie before our reason often unconnected and broken, like those fragments of Assyrian records which have been thrown together in the British Museum, we should, nevertheless, regard every one of them as of value, and as having its own place and worth in the record of God's creative purpose, which, some day, we may hope not merely to decipher by syllables and to know in part, but to comprehend in its length and its breadth, and to read as one grand, connected story.—*Ibid.*

[541] The whole universe is an expression of His will, and is governed by His will. God is manifestly not a mere idea shining out upon the world, but a force working in the world.—*Prebendary Griffith, Fundamentals.*

III. THE CONSEQUENCES OF DENYING THE PRINCIPLE UPON WHICH THE ARGUMENT IS BASED.

[542] What would be the result of abandoning the idea of God, as our Father, and leaving man alone to contend with destiny? It would sever man from man as no longer linked in a brotherhood, by orphaning all men in the exclusion of that Divine Father on whose relationship human brotherhood rests.—*B. G.*

[543] It is hinted now that in our efforts to help the weak and to save the lost, we are interfering with the operation of a benign natural law which dooms them to speedy extinction, and are trying in vain to mend the hard, inexorable order of the world.

And who has not noted the vein of deep sadness which runs through the literature of the school, and finds fullest expression in the masterpieces of art with which our most accomplished and powerful novelist from time to time adorns and enriches our literature? Their philosophical writings, too, are very clever, very thoughtful, very learned, very just, after a fashion, but very cold, very hopeless, very lifeless. There is no glow about them, no fire. There is nothing to kindle a spark of enthusiasm, nothing that can stir itself to praise. Life must be lived, and the best must be made of it for ourselves and for others, is the loftiest thought to which the teachers of this school seem to be

able to climb. And there is a dark tendency, already very manifest, to make light of the sanctions by which the sacredness of life is guarded. The putting of the old and the sick whose case seems hopeless quietly out of the way is already, as I have pointed out, openly advocated as a duty. I referred, too, to significant indications that it will not be long before we find suicide justified as a refuge from suffering, or magnified, as it was of old, as man's ultimate and victorious argument against a tyrannous Fate. "This is as a rule the course of man's life," says Schopenhauer, "that, befooled by hope, he dances into the arms of death."

Schopenhauer is one of the leading prophets of the school, perhaps the ablest, and his influence is very powerful and wide spread on the cultivated youth of Europe; and this is his view of life. It is but a step from this to argue that the sooner we dance into the arms of death the better. Nor does the philosopher at all shrink from the conclusion. What else does this terrible passage mean? The history of every life is but a life of suffering; the course of life is generally but a series of greater or of less misfortunes. The true sense of the monologue in Hamlet may be thus summed up. Our condition is so wretched that utter annihilation would be decidedly preferable. The oft lamented shortness of life may perhaps be its best attribute. Life may be represented as a constant deceiver in things both great and small. If it makes promises, it never keeps them, except to show how undesirable is that which was desired. First the hope, and then the thing hoped for disappoints us. Life gives only to take away. The charm of distance shows us a paradise, which vanishes like an optical delusion if we allow ourselves to approach it. The general structure of life would rather produce the conviction that nothing is worth our efforts, our energies, and our struggles; that all possessions are vanity, the world a bankrupt in all quarters, and life a business which does not pay its expenses. The existence of the world is a matter not of rejoicing but of grief; its annihilation would be preferable to its existence; it is fundamentally something which ought not to exist. Human life, far from wearing the aspect of a gift, has every appearance of an incurred debt, the payment of which is exacted in the form of the urgent necessities, the tormenting desires, the unceasing want which life involves. The whole period of life is generally consumed in the liquidation of this debt, and yet it is only the interest which can be thus paid off. The payment of the capital is effected by death. It will be hard to uphold the sin of suicide against such a "vision of life."—*Baldwin Brown.*

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DIVISION D.

THE EVIDENCES OF THE CHRISTIAN RELIGION.

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46

PROPHECY (GENERALLY).

I. ITS DEFINITION.

[544] A prophecy, considered as a prediction, may be defined to be an announcement of a future event whose occurrence could not possibly be foreseen by the power of natural human sagacity, but which must have been disclosed to the prophet by a Divine communication.—*Paton James Gloag, D.D., The Baird Lecture for 1879.*

II. ITS NATURE.

1 As distinguished from human foresight.

[545] In all instances of human foresight there are data to proceed upon, elements of calculation which lead to a certain result; and although the calculation may be complicated, yet a master mind may be able to attain to a satisfactory solution in many of the great problems of life. But when there are no data to proceed upon; when the prophecies relate to events in the distant future, and are connected with persons still unborn, or with nations which have not yet appeared on the theatre of this world's history, it is evident that these announcements of the future cannot be accounted for on the ground of mere human sagacity.—*Ibid.*

[546] The prediction is placed out of the sphere of human sagacity or foresight: it relates to contingent matters, the knowledge of whose futurity cannot be accounted for without the aid of supernatural illumination (Isa. xlv. 20, 21; 2 Pet. i. 21).—*Ibid.*

[547] The prophets all avowedly speak only as the instruments of Deity. They introduce what they have to utter with the formula, "Thus saith the Lord;" or, "The Lord spake unto me, saying;" or, "The word that came from the Lord, saying;" they call what they have to announce "the burden of the Lord," or "the vision which the Lord caused them to see."—*W. L. Alexander, D.D.*

[548] The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost (2 Peter i. 21). At that time Samuel knew not the Lord; that is, was not yet familiar with the Divine voice or supernatural method of prophetic intimation (1 Sam. iii. 7).—*B. G.*

2 As distinguished from heathen oracles.

[549] The predictions of the heathen, when they were fulfilled, can easily be accounted for without the aid of supernatural intervention. A great amount of artifice accompanied them; they were secretly divulged; they were seldom delivered, and then only after great preparations were made; they ministered to the passions and wishes of men; they were expressed in equivocal language; their fulfilment generally depended on chance; they were as often wrong as right; and when they failed, the fault was not laid to the charge of the prophet, but was imputed to some error committed by the inquirer.

The predictions of Scripture are widely different. They were openly published; they were delivered without solicitation; they were expressed in no artful language; the events predicted were beyond the power of human sagacity to foresee, or even when the general event might have been foreseen, yet minute circumstances were added which were beyond the wisdom of man to predict; and there was a particularity in these prophecies which clearly distinguished them from the conjectures of wise men (see Jer. xiv. 14).—*Paton James Gloag, D.D., The Baird Lecture for 1879.*

III. MARKS OF TRUE PROPHECY.

[550] Mr. Davison, in his "Discourses on Prophecy," laid down three tests, viz. (1) Known promulgation prior to the event; (2) Sufficiency of correspondence between the prediction and the result; (3) Chronological or moral remoteness in the date or nature of the event.

To these we may add: (4) That the prediction, though capable of being considered separately, shall not in itself be detached and isolated, but part of a connected and systematic whole. (5) That the prediction be not general and colourless, but enriched with a certain number of ad-

juncts. (6) That the prediction be not of a nature merely to gratify private feeling, or stimulate an otiose curiosity, but shall have some reference to an end worthy of a Divine author.—*Bp. Alexander, Bampton Lectures.*

[551] But whosoever shall pretend it, I see not what right they can claim to be believed by others, till the event justify the prediction, unless they can otherwise show the signs which are wont to accompany and recommend a supernatural revelation. Where any such is really afforded, it is likely it may produce a concomitant confidence that will exclude all present doubt in *their own minds*, without external confirmation.—*J. Howe, 1630-1705.*

IV. EXTENT OF THEIR FULFILMENT.

- I Originally obscure predictions become by their fulfilment as clear as historical narratives.

[552] The prophecies of Scripture will bear the closest investigation; and the more carefully they are examined, and the more minutely their correspondence with the event is scrutinized, the more will it become apparent that only as the prophets were taught of God, and spoke and wrote as His organs, could they so accurately and precisely have foretold things to come. So exact and so complete is the correspondence, that whatever obscurity or improbability may have attached to the predictions at the time they were uttered, when read in the light of subsequent events, they appear more like historical narratives of what is already past, than announcements of what is to happen in the far-distant future.—*W. L. Alexander, D.D.*

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MESSIANIC PROPHECY.

I. THE PSYCHOLOGICAL PRINCIPLES OF ITS INTERPRETATION.

[553] They may be divided thus:—

(a) Subjective: Lyrics primarily of our Lord's humanity, secondarily of our own. The characteristics of His life are mirrored with a perfect reflection. Thus we account for those passages which speak of *sin* in connection with Messiah. They are ours, but the curse of them is on Him. So also we account for the Imprecatory Psalms. [See "Imprecatory Psalms."]

(b) Mystical: The whole atmosphere of Jewish religious thought was charged with mystical elements.—*Condensed from Bp. Alexander's Bampton Lectures.*

II. ITS VARIETY AND EXTENT.

- I It includes the Divine character and proceedings in general, and the Person and work of the Messiah in particular.

[554] (1) In all that relates to the nature and attributes of God the prophetic teaching is par-

ticularly copious and emphatic, specially the perfections of Jehovah as contrasted (a) with the limited powers of man, and (b) the lying pretensions of heathen gods.

(2) Another prominent topic is the superintending and directing providence of God in the affairs of the world.

(3) The prophetic teaching expounds the full meaning of the moral law, and assigns to moral duties their proper place of superiority as compared with the ceremonial precepts.

(4) Messianic teaching, which embraced chiefly these three topics: (a) The person and work of the Redeemer; (b) eternal life and the resurrection; (c) the nature of Christ's kingdom.

Perfect harmony existed between the lessons which the Law taught by symbol, and those which Prophecy more directly enunciated: each illustrates the other, and both combine to direct us to Him who was at once their Author and their Object.—*Condensed from Liddon's Bampton Lectures.*

III. ITS FORESHADOWINGS.

- I Wide extent of the adumbrations of the Cross.

[555] Wherever we look at God's dealings with fallen man, we are conscious, as it has been said with undeniable truth, "we are conscious of a cross unseen standing on its undiscovered hill, far back in the ages, out of which came sounding always just the same deep voice of suffering love and patience that was heard from the sacred hill of Calvary."

IV. COLLATERAL CONFIRMATIONS OF ITS FULFILMENT.

[556] When we see the predicted mission of the Messiah so faithfully fulfilled—when we see the great world's history bending itself to the birth of Jesus in the "Anno Domini" of its dates and superscriptions—when we see that the world has moved as in deepest sympathy with the humble Nazarene, working ever in His behalf—when we behold all events marching onwards through the centuries to the beat of time, preserving, as Napoleon thought, "a celestial order," to accomplish one given result, the universal and final ascendancy of the Son of David—when we see that all opposing systems can no longer hold comparison with the religion given to the world by Him than can the pale, thin, extended crescent ring of the setting moon hold comparison to the full blaze of the unclouded noonday sun—when we discover that this mighty One issued from the house of David before its fall, and from Bethlehem in the days of Herod, must we not acknowledge that He is the Being whom the prophets declared to be one with the Father Almighty? As we see Him standing alone among the millions of the race, the only Pattern of absolute perfection, whose entire life, without inclining a hair's breadth to either side, pointed straight upward

to heaven—as all the separate and wandering rays of prophecy that had sparkled through the Divine Word are combined and concentrated, and rest as with a sacred halo on His head—how can we do otherwise than proclaim our convictions in that prophetic, startling, and sublime word, “Immanuel!”—God with us?—*Credo.*

V. SPECIAL CHARACTERISTICS.

1 The Messiah the only One whose whole life and purpose were predicted.

[557] Christ is the only Person who ever lived in this world whose life in some of its minutest particulars was written beforehand; as, for instance, in the time, in the place, and in the manner of His birth; in the kind of life which He was to lead, in the kind of teaching He was to give, and the kind of death He was to die. He is the only Person in all history of whom it can be said that His life was written, and His work assigned before He came into the world at all.

2 Christ the undeviating centre of prophecy.

[558] It would have been possible to have given forth real prophecy that was remote from Christ. Some of it, in one sense, is so; as, for example, the predictions bearing on some of the ancient nations. But the strength of prophecy lies in its chain of references to Christ, from the first mention of the “Seed of the woman” to the virgin-born Immanuel; from the Sufferer, whose heel is bruised in terms of the earliest promise, to the “Man of sorrows” in the fifty-third of Isaiah; and from the peaceful Lawgiver of a yet uncrowned tribe to the heir of David, who enters the long-established seat of rule as a king. Even the predictions that bear on the Church of God and its universal progress are but the sequel to those which foretell the personal Christ, and they then reflect the light of His exaltation; nor can the judgments on the Jewish nation be dissociated, as the depth of their fall is but the measure of the grace and truth that were in Christ, and for rejecting which they were to be cast away.—*Principal Cairns, D.D., Lectures.*

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MIRACLES.

I. THEIR DEFINITION.

[559] In the New Testament four words are employed to designate these supernatural occurrences, namely, miracles, wonders, signs, and works. The first (*δυνάμεις*) signifies powers, and refers to the agency by which they were produced; the second (*τέρατα*) denotes marvels, and alludes to their effect on the mind of the beholder; the third (*σημεία*), signs, has special reference to their significance in connection

with the system by whose inauguration they were wrought; while the last (*ἔργα*), works, is only used regarding them by Jesus himself, and this mode of speech in His lips is most suggestive, as implying that the things which to others were so marvellous, were in His case perfectly natural, being in fact only the outcome and development of His true Divinity.—*W. M. Taylor, The Miracles Helps to Faith.*

[560] The Scripture account of a miracle is an extraordinary act proceeding immediately and directly from the will of God. We believe that the will of the Omnipotent can produce changes in nature without necessarily disturbing the relation of its parts, or changing its laws, in the same way, though to an infinitely higher degree, as the will of man can act on the condition of the earth.—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

[561] Miracles are sparks glistening on the wheel of Divine Providence as it revolves in ordinary work.

They are probable, reasonable, natural, coming from Him by whom nature exists; and supernatural as controlling nature.

Nature is afflicted with a fatal malady, and miracles are a part of the means, elixirs in the healing prescriptions of the great Physician. It is in the course of nature that medicines heal; yet they entirely change the otherwise regular currents of events, and bring in a new and endless range of consequent events; that, in place of death, life rules and man is saved.—*The Mysteries of Nature.*

[562] A miracle is unusual Divine action; natural law is habitual Divine action. In a world containing creatures that are really free, both kinds of action are essential; otherwise, freedom is not freedom. The natural is indeed a continued miracle, but being prolonged, hides its supernaturalism from the common observer. It represents the truth. God is so wise that He can make all things; and, much wiser than that He enables all things to make themselves.—*Ibid.*

[563] Miracles, as we look back, were the great steps by which nature ascended the heights of being and existence.

As we look around, miracles are seen in all new life and sustainment of old life; in the rhythm of all things, the current of electricity, the pulsation of life, and the throb of our breasts; in the tidal wave, succession of day and night, and in cycles of the universe. Mysterious invisible Will is everywhere producing effects without any known intermediate agencies.

Miracles, as we look forward, are stars gleaming on our life's waves, which cause the surface of our mental ocean to sparkle with Divine iridescence.

View the past, the present, the future, our

conscience, our reason, our science, detect, accept, and approve miraculous working.—*Ibid.*

II. THEIR EVIDENTIAL VALUE.

1 The importance of this branch of evidence.

[564] The Bible is full of miracles, invisible and visible, and the prophecies of the Bible, which occupy as large a space in the Old Testament as the miracles of Christ in the New Testament, are just as much miracles as the evidences of power.—*Rev. W. Anderson, M.A.*

[565] Christianity, if it be worth anything as a remedy, is so essentially supernatural in its inmost essence and provisions, that it cannot be detached from miracles without losing its virtue; and the nineteenth century, not less than the first, must accept of Christ's own challenge, "If I do not the works of My Father, believe Me not."—*Rev. Principal Cairns on Christianity and Miracles.*

[566] We are to judge of doctrines by the accompanying miracles, and of miracles by the accompanying doctrines. The doctrines are the test of the miracles, the miracles of the doctrines. This statement is strictly correct, and involves no contradiction.—*Pascal.*

[567] It is often alleged that the defenders of the faith are guilty of reasoning in a circle, inasmuch as they hold that the miracles are proved by the inspiration and authority of Scripture, while they employ the miracles to establish the divinity of the Bible; but this is not so. For when we are treating of the *credibility* of the gospel history, we have to answer the question, how far that is affected by the records of supernatural occurrences which it contains; and then, the credibility established, in dealing with the *Divine authority* of the gospel, we have to ask what the miracles say concerning Him who wrought them, and the system in connection with which they were performed. There is thus no vicious circle, but a strictly logical and exact method is pursued, each subject of investigation following naturally on that by which it is preceded.—*W. M. Taylor, The Miracles Helps to Faith.*

2 Miracles are not merely evidences.

[568] Miracles, according to the true Christian conception, had a deeper design than to be evidences of Christianity. They had to be vital and integral parts of Christianity. But this did not hinder them from being evidences too; and as evidences they have a reason and a credibility which would be wholly wanting if they were extraneous and supplementary parts engrafted upon an otherwise non-miraculous system.—*Rev. Principal Cairns on Christianity and Miracles.*

3 Miracles are not the only or chief evidence.

[569] In place of an appeal to those mighty

influences which Christ's words and doctrine exercise on every heart that receives them, to their transforming, transfiguring power, to the miracles of grace which are the heritage of every one who has believed to salvation, in place of urging on the gainsayers in the very language of the Lord, "If any man will do His will, he shall know of the doctrine whether it be of God" (John vii. 17), this all as vague and mystical (instead of being seen to be, as it truly was, the most sure and certain of all) was thrown into the background. Men were afraid to trust themselves and their cause to evidences like these, and would know of no other statement of the case than this—Christianity is a Divine revelation, and this the miracles which accompanied its promulgation prove.—*Abb. Trench.*

[570] The spiritual power of the gospel transcends its recorded physical miracles, which were material types of spiritual effects; as healing the leper, to indicate the perennial miracle of removing the leprosy of sin—"I will, be thou clean."—*B. G.*

4 Miracles are not logical proofs but pertinent illustrations of truth.

[571] A miracle does not prove the truth of a doctrine, or the Divine mission of Him that brings it to pass . . . The doctrine must first commend itself to the conscience as being *good*, and only then can the miracle seal it as *Divine*. But the first appeal is from the doctrine to the conscience, to the moral nature in man . . . "He that is of God heareth God's word," and knows it for that which it proclaims itself to be . . . Where the mind and conscience witness against the doctrine, not all the miracles in the world have a right to demand submission to the word which they seal . . . It may be more truly said that we believe the miracles for Christ's sake, than Christ for the miracles' sake.—*Abb. Trench.*

[572] The recorded miraculous is difficult of belief, difficult of proof; a thousand perplexities surround it, the critical intellect instinctively revolts against it. To secure its acceptance, it needs to be borne along on a mighty tide of moral evidence and fitness, to follow in the wake of manifested "grace and truth;" not as logical proof, but as pertinent illustration; not as bare prodigy, but as the physical embodiment and sign of the spiritual power which redeems and saves.

[573] Extreme views have been held: on the one hand, that they are the only satisfactory evidence of a Divine revelation, and on the other, that they are no proper evidence. Scripture teaches that their evidence is important and decisive, but at the same time subordinate to that of the truth itself. God confirms his own revelations by them; prophets and apostles appeal to them in support of their Divine commission; so also Christ Himself.—*Dr. C. Hodge, Systematic Theology.*

[574] And, first, it seems clear that there is no warrant for putting the miracles in the forefront of our argument, as if they must be proved by incontrovertible evidence to have been really performed and strictly supernatural, before the gospel itself, the substance of Christianity, can reasonably approve itself to our hearts as being from God. All that we have collected from the New Testament on the subject points to a different order: first, the various intrinsic and moral evidences of the divineness of the gospel; and, after these, the attestation afforded by the physical miracles of its origin.—*Brownlow Maitland, Steps to Faith.*

[575] Each such miracle had its moral or spiritual significance. Each taught its own lesson to the heart, and so proved itself worthy of God. The accusation against Christ that He wrought the miracles by the aid of "Beelzebub, the chief of the devils," stood self-refuted by the very character of the miracles themselves, as well as by the purity of the teachings which they were sent to support.—*E. Gray, M.A.*

III. THEIR POSSIBILITY.

I Not antecedently impossible.

[576] It is difficult to conceive in what sense miracles are said to be repugnant to experience. Several relations of the same fact may be inconsistent; but unconnected facts, how different soever, are not repugnant to each other. You have never, for example, felt an earthquake; yet the man who asserts that he felt one in a distant country, or before you were born, does not contradict your experience. You have never known a dead man restored to life; yet the witnesses of such an event cannot be refuted by your ignorance.—*W. S. Powell, D.D., 1717-1775.*

[577] Miracles must not be compared to common natural events; or to events which, though uncommon, are similar to what we daily experience; but to the extraordinary phenomena of nature, and then the comparison will be between the presumption against miracles and the presumption against such uncommon appearances, suppose, as comets, and against there being any such powers in nature as magnetism and electricity.—*Bp. Butler, 1692-1752.*

[578] If miracles cannot take place, an inquiry into the historical evidences of revealed religion is vain; for Revelation is itself miraculous, and therefore by the hypothesis impossible. But what are the grounds upon which so stupendous an assertion is made, as that God cannot, if He so please, suspend the working of those laws by which he commonly acts upon matters, and act on special occasion differently? Shall we say that He cannot because of His own immutability? But if we apply the notion of a law to God at all, it is plain that miraculous interpositions on fitting occasions may be as much a regular, fixed, and established rule of

His government as the working ordinarily by what are called natural laws. Or shall we say all experience and analogy is against miracles? But this is either to judge, from our own narrow and limited experience, of the whole course of nature, and so to generalize upon the most weak and insufficient grounds, or else, if in the phrase "all experience" we include the experience of others, it is to draw a conclusion directly in the teeth of our data; for many persons well worthy of belief have declared that they have witnessed and wrought miracles.—*Rawlinson, Historical Evidences.*

[579] The course of nature furnishes in every case an anterior probability that the event will be such as it hath been before, and all human calculations are grounded on this principle; but the moment an event actually happens, the time for probable calculation is past, and we may know it with the same certainty, whether it never occurred before or occurred a thousand times. If it be quite unusual, that is a reason for scrutinizing every circumstance and deciding slowly; but it is no reason for rejecting the evidence of our senses. The argument before us confounds two very different things, namely, the anterior probability of what may be to-morrow, and the actual experience of it when it comes; and because the uniformity of nature's laws suggest one result as most likely, you are not allowed to believe another when it actually happens. You cannot believe it until it has happened so frequently as to claim to rank among natural events. But who can doubt that Adam, the first day he saw the sun rise, would be just as certain of the fact as after he had seen it rise every day for a century? The only difference would be, that in the latter case he would have learned to calculate with greater certainty on its return to-morrow; but the evidence of its actual appearance on any day would not be greater than the evidence of its actual appearance the first day it rose. So of a miracle or any wonderful event. You could not calculate on it beforehand; you would expect the reverse; but when it actually did occur, you might be as certain of it as of the most common event.—*Dr. Lindsay, Christ and Christianity.*

2 Miracles naturally expected in connection with revelation.

[580] If you deny miracle, you deny that God *can*, or else you deny that He *will*, convey any knowledge, any teaching, any information of that kind of which we speak to the intelligent beings whom He has made.

That he *cannot* do so we have shown to be an assertion altogether irrational. That He *will* not, is beyond the right of any man to assert, as it is certainly beyond his power to prove.

If God cannot do this without a miracle; and if He desires and purposes to do it; it follows as an inevitable consequence that He *will* do it by miracle.—*E. Gray, M.A.*

[581] We come therefore to this reasonable conclusion:—that as we believe that there is a God, a Maker of all things; and as that Maker is kind and beneficent in His purposes toward His creatures; and as, because He is so, He must desire that we should know Himself and His will; and as, finally, there is no conceivable means by which He can do this without some miraculous agency;—there is every reason to expect and believe that He has thus revealed Himself; and if so, that such revelation must have been by means of some miraculous manifestation of His power to mankind.—*Ibid.*

[582] The highest love demanded miracle for its interpretation. Only so could it reveal itself the sovereign of life. Only so could be lifted for us a corner of the mysterious veil by which our life temporal is shadowed round, and the eternal shown to be its life and goal. There are higher meanings than sense can guess, deeper secrets than intellect can ever pierce to, in our common suffering life. Divine love alone could utter them by the words and works of the Divine Son. Was not this His meaning when He said, "My Father worketh hitherto and I work"? Was not this His meaning when disease and death fled away before the touch of His sovereign pity, and evil drew back from

"The sweep of His white raiment"?

It is that sin and pain are temporal, that mercy is eternal. "If thou canst believe, all things are possible to him that believeth." The base of this low altar-stair of suffering slopes through darkness up to the everlasting heavens, and far, far within their piercing deeps love is enthroned for ever.—*Rev. Leigh Mann.*

3 Moral conceptions show the probability of miracles.

[583] So long as we abide in the region of nature, miraculous and improbable, miraculous and incredible, may be admitted as convertible terms. But once lift up the whole discussion into a higher region, once acknowledge something higher than nature, a kingdom of God, and men the intended denizens of it, and the whole argument loses its strength and the force of its conclusions. Against the argument from experience which tells against the miracle, is to be set, not, as Hume asserts, the evidence of the witnesses, which it is quite true can in no case itself be complete and of itself sufficient, but this, *plus* the anterior probability that God, calling men to live above nature and sense, would in this manner reveal Himself as the Lord paramount of nature, the breaker through and sligher of the apparitions of sense; *plus* also the testimony which the particular miracle by its nature, its fitness, the glory of its circumstances, its intimate coherence as a redemptive act with the personality of the doer, in Coleridge's words, "its exact accordance with the ideal of a true miracle is the reason" given to the conscience that it is a Divine work. The *moral* probabilities Hume has altogether over-

looked and left out of account, and when they are admitted,—dynamic in the midst of his merely mechanic forces,—they disturb and indeed utterly overbear and destroy them.—*Abp. Trench, Notes on Miracles.*

IV. DIFFICULTIES OF THOSE WHO REJECT MIRACLES.

1 The evidence of those who witnessed the miracles must be overthrown before the miracles themselves can be overthrown.

[584] I believe that the word of one true man is surer evidence than the experience of nature's uniformity for a thousand years, and that the spiritual philosophy which accords this supremacy to the deliberate accents of reason and conscience, which owns the majesty of man as transcending the authority of nature, is infinitely more profound than the philosophy of Hume.—*Bayne, Testimony of Christ, &c.*

[585] It is beyond all dispute that the first Christians believed that *miracles* had been wrought, and that the resurrection was the corner-stone of their faith; thus, as their testimony was sincere, and as the record leaves us in no doubt that they actually witnessed what they believed to be miracles; and as what they witnessed was never proved not to have been miraculous, but on the other hand has been borne out by the subsequent history of Christianity, which can only be explained on the view that its origin was miraculous; we are shut up to this alternative:—either miracles are so incredible that nothing can prove them, or the evidence of the Christian miracles is satisfactory.—*R. A. Redford, The Christian's Plea.*

2 Miracles were not denied by those who were concerned to destroy Christianity in its early days.

[586] Can you say by what means these people to whom the moral teaching associated with the miracles was most repugnant were convinced that the miracles were true which you say were false. How was it that the enemies never found them out to be delusions or illusions, though they were performed in the light of day? How came it that their moral purport is perfectly harmonious with the teaching of the gospel? How came it that they were avowed and appealed to and accepted? How could St. Paul, twenty years afterwards, say that there were hundreds of people living still who saw these wonderful facts on which the Christian religion was based? Give something to supply the place of that which you remove.—*Rev. W. Anderson, M.A., Scripture Miracles and Modern Scepticism.*

V. THEIR APPARENT DESIGN.

[587] In the New Testament *τίρας* marks their *evidential* purpose, and *ἠθικα* their *ethical*.

[588] They have been well compared to the tolling of the bell to summon people to church.

So miracles were designed to call attention to the voice of God, speaking on some unusually solemn occasion, as at the opening of a new dispensation.—*Bowes*.

[589] All truths do not need miracles ; some are of easy belief, and are so clear by their own light that they need neither miracle nor demonstration to prove them. Such are those self-evident principles which mankind do generally agree in : others which are not so evident by their own light we are content to receive upon clear demonstration of them, or very probable arguments for them, without a miracle. And there are some truths which, however they may be sufficiently obscure and uncertain to most men, yet are they so inconsiderable, and of so small consequence, as not to deserve the attestation of miracles ; so that there is no reason to expect that God should interpose by a miracle, to convince men of them. “*Nec Deus intersit, nisi dignus vindice nodus inciderit.*”

But for such truths as are necessary to be known by us, but are not sufficiently evident of themselves, nor capable of cogent evidence, especially to prejudiced and interested persons, God is pleased in this case many times to work miracles for our conviction ; and they are a proper argument to convince us of a thing that is either in itself obscure and hard to be believed, or which we are prejudiced against, and hardly brought to believe ; for they are an argument *a majori ad minus*, they prove a thing which is obscure and hard to be believed by something that is more incredible, which yet they cannot deny because they see it done. Thus our Saviour proves Himself to be an extraordinary person, by *doing such things as never man did* ; He convinceth them that they ought to believe what He said, because they saw Him do those things which were harder to be believed (if one had not seen them) than what He said.—*Abp. Tillotson*, 1630.

[590] If a new religion were at any time proclaimed among men, it would not thereupon become their duty to accept it as true. It would not even become their duty to examine it, and try whether it were true or not. They would have a right to expect and require that it should, in the first place, make out a *prima facie* case ; that it should come with such credentials as to make it their reasonable duty to inquire into it earnestly, and put its pretensions to the proof.

[591] The principle applies to Christianity as to all other systems of religion. It also is bound to make out a *prima facie* case. It must meet men who are not yet Christians upon their own ground, and “*shew them signs,*” signs which will necessarily change with the changing ages, but which must always be sufficient to render indifference to its claims unreasonable, and therefore wrong. And this it both has done from the beginning, and does at the present day.

In the beginning it did so by miracle. Those to whom Jesus in the first place came were not bound to receive Him for His word's sake. They might say, and justly, “*The scribes and Pharisees sit in Moses' seat ; what they teach us that we will observe and do.*” But who is *He*, this peasant of Galilee, that we should do His commandment and observe His rules ?” The force of this objection Jesus Himself admitted. He allowed that, if it had not been met, they would not have sinned in rejecting Him. But it *was* met. He showed them the sign. He did among them works which no other man did. Unless they could deny His miracles, they could not, on their own principles, dispute His claim—not indeed to be forthwith accepted as the Messiah, but at least to be listened to without prejudice, and to have His doctrine tried.—*T. M. Horne in The Expositor*, 1881.

[592] A gardener, when he transplanteth a tree out of one ground into another, before the tree takes root he sets stays to it, and poureth water at the root of it daily ; but when it once taketh root, he ceaseth to water it any more, and pulleth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord in planting religion—He put to the help of miracles, as helps to stay it ; but when it was once confirmed and fastened, and had taken deep root, He took away such helps, so that, as St. Augustine hath it, “*He that looketh for a miracle is a miracle himself ; for if the death of Christ work not faith, all the miracles in the world will not do it.*”—*Spencer*.

[593] Supposing, therefore, that you have found a way by which some few thoughtful men obtained true notions of religion, you are far from having found a way of propagating true religion in the world. Reasoning will not do the business ; and therefore the gospel set out in another manner, by proposing the great truths of religion in the plainest and simplest manner in an authoritative way, but by an authority supported by the plainest and the strongest proof, the proof of miracles ; an argument that was adapted to men of all conditions, and made its way to every understanding.

VI. THEIR CONNECTION WITH NATURAL LAWS.

I Miracle is no violation of law, but falls in with a higher law and purpose of the Law-giver.

[594] Miracles may be effected by higher law, for ought we know ; but who or what brings that law down to bear upon the lower sphere ? Miracle must imply God in immediate action ; and to us miracle is simply miracle. We get lost when we begin to philosophize and define. The “*law*” there may be in the case, is so far from removing God from the sequence, that it brings Him directly into it.

- 2 The essence of miracle is that we cannot explain the effect by ordinary machinery.

[595] We see no possible advantage in trying to understand the *means* by which a miracle was wrought. In accepting the evidence for it, we are avowedly accepting the evidence for something which transcends the ordinary laws by which nature works.—*Canon Farrar, Life of Christ.*

- 3 A miracle is the Divine power exercised in a different way than ordinarily.

[596] All that is *essential* to the idea of a miracle is the intervention of Divine power to accomplish by supernatural means, whether directly or indirectly, a result not attained in the ordinary course of nature. But what is above and beyond nature is not necessarily contrary to it. That iron should swim, may be *extra-natural*, *super-natural*, yet not *contra-natural*. Nay, there may possibly be, as some suppose, even within the sphere of nature itself, a power hitherto unknown, sufficient to produce that unusual result; requiring only to be called into exercise by the Divine will, when the special occasion demands; and the result would be none the less a miracle, since it is the effect of special Divine interposition, and is something beyond the *usual* course of nature. But whether the *means* employed are natural or supernatural, in either case the *efficient cause* is supernatural, and the event miraculous; nor is there, in either case, any necessary violation or suspension of the already existing and established laws. Those laws may remain in full force, notwithstanding the coming in of this power.—*Prof. Hansen in Bibliotheca Sacra.*

[597] Looking upon the universe as everywhere and always the realm of law, it has been suggested that miracles may be due to the action of higher laws in the region of lower laws.—*Abp. Trench.*

[598] We should term the miracle, not an infraction of the law, but behold in it a lower law neutralized, and for a time put out of working by a higher; and of this abundant analogous examples are evermore going forward before our eyes. Continually we behold in the world around us lower laws held in restraint by higher, mechanic by dynamic, chemical by vital, physical by moral.—*R. A. Redford.*

- 4 The extraordinary proceeding of the Divine power, which is miracle, may be with or without natural agencies.

[599] If the wind which blew back the Red Sea and gave the Israelites a safe passage across, were a true consequent of natural antecedents, it would be none the less a miracle in the Bible sense of the word, that the action of the wind should correspond exactly in time and place with the purpose of God towards His people. But there are many miracles recorded in Scripture to which such an argument is

totally inapplicable. Take, *e.g.*, the case of raising the dead. The resurrection of Christ is the crucial instance of the miraculous. Here we cannot talk of antecedents and consequents. There is no parallel in the uniform successions of nature.—*Ibid.*

- 5 Miracles may be applications of unfamiliar laws.

[600] We call those the *laws* of God which are familiar to us, and we call them rightly. But how can we tell that there are not, in the infinity of creation, other laws at work which are greater and more marvellous in operation than those with which we are acquainted? And if these are the natural laws of that other sphere, is it allowable for us to speak of them as an infraction of God's rule, merely because they are not the selfsame laws which regulate this world of ours? Supposing that for some special purpose those laws of another sphere were made to take effect in our world, would it be correct to state that God's law was thereby broken?

Let us endeavour to illustrate our position by a short parable; bearing in mind, however, that a parable can only partially represent the idea of which it is an illustration.

There was once a garden, filled with trees and herbs. These trees and herbs were all of them sensitive and sentient beings, capable of noticing surrounding objects, and of forming some estimate of the various things and circumstances which came within the range of their experience. For instance, they were accustomed to the presence of the gardener, and recognized in him a being of a superior order.

The tools which he daily employed were subjects of some speculation in their minds; but being daily present to them, they did not excite any great astonishment. No doubt they accounted them wonderful; but then they were also familiar, and for that reason, as has been said, they did not awaken surprise, or seem in any way supernatural.

They sometimes speculated upon how the various implements of husbandry had come into existence, but at any rate the *fact* of their existence was beyond dispute, and that fact they admitted, much in the same way as we accept many things which are evident to our senses, but which we can account for only in a conjectural manner.

It had come to be received by them as a law of nature that in summer the lawn should be mown weekly, that the fruit trees should be pruned twice in the year, the ivy clipped every spring, and the ground dug and manured in the winter. Some of these operations might occasionally be omitted, but such omission was, to their thinking, only an interruption of a natural law, just as we may regard an exceptional season of rain or drought. Another familiar law was this, that at intervals of uncertain recurrence, the garden, or certain portions of it, should be refreshed by the artificial irrigation of the watering-pot.

But at length it occurred to the gardener to

lay down a flexible tube, and to connect it with the water supply of the neighbouring town; and by means of this he watered his beds with a continuous stream until the whole plot of ground was saturated.

"A miracle! a miracle!" exclaimed the astonished plants; for it was an occurrence contrary to all their past experience. It appeared to them a supernatural event, simply because it was without precedent, and because no cause within their range of knowledge or experience could account for so strange a portent.

To the gardener, indeed, the event was no miracle, but simply the application of a law to his garden, which he had never employed before, or never employed in the same manner, though familiar to him as being usually operative elsewhere.—*E. Gray, M.A.*

- 6 There is room in nature for freedom of action by the Divine as by the human will, without infringing on the so-called laws of nature.

[601] Miracles, then, are not *anomalies*, or events brought about in contravention of the laws of nature. They certainly interfere with and interrupt some of the laws of nature, but they do not run counter to that system of laws by which the material world is governed. A comet in its movements does not obey the laws of our solar system; but it obeys some law, and marches forward in its apparently erratic orbit in accordance with that complete and perfect system of laws by which the movements of the stary spheres are regulated. And so, though miracles apparently contravene this or that particular law of nature, they are not *lawless*.—*Ram Chandra Bose, The Truth of Christian Religion.*

[602] We need pay little attention to those who dogmatically affirm that miracles are *impossible*. For even if that were the fact, nothing short of Omniscience could safely venture to declare it.—*G. F. Wright.*

[603] Again, persons who talk in this strain overlook the *elasticity* of nature, or the possibility of its admitting the acts of free agents without endangering the uniformity of its course. You will remember the celebrated statement of Fichte regarding a grain of sand. Suppose a grain of sand appears a few inches off from the spot whereon it is found, an almost endless chain of new antecedents must be pre-supposed to account for the fact. The wave by which it was deposited must have proceeded a few inches forward; the wind by which the wave was propelled must have blown a trifle harder; the atmospheric conditions preceding the motion of that wind must have been different from what they were; these altered conditions might have destroyed the crops which fed the father of the party who sees the grain of sand; the father might have died, and the son might never have been born!

But all this chain of antecedents would be a

beautiful conceit of the head if the grain of sand, instead of being driven forward by a wave, were removed by my hand. I can remove the particle with the greatest ease without disturbing the antecedents or the consequents conjured up like so many phantoms by the imagination of the philosopher. So that there is room in nature for the independent action of the mind or will; and there certainly is room for the independent action of the Will which controls and regulates all the physical and moral forces of which it is the grand storehouse.—*Ram Chandra Bose, The Truth of Christian Religion.*

[604] It is somewhat strange to talk of the harmony of nature in the midst of disorder and anomaly. Look at the condition of man, the lord of creation, with the lower animals in a state of rebellion against him; his authority despised, his glory trailed in the dust, and his person insulted by the meanest insect;—look at the relative condition of man in this world, and tell us if this is the primitive state of things. Look at the regular system of destruction that operates side by side with the system of life, and then say if the harmony of nature has continued undisturbed. Look at disease and death in their ten thousand frightful forms, at the arrow that flieth by day, and the pestilence that walketh in darkness;—look at vice in all its impurity and filth, and crime in all its horrors, and then say if there are no rents in the harmony of nature. To talk of the impossibility of rents in this world of disorder is something like talking of the stability of empires amid the existing ruins of Rome or Athens!

If this sin-created order of things is allowed to go on undisturbed, this harmony of disorder, so to speak, left intact, the complete destruction of nature is only a question of time. A remedial system is needed to bring nature back. Miracles therefore are not capricious acts, but connected manifestations of a higher law ushered in to restore sin-deformed nature to its original harmony. Miracles are not rents, but magnificent appendages of a system introduced to do away with rents. Miracles are not disturbances, but the attractive accompaniments of an arrangement calculated to heal all disturbances. And therefore miracles tend to restore nature to the harmony it has lost, and man to that state of purity and bliss from which he has fallen.—*Ibid.*

- 7 Our ignorance or limited knowledge of the vast range of the universe, of the relation of mind and will to material instruments, render it presumptuous to regard miracles as contrary to those laws of nature which may include them.

[605] I shall ask you this, to consider with me the vastness of nature—a vastness both with regard to variety and to extent—to our finite conception a vastness illimitable, infinite. And the reason why I invite you to the consideration of this phase of nature lies in the

conviction that it will remove from some minds, as it certainly has from my own, all *a priori* or anterior objections to the miracles of the New Testament, drawn from the suspicion that they are contrary to the laws of nature. I think I shall be able to convince you that, whatever else these miracles may be, we have no valid reason for regarding them in this light; but, on the contrary, they may after all be only necessary instances of the orderly course of nature itself. Turn your thoughts, then, to the starry heavens as nightly disclosed to the astronomer's gaze by those gigantic telescopes, and their appliances, which are among the chief wonders of inventive skill. In certain portions of the heavens, more stars pass across the small visible field of the instrument each minute than you or I have ever distinctly seen with unaided vision shining over the whole concave surface of the sky. I say nothing of the incalculable distances of each from each, or of each from our earth. Our planetary systems and our own sun are themselves units in this vast associated group. Yet this incalculable array of associated systems of worlds is not a chaos, but a cosmos replete with order and beauty and law. And now, not in contrast, still less in derivative contrast, turn your thoughts to that little sand-glass which limits the due accomplishment of my present task. The sand therein is *débris* of ancient continents teeming with life and happiness and beauty upon this our globe, long anterior to the advent of man. The why and the wherefore of this amazing prodigality of duration as much baffle and evade us as do the stars. And next think of the materials which constitute the glass which contains the sand. Every particle of one of those materials has passed through the tissues of creatures living, no doubt, a pleasurable existence in some primeval waters, while the other material aided the life and growth of the beautiful flora which adorned its shores. Modern science has revealed the existence within that glass of myriads and myriads of entities, yet moving among each other with velocities measurable by no terrestrial standards, but approaching rather the velocities of the planets, and, dashing against each other and against the sides of the glass, produce by their orderly conflicts all those varied effects which we classify under the names of atmospheric pressure, heat and light, and electricity. Add to those stupendous hosts which adorn the skies, and to those myriad atoms thus curiously endowed, all the existences that lie between and around them; add to them that bright mysterious thing called life, and especially human life; and then, summing up the whole, at what you have arrived at last in all this interminable array of things and thought? Simply this: You have nature, which is only another name for the sum of all created things. Now, in this darkness or this light of nature, tell me, if it pleased the Author of nature to send us a revelation of things in which we are most deeply concerned, but regarding which the visible parts of nature

could give us no information; if, in this behalf, there appeared upon this earth one who assumed to be a messenger from heaven, and to know the secrets of the Most High; if he claimed for himself a Divine origin and exhibited in his conduct moral excellence and a moral intelligence far beyond any that we conceive attainable by the children of men; if he taught and lived as none other being ever taught and lived before or since, and if, in the course of his ministry, this unique being, appearing under this unique environment, claimed, and was said and seen to exhibit, power over the diseases of the body and over the elements of nature—nay, over life and death—could you, with any show of reason, reject the narrative, simply under the plea that it was contrary to the laws of nature? I omit all reference to our absolute ignorance of those laws of the mysterious interaction between mind and matter. The miracles of the unique, the Divine Teacher are in the sacred records attributed to the energy of His will. And who knows the relation of will to the motions of material atoms? Consider in what are constituted, and by what means are developed, the arts, the conveniences, the embellishments of social life. Regard for a moment railways and telegraphs in the mere light, though that is an important light, of their exciting the curiosity and developing the intelligence of the great masses of our population. We know that the earth is the great storehouse of the means provided for our material and intellectual advancement; and, now that you have before your minds this wondrous correlation of our complex globe to the still more wonderful being in due time placed upon it, turn the gaze of your thoughts towards the nebulous masses in the far-off sky, now in process of evolution into new suns and new worlds, to be constituted in their turn after the fashion of our own in these mysterious fiery clouds. The instructed gaze of science already discerns the nitrogen of future atmospheres, the hydrogen of future oceans, the carbon of a future vegetation, and, it may be, the sure traces of the iron that is destined to quicken the inventive genius of beings who are to be the denizens of worlds yet unformed. Magnificent prolepsis! The skies of the ages long past must have once proclaimed in like manner the same beneficent arrangements in preparation for ourselves; for those ancient skies contained the promise and the prophecy, the far-off prophecy, of the advent of a being, who, in the slow but sure progress of the rolling ages, would, as on this day, sing of the glory and be warned and invigorated by the parental love of the Lord of the universe.—*Professor Pritchard.*

- 8 The Divine character renders miracles probable as well as possible.

[606] The doctrine of theism being assumed, the conditions of the problem are clearly stated by John S. Mill. Hume's argument against miracles is far from being conclusive "when the

existence of a Being who created the present order of nature, and therefore may well be thought to have power to modify it, is accepted as a fact, or even as a probability resting on independent evidence. . . . The question then changes its character, and the decision of it must now rest upon what is known, or reasonably surmised, as to the manner of God's government of the universe; whether this knowledge or surmise makes it the more probable supposition that the event was brought about by the agencies by which His government is ordinarily carried on, or that it is the result of a special and extraordinary interposition of His will in supersession of those ordinary agencies."—*G. F. Wright.*

9 What we call miracles are the Divine special actions, and rule over nature, like man's actions.

[607] In miracle and providence the Creator is only supposed to use a power over nature analogous to that so freely exercised by man. The use of nature for purposes of the Creator's design is no more a paradox than its use by man.—*Ibid.*

[608] The miracles of the Bible were suspensions, or, more correctly, counteractions, of some force of nature—I have not said some *law* of nature—counteractions of some force of nature, or the bestowing of some superhuman power by the immediate will of God, coinciding with the words of revelation which the miraculous gifts of the persons who were inspired authoritatively attested to mankind as the words of God.—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

[609] Miracles are not portents, nor were they ever given under such circumstances as these, and for such a purpose. They are signs, channels of communication between two worlds, palpable evidences that the course of nature is more than a chain of unbroken sequences, that there is a personal God, whose will can, for the purpose of authenticating His message to mankind, prove itself to be supreme over the laws which govern the physical world.—*Ibid.*

VII. THE DISTINCTIVE CHARACTER OF BIBLE MIRACLES GENERALLY.

[610] In reference to miracles we require an interpreting mind to explain them. This is the reason why so many thoughtful men believe that the outburst of fire when Julian tried to rebuild the Jewish temple, and the wonder of the thorn in the history of Port Royal, were nothing more than natural wonders. If the final cause be considered to have been sufficient in these cases to warrant Divine interposition, at least there was no interpreter to explain them, nor any revealed message to be taught.—*Canon Farrar, Crit. Hist. of Free Thought.*

[611] There is thus in the miracles of the Bible—abating some obscure instances—a broad stamp of distinction from extraordinary, though still natural, phenomena; while there is a plan, a method, a reigning spirit which takes them completely out of the region of the mere random wonders and portents of Livy, or the childish marvels of the later ecclesiastical historians. It may be confidently affirmed that if the Bible miracles are not recognizably Divine, none can be so; and thus the extreme sceptical position would be reached, that a Being who wished to make a revelation, and sought to attest it by a seal, which the general sense of mankind has connected with such a communication, could not thus stamp it by any sign of distinctive power.—*Principal Cairns.*

VIII. THE DISTINCTIVE CHARACTER OF CHRIST'S MIRACLES.

1 The miracles of Christ were public, in the eyes of men, and could have been contradicted if not real.

[612] He did all His miracles publicly, not in corners and among some select company of people, but before multitudes, and in the greatest places of concourse; so that if there had been anything of imposture in them He gave the fairest opportunity that could be to His enemies to have detected Him. Mahomet's miracles were wrought by himself alone, without witness, which was the best way in the world certainly for one that could work no miracles, but yet could persuade the people what he pleased. But our Saviour did nothing in private. His transfiguration only was before three of His disciples, and therefore He made no use of that as an argument to the Jews, but charged His disciples to tell it to none till after His resurrection, because that would give credit to it; after they were assured of that, they would easily believe his transfiguration. But all His other miracles were in the sight of the people. He healed publicly, and admitted all to see what He did. When He turned the water into wine, it was at a public feast; when He multiplied the loaves and the fishes, it was in the sight of four or five thousand people; when He raised Lazarus from the dead, it was before a great multitude of the people. The works that He did durst abide the light, and the more they were manifested, the more miraculous they did appear.—*Abp. Tillotson, 1630-1694.*

2 The miracles of Christ, unlike those of prophets and apostles, exalted Him as the Worker.

[613] These miracles point to the catholic belief, as distinct from any lower conceptions concerning the person of Christ. They differ from the miracles of prophets and apostles in that, instead of being answers to prayer granted by a higher Power, they manifestly flow forth from the Life resident in the Worker.—*Liddon, Bampton Lectures.*

- 3 The miracles of Christ were indications of the nature, as well as proofs, of His mission.

[614] Such wonders of mercy and grace will then appear to you the natural outcome of His redeeming mission, the appropriate signs and tokens of His saving might; and confirmations of the truth and reality of those ancient marvels will not be wanting in the every-day facts of the spiritual life. Is it not as wonderful that souls once sin-bound and corrupt should break off their chains and walk in newness of life, should face temptation with unconquerable firmness, should live above the world in the peace and hope, the purity and joy, of the children of God—is not this as wonderful as that the sick should be healed and the dead raised by the word of the Son of God? And if “His name through faith in His name” is still working these wonders in your own souls and in those of all His true-hearted servants, why should you find it difficult to believe that the same power gave “perfect soundness” to multitudes in the days of old?—*Brownlow Maitland*.

[615] The miracles recorded in the New Testament identify the God of nature with the Christ of the gospel. They give impressive illustration of the truth declared by the apostle John, that the “Word” who became flesh and dwelt among us was “in the beginning with God,” and that “all things were made by Him.” The works wrought by the Saviour, so varied in kind and evincing so complete a command over all physical forces, show that the kingdom of nature and the kingdom of God are alike under His control, and prove, therefore, that the beneficence of the natural world and the mercy of the gospel are the outcome of the same Infinite goodness.

- 4 The miracles of Christ were His natural procedures.

[616] In the Synoptic Gospels the most common term for our Lord's miracles is *δυνάμεις*, powers. The teaching, therefore, of this word *δυνάμεις*, powers, or faculties, is that our Lord's works were perfectly natural and ordinary to Him. They were His capacities, just as sight and speech are ours. Now in a brute animal articulate speech would be a miracle, because it does not lie within the range of its capacities, and therefore would be a violation of its nature; it does lie within the compass of our faculties, and so in us is no miracle. Similarly the healing of the sick, the giving sight to the blind, the raising of the dead, things entirely beyond the range of our powers, yet lay entirely within the compass of our Lord's capacities, and were in accordance with the laws of His nature. It was no more “a miracle” in Him to turn water into wine than it is with God, who works this change every year.—*Professor J. W. Worman*.

IX. EVIL CONSEQUENCES OF THEIR REJECTION.

- 1 Hopeless perplexity of mind.

[617] To one who rejects them—to one who believes that the loftiest morals and the divinest piety which mankind has ever seen were evoked by a religion which rested on errors or on lies—the world's history must remain a hopeless enigma or a revoking fraud.—*Canon Farrar, Life of Christ*.

- 2 Abandonment of the religion of Christ.

[618] At least three stupendous miracles, the Incarnation, Resurrection, and Ascension, are essential parts of Christianity, regarded merely as a moral system. Those who do not believe in those lesser *σημεῖα* of Christ, which are commonly called “miracles,” generally end by disbelief in the truth of these essentials.—*Preb. Wordsworth, Bampton Lectures*.

[619] If ever the time should come when Christian people have shown themselves unwilling to defend the miracles, that time will very soon be followed by the abandonment of the religion of Christ entirely; for certainly no person would undertake to believe that what is now good for mankind and which had a Divine origin was founded on a falsehood or on a delusion. We are bound, therefore, if we believe the Christian religion at all, to defend the miracles recorded therein.—*Rev. W. Anderson*.

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MIRACLES AND SCIENCE.

I. THE PROPER FUNCTION OF SCIENCE IN REGARD TO THE MIRACULOUS.

[620] Science is the current stage of human intelligence as to the orderly processes in the usual course of nature. Miracles are events outside that usual course; and are, therefore, outside the domain of science. The proper and only sphere of science in this matter is, to bear testimony to the fact that certain events—as raising Lazarus from the grave—are not in the ordinary course of nature. The work of the priest in Judaism was to give a *certificate* of cure to one recovered from leprosy, and the work of the scientist is to give a certificate that certain events or phenomena are outside the known laws or rules according to which phenomena occur. In this inquiry we are not to assume that nature is an operant or worker, but is composed of a set of works or phenomena. Works, because *in* nature, are not *of* nature. Phenomena constitute nature, but nature does not create her phenomena or her processes. It is time to banish for ever that great goddess Diana of the Ephesians, the mythological,

poetical, or fabulous Nature, as some person or power that works ; and to recognize only works or events which happen not *by* laws or rules, but *according* to them. Every work or event that cannot be classified under known rules, or regular methods and lines of occurrence, should be scientifically regarded as a *miracle*—etymologically, something to be *wondered at*—as indicating a *special interference* or line of action different to the regular course within which the events of nature are generally confined and directed. Hence, while science may *certify* as to what *is* a miracle, it can never say that no miracle occurs; for it is a record of general orderly phenomena, and can only say that certain phenomena are outside the usual course of things, and therefore, not being within the ordinary course, are miraculous. In the true sense, all nature is one great miracle ; but as *custom destroys wonder*, some special events are permitted, in order to excite special attention, and give credentials to special truths.—*B. G.*

[621] If the progress of science remove from the category of miracles events previously classified as such, it merely fulfils its proper function in so doing. The distinction between the marvellous and the miraculous only thereby becomes more marked.—*H. Calderwell.*

50

MIRACLES OF PAGANS AND PAPISTS.

I. THE DIFFERENCE BETWEEN PRETENDED AND REAL MIRACLES.

- x Pretended miracles (as those of the Papists) are frivolous in character and wrought on unlikely occasions.

[622] And now I am sorry I have occasion to say it, but it is too true that the miracles pretended to by the Church of Rome, for the confirmation of her erroneous doctrines, are taxed by several of their best writers of imposture and forgery, of fable and romance, so extravagant and freakish and fantastical, wrought without any necessity, and serving to no wise end, that they are so far from giving credit to their doctrines, that they are a mighty scandal to them and to our common Christianity ; whereas the truly Divine miracles, reported to us in Scripture, how unlike they are to these? How venerable in themselves, and in all the circumstances with which they are related? never wrought but upon great necessity and for excellent ends ; full of benefit and advantage, of mercy and compassion to mankind ; and, in a word, such as are every way worthy of their Author, having plain characters of the Divine

wisdom and goodness stamped upon them.—*Abp. Tillotson, 1630-1694.*

[623] We shall see by and by that there are many accounts of persons being marked with the wounds of Christ. There is one, indeed, of our own day, that of the Belgian ecstatic, Louise Lateau. One of our ablest physiological writers, Dr. Carpenter, in his recent work, "Mental Physiology," regards these phenomena as quite capable of natural explanation. In the accounts of St. Francis, we see that intense absorption in the contemplation of Christ's passion which is supposed to produce the effects. The vision of the seraph, which can of course be explained, and the resulting conviction that the saint was to be transformed into the likeness of Christ crucified, were exactly the antecedents likely to be followed by such a result. It had, indeed, been objected that in the case of St. Francis we have not merely the five wounds of Christ impressed upon the body, but also the appearance of what seemed to be nails in form and colour. We may rely that it is difficult to set a limit to this power of a mental impression over the bodily frame.—*Stanley S. Gibson, Religion and Science.*

II. PRETENDED MIRACLES SHOULD NOT BE ALLOWED TO DISCREDIT THE REAL.

[624] History, no doubt, is full of stories of wonder which, in an age of ignorance and superstition, were believed to be the miraculous proofs of Divine interposition. But such legends have scarcely anything, except the name, common with the miracles of the Bible. Spurious coin sometimes imposes on the unwary by its resemblance to the true. This should make us more careful to discriminate, and should put us on our guard, but it is no reason why we should disparage that which is genuine, or deny the manifest use of that which men have so often tried to counterfeit.—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

[625] As counterfeit coin is a tribute to, and acknowledgment of, the current coin which it imitates, so counterfeit miracles are a compliment to true ones. They also recognize the importance and suitability of miracles as credentials of religion. But the difference in the character and circumstances of the miracles, as recorded in the Scriptures, and those subsequently invented or pretended, is the same as between sterling gold in a good sovereign and baser metal in a counterfeit one. The false sets off the true. So of the apocryphal Infancy of Jesus ; its absurdities show the difference between man's inventions and God's revelation. In like manner the miracles there recorded, as the infant Jesus making a clay sparrow fly, and so surpassing His playfellows, indicates the difference between spurious miracles, whether of patristic or Romish invention, and the genuine miracles of the Scriptures.—*B. G.*

51

POSSIBILITY AND NECESSITY
OF REVELATION.

I. PROBABILITY OF A REVELATION.

1 From general antecedent considerations.

[626] Is it more likely, from the standpoint of theistic conceptions of the character of God, that He should leave His creatures uncared for and unguided, or that He should in "sundry times and divers manners" reveal Himself to them? And if, of those divers manners, the witness borne by Nature, by Reason, and by Conscience, proved to be insufficient, if they were, at the best, but as *παυδάγωγοι* leading to a higher Teacher than themselves, was there not an antecedent likelihood that He should reveal Himself in other ways, suspending here and there the laws which He had Himself ordained, or modifying their action by a will acting under higher laws, so as to arrest men's attention and authenticate the teaching, as of the prophets, by whom "He spake in times past to the fathers;" so also of the Eternal Son, by whom "He has in these last days spoken unto us?"—*Rev. Professor Plumtre in Contemporary Review.*

2 From the natural conception of God as our Father.

[627] But if God is our Father, if He exercises a loving providence over us, if He hears our prayers, if He has ordained for us a life beyond death, how shall we know it? Nature, as we have seen, is voiceless. Revelation alone can meet these desires of ours, can answer these questions which every awakened consciousness must ask. Nor is there in revelation anything intrinsically incredible. Indeed, if it be our only avenue to certain knowledge regarding providence and immortality, can we believe that this avenue would have been left for ever closed? Is there anything unnatural in direct communication from the Creator to creatures capable of knowing Him—from the Father to children capable of loving Him and of rejoicing in His love?

Is objection urged against revelation as opposed to the order of nature? How much do we know of that order? Are we in a position to pronounce such and such events to be inconsistent with it? Probably many of us have encountered in our own experience, or through testimony which we could not question, occurrences which we knew not how to include in the order of nature.

II. NEED AND NECESSITY OF A REVELATION.

1 On account of the mystery of our being.

[628] The king and his chief captains and ministers are sitting in council on a dark winter's day, rain and snow without; within, a bright fire in their midst. Suddenly a little

bird flies in, a sparrow, in at one door and then out at another. Where it came from none can say, nor whither it has gone. So is the life of man. Clear enough itself, but before it, and after the end thereof, darkness; it may be storm. If the new doctrine will tell us anything of these mysteries, the before and after, it is the religion that is wanted.—*Venerable Bede.*

2 On account of the enigma of sin.

[629] The cause of evil both moral and penal, or of sin and misery, its first entrance into the world, and continual progress and increase, has very much puzzled those who have seriously inquired into it, and have had only reason for their guide.

3 On account of the necessity of a remedy for sin.

[630] The knowledge which Creation imparts is imperfect and insufficient. Creation has been marred by sin. We cannot learn from the survey of nature how sin may be forgiven. Hence it was to be expected that, if ever man was to be made the object of Divine mercy and forgiveness, then in some plainer and fuller method God would reveal Himself to His creatures. The Bible discloses whatever is necessary for man to know in relation to the forgiveness of sin, and the attainment of everlasting salvation.—*Bp. Bickersteth.*

4 On account of all human attempts to solve the riddle of man's being.

[631] Man feels that he needs it. There are questions concerning the origin, nature, and destiny of man, concerning sin and its pardon, which he cannot answer. And no man can answer these questions for his fellow men. Even if philosophers could answer them, the great mass of men must still be ignorant. The experience of ages proves that the world by wisdom knows not God. Where the light of revelation is enjoyed, those who reject it are led to the most contradictory conclusions, and to the adoption of principles subversive of virtue and happiness.—*Dr. C. Hodge, Systematic Theology.*

5 To enable us to escape evils otherwise insuperable.

[632] Many thinking men among the heathen, considering the deplorable state of ignorance, superstition, and vice into which mankind are so generally sunk, and having experienced the insufficiency of natural reason to raise them out of this state, have been inclined to believe that a revelation would sometime or other be vouchsafed to the world; and the will of God, as the rule of our duty and the ground of our expectations, be thus more universally and more certainly known: which hope they derived also from their natural notions of the goodness of God, which not a little countenanced it.—*H. Grove, 1683-1738.*

III. THE EVIDENCE OF THE BIBLE BEING A DIVINE REVELATION.

1 The Divine impress of truth is marked on its pages.

[633] That book that goes up and down under the name of His word, can you disprove it to be His word? If such writings should now first come into the world, so sincere, so awful, so holy, so heavenly; bearing so expressly the Divine image, avowing themselves to be from God—and the most wonderful works are wrought to prove them His word, the deaf made to hear, the blind to see, the dumb to speak, the sick healed, the dead raised, by a word only commanding it to be so; would you not confess this to be sufficient evidence that this revelation came from heaven? And are you not sufficiently assured they are so confirmed?—*J. Howe.*

2 Its moral tendency.

[634] If a revelation really comes from the moral Orderer of the world, it must flow with His purpose. It must be a part of His order, it must carry out His method and work. The supreme moral test of the Bible therefore is, Does it flow with and increase this diviner current of history? Did it, as it first welled up and began to flow in Israel, does it now in the fulness of its power, run into and sweep on with the deepening righteousness, the enlarging truth of history?—*Smyth (America), 1882.*

3 Its advancing human progress.

[635] First, the general formation truths of the Old Testament were progressive forces in early history. They were necessary to progress, and they pressed man on. Revelation forbade man to look back, by its threatenings, and led man on, going before him as the angel of the Lord, with its promise.

Secondly, these scriptures, one after another, seem to have been thrown into the course of the moral education of the world when they were needed. They came not too soon or too late. When the age needed the lesson, the schoolmaster stood before it, sent from God to teach it. Revelation in this manner led step by step, and age after age, the moral progress of man.—*Ibid.*

4 The consistency of the revelation in the Bible with the idea of the Divine government and its adaptation to the wants of man.

[636] From the theistic argument which embraces the evidence for the existence, character, and government of God, passing to that of revelation, we regard the conception of a Divine Being revealing to men truth, gradually, and by fitting modes of communication, both as an *a priori* possibility and moral necessity, and as proved *a posteriori* by a consideration of the history of what mankind has acknowledged to be Divine communica-

tions, by the authority of the written Scriptures. This argument concentrates itself in the Person and work of the Lord Jesus Christ, and is confirmed by the facts of Christian life, by the practical application of the truth in the course of ages, by the testimony given to it over the wide extent of the human family, showing that Christianity is the only religion which is universally adapted to meet the wants of man.—*R. A. Redford, The Christian's Plea.*

IV. OBJECTIONS MET.

[637] Can a revelation be certified? Is it possible that it can be known to be a Divine revelation in a special sense? Can it be given to man in such a manner as to vindicate itself against *a priori* and *a posteriori* objections? The answer to this question may be divided into three parts. 1. The method of the revelation, by individual men, and by writings handed down from age to age, is not unreasonable. 2. The anterior probability of such a revelation as is given in Scripture is undoubtedly strong. 3. The test of time being applied to the revelation actually given sufficiently approves the Divine authority which is claimed for it.—*Ibid.*

52

SUPERNATURAL, THE.

I. ITS NATURE.

1 Beyond the analysis of science and ordinary experience.

[638] It must be held clear by scientists and theologians alike, that while scientific methods are reliable within their own spheres, science can bear no testimony, and can offer no criticism, as to the supernatural, inasmuch as science is only an explanation of ascertained facts by recognition of natural law.—*Prof. Calderwood, D.D., on the Relations of Science and Religion.*

[639] It results from the very nature of the case, that science, which is man's record of natural processes, does not include what is supernatural. Even what is natural cannot be measured by private or individual experience, but by a wide survey.—*B. G.*

[640] I never durst make my own observation or experience the rule and measure of things spiritual, supernatural, or relating to another world, because I should think it a very bad one, even for the visible and natural things of this; it would be judging like the Siamese, who was positive it did not freeze in Holland, because he had never known such a thing as hard water or ice in his own country.—*Berkeley.*

2 All Divine revelation necessarily supernatural.

[641] The moment you begin to explain away the miraculous and supernatural you surrender the Bible. Take the supernatural out of the Bible, and you make it a collection of contradictions and impossibilities.—*R. A. Redford*.

II. GROUND FOR BELIEF IN THE SUPERNATURAL.

1 The supernatural recognized by the instinctive consciousness of humanity.

[642] It is found that throughout the whole history of man there has grown with his growth, and persistently asserted itself against all opposing influences, a belief in his actual contact with the supernatural. As this supernatural always seemed to him to transcend all the limitations of his own consciousness, it may be called a contact with the infinite; as it always seemed to him to mingle with his life, it may be called a consciousness of revelation. Amid all the varieties of human religions, including even those which like Buddhism recognize no personal God, this consciousness of contact with the infinite is a universal fact, and equally universal are attempts at worship and service of the infinite thus known.—*Church Quarterly Review*.

2 What is natural, as an orderly production, can be accounted for only by what is supernatural.

[643] We vainly hunt with a lingering mind after miracles; if we did not more vainly mean by them nothing else but novelties, we are compassed about with such; and the greatest miracle is that we see them not. You, with whom the daily productions of nature (as you call it) are so cheap, see if you can do the like. Try your skill upon a rose.—*J. Howe*.

3 The idea of the supernatural cannot permanently be eradicated.

[644] The thought of the supernatural abides with man, do what he will. It visits the most callous; it interests the most sceptical. For a time—even for a long time—it may be asleep in the breast, either amidst the sordid despairs, or the proud, rich, and young, enjoyments of life; but it wakens up in curious inquiry, or dreadful anxiety. In any case it is a thought of which no man can be reasonably independent. In so far as he retains his reasonable being, and preserves the consciousness of moral susceptibilities and relations, in so far will his thought of a higher world—of a life enclosing and influencing his present life—be a powerful and practical thought with him.—*Dr. Tulloch*.

[645] The idea of the supernatural is itself supernatural, and the denial of it involves it, for it can be no part or process of material Nature to speculate on what is above itself; and all science is man's reasoning and inference outside and above what is reasoned upon.

Science is a spiritual idea: man's mental kosmos is a reflex of God's natural kosmos, the material universe.—*B. G.*

4 Man's art or applied science is, like science itself, supernatural, as ruling over nature.

[646] Man controls nature in one case by obeying some other natural law, and bringing into operation some secondary cause. Thus, in the instances given above, the lifting of the book, the building of the house, &c., are all illustrations of man's intelligence availing itself of its knowledge of one set of natural laws to produce effects which, apart from his intervention, nature itself would never produce.—*W. M. Taylor, The Miracles Helps to Faith*.

[647] "Nature never built a house, or modelled a ship, or fitted a coat, or invented a steam-engine, or wrote a book, or framed a constitution." Hence the human soul has power over nature, and can, up to a certain extent, control, suspend, or counteract its laws. Up to a certain extent, for man is finite; but where he ceases to have power, God is as omnipotent as ever; and if you only carry up your thoughts from man's power over nature to God's—if you only think of God by His will counteracting or suspending, in a given case beyond the reach of human causality, the usual course of things which men call nature—you will have the idea of a miracle. There is, however, one great difference between the two.—*Ibid*.

5 Nature borders on the supernatural and results from it.

[648] A truer and more exact use of the word as expressing the higher region, is that of the things and events which come within ordinary experience and knowledge. But every increase of knowledge reveals to us further illustrations of the assertion that "order is heaven's first law." If newly discovered facts and laws seem for a time to form no part of the general system of order, we know that they are only as mountain peaks standing high up above a mist which hides their connected roots, and that when the mist is dissipated by advancing day they will all appear as part of a continuous chain.

The veil of "supernatural" phenomena and "supernatural" law is for a moment lifted by a miracle, and forthwith it becomes evident that "nature" is not to be limited by the boundaries of our experience, but that it extends into a region which is ordinarily unseen, and forms one great system of order of which the "supernatural" is but the higher atmosphere.—*Rev. J. H. Blunt*.

6 Our natural life projects toward the supernatural and eternal.

[649] Our argument from life goes to this extent, that life is a fact of extra-physical significance, and that it leads reason out again to the borders of a realm of spiritual forces, and to possibilities of being, which transcend our per-

sent experience. Not otherwise, or by supposing less than this, can we render to ourselves any rational interpretation of the origin, conservation, and outcome of life.—*Newman Smyth, Old Faiths in New Light.*

53

HISTORY (GENERALLY).

I. PHASES OF HISTORICAL TESTIMONY TO REVEALED TRUTH.

1 In regard to the life of Christ.

[650] We possess two kinds of evidence that Jesus Christ actually existed, and that He was what Christians believe Him to have been : the one is the purely *historical* evidence, which traces the facts and ideas of Christian history during the last eighteen centuries back to their antecedents in the One Divine Man from whom they came, and from whom they derived their special character. The other kind of evidence may be called the *documentary*. Here are certain sacred writings, the genuineness and authenticity of which can be certified on independent grounds, both external and internal, the Gospels and Epistles. In them we find a presentment which is perfectly distinct, harmonious, complete ; which, in short, may be said to be the soul of the writings, their essential meaning and worth. We can have no reasonable doubt whatever that the early Christians, to whom we owe these New Testament writings, believed Jesus Christ to be what He is represented to be on their pages ; and we have just as little doubt that the facts of His history, the features of His character, the words which are ascribed to Him, are substantially accurate transcripts of the wonderful Personality and ministry which appeared in Palestine eighteen hundred years ago.—*R. A. Redford, The Christian's Plea.*

2 In regard to the scriptural account of the Jewish nation.

[651] Much more might be said, if it were needful, for the evincing the truth of this particular piece of history ; and it is little to be doubted but any man, who with sober and impartial reason considers the circumstances relating to it ;—the easily evidenceable antiquity of the records whereof this is a part ; the certain nearness of the time of writing them to the time when this thing is said to have been done ; the great reputation of the writer among the Pagans ; the great multitude of the alleged witnesses and spectators ; the no-contradiction ever heard of ; the universal consent and suffrage of that nation through all times to this day, even when their practice hath been most contrary to the laws then given ; the securely confident and unsuspecting reference of later pieces of sacred Scripture thereto—even some parts of the New Testament—as a most known

and undoubted thing ; the long series and tract of time through which that people are said to have had extraordinary and sensible indications of the Divine presence—which if it had been false could not in so long a time but have been convicted of falsehood—their miraculous and wonderful education out of Egypt, not denied by any, and more obscurely acknowledged by some heathen writers ; their conduct through the wilderness and settlement in Canaan ; their constitution and form of polity, known for many ages to have been a Theocracy ; their usual ways of consulting God upon all more important occasions : whosoever, I say, shall soberly consider these things—and many more might easily occur to such as would think fit to let their thoughts dwell awhile on this subject—will not only from some of them think it highly improbable, but from others of them plainly impossible, that the history of this appearance should have been a contrived piece of falsehood.—*J. Howe.*

3 In regard to the continued preservation of the Jews.

[652] Lord Rochester lived a long while in infidelity, but there was one argument in favour of Christianity, he confessed, he could never set aside, viz., the existing state and circumstances of the Jewish nation.

[653] Every one of them is bound to every other by a tie such as binds together no nation on earth, not even some remote mountain tribe which has never seen an invader. Elastic to stretch to the ends of the earth, it binds every one of them to this City, this Sanctuary, and to each other.

[654] It is a common contempt of other races ; a common enthusiasm for their own ; a common history, contained in a book which they look on as Divine ; a common hope, which they also look on as Divine ; common festivals, which commemorate national deliverances, drawing them to the common temple. Their lawgiver must have been a great patriot and statesman, this Moses in whom they trust. I always thought them a wonderful and inexplicable people. But now, first, at Jerusalem, I begin to understand the Jews.—*Schönberg Cotta Family.*

[655] The Jews have been spread over every part of the habitable globe ; have lived under the reign of every dynasty ; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both ; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi. In every country, and in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed

them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot, papal superstition and Moslem barbarism have smitten them with unsparing ferocity; penal rescripts and deep prejudice have visited on them most unrighteous chastisement; and notwithstanding all, they survive.—*Fraser's Magazine*.

[656] The fact that the Jews bring down through the ages the Old Testament, containing the prophecies and adumbrations fulfilled in the New Testament, proves that Christians did not invent the Bible and its prophecies, which are preserved by the enemies of Christianity.—*B. G.*

II. FORCE OF HISTORICAL TESTIMONY TO REVEALED TRUTH.

[657] Our acts of faith rest on the recorded experience of 4000 years. Age by age the evidence has accumulated. For a soul in these days to distrust the God whose leading of humanity is here recorded, is as though the eye should distrust the sun.—*J. Baldwin Brown*.

54

ARCHÆOLOGY.

I. PHASES OF ARCHÆOLOGICAL TESTIMONY TO REVEALED TRUTH.

1 In regard to Oriental life.

[658] It seems as if Oriental life had been petrified into immutability to prove for ever the marvellous minute truthfulness of scriptural narrative.

2 In regard to the recent discoveries in the East generally.

[659] Besides the living photographs of the past, there are dead witnesses—"sermons in stones." The buried marvels of Nineveh disinterred after long ages, the silent catacombs opened after many centuries, the awful chambers of the pyramids penetrated in these later years, have all voices testifying to the historic verity of the Bible. The rock inscriptions of the Sinaitic valleys, the discovered dwellings and temples and stones of Moab and Bashan, are eloquent with varied evidences. The cherished traditions of the Nestorians, the names of passes and mountains and fortresses in Afghanistan, and the documents, habits, and history of the Jewish colony, discovered in the interior of China, are all witnessing to the reality and consistency of Bible narratives. In Palestine and Egypt and Syria each stone has a voice, each mountain an echo, each stream a melody, each city a history, each village a memory; and all proclaim that the gospel records are true.—*Rev. John Gritton*.

3 In regard to researches and explorations in the sites of Biblical lands.

[660] Speaking of the various modern corroborative evidences of the truth of Holy Writ, Dr. Hamilton says: "Lieutenant Lynch has floated down the Jordan, and explored the Dead Sea; and his sounding-line has fetched up from the deep physical confirmation of the catastrophe which destroyed the cities of the plain. Robinson, and Wilson, and Bartlett, and Bonar have taken pleasure in the very dust and rubbish of Zion; and they come back declaring that the Bible is written on the very face of the Holy Land. Since Laborde opened up the lost wonders of Petra, its stones have cried aloud, and many a verse of Jehovah's word stands graven there with a pen of iron in the rock for ever. Scepticism was wont to sneer, and ask, Where is Nineveh, that great city of three days' journey? But since Botta and Layard have shown its sixty miles of enclosing wall, scepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to and fro through the earth, and when fresh confirmations are timely, God gives the word, and there is a resurrection of these witnesses, and from their sphinx-guarded sepulchres old Pharaohs totter into court, and testify how true was the tale which Moses wrote three thousand years ago. 'In my youth,' said Caviglia, when Lord Lindsay found him in the East, 'I read Jean Jacques and Diderot, and believed myself a philosopher. I came to Egypt, and the Scriptures and the Pyramids converted me.' And even so a visit to Palestine, the reading of Keith's 'Fulfillment of Prophecy'—nay, the mere sight of the Assyrian antiquities has given faith to many a doubter; just as we could scarcely imagine any one reading Dr. Stroud on the 'Physical Cause of Christ's Death,' or Mr. Smith on the 'Shipwreck of St. Paul,' without carrying away the firmest conviction of these historical facts, and, consequently, of all those vital truths which the facts by implication involve."

[661] Every one who visited Sinai, and carefully examined it with the Mosaic records as his guide-book, would be convinced of two things—first, not only of the exact and complete agreement in all particulars of the mountain and its surroundings with the sacred records, but of the impossibility of finding another place in the whole of that desert which would furnish points of agreement at all like this, either in number or minuteness; and secondly, he would also be convinced that the records of the solemn transactions contained in the latter part of the Book of Exodus could not have been written at a distance of hundreds of years, but only at the time and on the spot by an eye-witness. No one who had been in the desert would be easily convinced that two and a half millions of people could have lived there forty years without bread miraculously provided for them by God; and

no one who went there would return without his belief in the Mosaic history having been greatly strengthened. Not a single member of the Exploration Committee returned home but was firmly convinced of the truth of the sacred history which they found illustrated and confirmed by the natural features of Sinai. Coming from scientific men, who might not be supposed to have had any theological preferences or theories—from scientific men who looked at the desert from an engineering point of view—this testimony was of special value.—*Rev. Dr. Black.*

4 In regard to the Egyptian tablet of Joseph's Pharaoh.

[662] There were two kings of the 19th Dynasty before Rameses II. Rameses I. reigned a year and a half. His son, Sethos I., whose mummy was found with the others at Dayr-el-Bahari, reigned 55 years. Rameses II., the oppressor of the Israelites, therefore, began to reign in or about 1408 B.C. The Greeks called him Sesostris. He reigned 68 years at least. There is a tablet in the British Museum dated in his 66th year, 1342 B.C. The kings of the 18th Dynasty had not annexed the Delta, where the Israelites were located, on the eastern banks of the Nile; and hence they did not suffer from the turmoil and unrest of their reigns. Rameses II. did this, and the Israelites became subject to his will. In the 21st year of his reign he withdrew from them, by royal decree, the privileges which they had enjoyed by decree of Joseph's Pharaoh. From 1387 B.C. they were, therefore, liable to the forced service which was imposed upon all the subject or conquered races of the Egyptian kingdoms. The captives taken in his wars could not have supplied anything like the number of workmen engaged in the various enterprises of his beneficent reign. He was one of the greatest and noblest of the kings of Egypt, and one only of his predecessors can be compared with him, as having devoted himself so completely to the material development and progress of his country. His cities, fortifications extending 160 miles to protect the eastern frontier, his works of irrigation, his restoration of the land to peasant proprietors and cultivators of the soil, and his monumental records, give him a claim to the highest rank among the royal benefactors of Egypt. The monuments of all the other kings of the land of wonders during 2000 years are said to number upwards of 150, while those of Sesostris-Rameses alone exceed in number all the rest put together. All over the country there are great works or ruins which bear his name. His face does not indicate anything like cruelty. It is rather refined and gentle. His policy in using the forced labour of foreigners was, unfortunately, as it still is, the policy of the country. In our own time 20,000 lives have been sacrificed under like bondage. The very favour which the Israelites had enjoyed so long, and their growing prosperity, made the bondage doubly oppressive. Their wrongs, as all such invariably do, brought

troubles irreparable upon the land which Rameses loved so well and raised to such a height of glory. On many of his monuments the countenances of the labourers are unmistakably Jewish; and it is quite impossible for any one to put the monumental records of this marvellous man and the Bible narratives side by side without having the conviction deepened that the one completely verifies the other. Egypt's testimony to the truth is unflinching and indubitable. It puts to silence the ignorance of foolish men.

5 In regard to the Moabite stone.

[663] Part of the inscription on the Moabite stone discovered in 1870 reads as follows:—"And I took the vessels of the Lord (of Jehovah), and brought them before Chemosh." The holy name Jehovah here is very interesting as the earliest known example of its occurrence outside the Scriptures. This would be about 896 B.C.—*Christian Evidence Journal*, 1876.

II. VALUE OF ARCHÆOLOGICAL TESTIMONY TO REVEALED TRUTH.

[664] We are very far from sympathizing with the mental or spiritual attitude which assumes that the Scriptures are, from time to time, to be tremblingly weighed in the uncertain balances of modern investigation and thought. The sublime elevation and soul-saving efficacy of Scripture truth are, after all, what really "commend it to every man's conscience in the sight of God;" and these can never be affected by any advances, real or supposed, in human knowledge. Still it can never be otherwise than interesting to the believer in inspiration to notice how far the matured results of independent research and reflection, on the part of studious men, harmonize with the sacred records.

Now, the views of primitive land tenure indicated by this construction of these Scripture records are in complete harmony with the most recent results of investigation and thought on the general subject.

It will thus be seen that the independent conclusions regarding the primitive forms of land tenure, arrived at by men who—with no apologetic purpose in view, and with no reference to Scripture at all—have devoted their special attention to the subject, harmonize with and support the view indicated by the fragmentary and incidental records of Sacred Writ.—*Richard Reid.*

[665] In the preface to his elaborate work on the chronology of the New Testament ("Fasti Sacri"), Mr. Lewin says: "When the more closely I sift the records of that period, the more at every step I find the sacred penmen confirmed in their most casual and passing allusions to contemporary persons and ancient customs, I necessarily feel my creed rests on no insecure foundation, that it is not the cunningly devised fable of an after age, but is part and parcel of actual history. . . . I believe that many who

indulge in scepticism do it, not from conviction, but from never having seriously addressed their attention to any inquiry after truth." Will any infidel undertake to show how such a history can be at the same time a fable or a mythology?

[666] The material discoveries of the nineteenth century—startling as they are—are not of a nature to interfere with the ordinary historical and moral evidences of Christianity.

The ability of Christianity to endure the ordeal to which time and advancing scholarship subject it, establishes its supernatural claims upon an ever-widening basis, and adds to the evidence compelling us to regard the system as a unique Divine production of permanent necessity for the moral development of the human race.—*G. F. Wright.*

55

CONVERSION OF ST. PAUL.

I. POINTS OF THE ARGUMENT IN FAVOUR OF DIVINE TRUTH DRAWN FROM THE FACT OF ST. PAUL'S CONVERSION.

1 St. Paul's conversion is a spiritual phenomenon demanding an explanation.

[667] The conversion of Saul of Tarsus must be accounted for. The rigid Pharisee, the fierce persecutor, the man of vast learning, of regal intellect, suddenly becoming a Christian convert, "counting all things that were gain to him but loss for Christ," growing to be the chiefest Christian apostle, spending a long life as a missionary, and dying a martyr to his faith in Jesus Christ.—*Rev. H. Allon, D.D.*

[668] The character of St. Paul, next to that of his Divine Master, is a stroke beyond the invention of his age, bears the marks of reality and genuineness, and is consistent throughout; displays the same eagerness, courage, and conscientiousness—though misguided—before as after his conversion. "I verily thought I ought to do many things contrary to the name of Jesus, which things also I did." He was first blindly honest, and afterwards intelligently honest.—*B. G.*

2 St. Paul's conversion is morally and logically consistent.

[669] To Paul, for instance, Christ seems to have come at a definite period of time, the exact moment and second of which could have been known. And Paul never destroyed the force of this incarnation by minimizing what had happened. He was quite clear what had happened. He never wavered afterwards from the transcendent position that Christ was in him. This is certainly the normal origin of life according to the principles of biology. Life cannot come gradually—health can, structure can, but not life. A new theology has laughed at the doctrine of conversion. Sudden conversion

especially has been ridiculed as untrue to philosophy and impossible to human nature. We may not be concerned in buttressing any theology because it is old. But we find that this old theology is scientific. The line between the living and the dead is a sharp line. When the dead atoms of carbon, hydrogen, oxygen, nitrogen, are seized by the living force, the organism first is very lowly. It performs few functions. It has little beauty. Growth is the work of time. But life is not. That comes in a moment. At one moment it was dead; the next it lived. This is conversion—the "passing," as the Bible calls it, "from death unto life." Those who have stood by another's side at the solemn hour of this dread possession have been conscious sometimes of an experience which words are not allowed to utter—a something like the sudden snapping of a chain, the waking from a dream. Let us finally sum up:—

1. There is a great gulf fixed between the living and the dead. The distinction between lost and saved is scientific.

2. Life in the spiritual world can only come from contact with the living Christ. He that hath the Son hath life.

3. It follows that this life is not a force, nor a manifestation of force. It is Christ Himself. He that hath the Son hath life.

4. This life comes suddenly—all life does. Sudden conversion is scientific.—*Prof. Henry Drummond, Conversion of St. Paul.*

3 St. Paul's subsequent life shown to be the natural result of his conversion, upon the supernatural hypothesis.

[670] It is obvious that the more complex a man's character is, from conflicting motives or a chequered history, the more difficult it must be to personate it. If therefore the account of St. Paul's marvellous conversion be true we shall expect to find an entire absorption of all his faculties into the service of that Being at whose call he lay prostrate, blind, and utterly submissive; yet, as in the case of Martin Luther, the old nature would be there, moulded it is true for new and better purposes, but still intensely vehement, impatient of contradiction, and yet continually checking itself from a sense of self-humiliation—as Jewish as ever, and yet opposed from the necessity of the case to all Pharisaic exclusiveness. Here was a man the whole current of whose life was suddenly turned in another direction, his dearest aims thwarted, the ambition of his carnal hopes crushed into new feelings of love, gentleness, and meekness, qualities which were the utter scorn of the great and noble of his day. Yet he was so far from being broken-hearted at this that *all* his letters breathe an unutterable joy at his new position. The conflicting elements of the old and new states are, however, in spite of himself, continually cropping out, and not only is his life an antithesis, but every chapter in every epistle is full both of a moral and verbal antithesis not found elsewhere.

56

EXISTENCE OF THE CHRISTIAN CHURCH.

I. POINTS OF THE ARGUMENT IN FAVOUR OF CHRISTIANITY, DRAWN FROM THE EXISTENCE OF THE CHRISTIAN CHURCH.

1 The growth and development of the Christian Church by force of Divine principles.

[671] The believers in Christ became a society, a Church, which, it must be admitted, was a totally different manifestation of religious life from anything to be found in heathenism, and which we can scarcely conceive of as holding together by mere force of ordinary association: community of thought, feeling, and action. Had the world been at once obedient to the proclamation of the gospel, it might then be argued that Christian churches arose naturally and maintained themselves by ordinary means; the accepted faith requiring an expression in life, and that life taking the form of community as a matter of course. But history shows us the fact of a world opposed fiercely to Christianity, and for three centuries subjecting believers to the most terrible ordeal of persecution. That an individual should endure such a trial, and believe all the more firmly the more he is persecuted, might be attributed to the natural self-assertion of the human spirit, which defies the tyrant who would destroy its liberty, and deepens its convictions by suffering for them. But it is inconceivable that the Christian Church should have developed itself under such adverse circumstances into a supreme strength, unless there were principles of union within it which were not of this world.—*R. A. Redford, The Christian's Plea.*

[672] Christ said not to his first conventicle, Go forth and preach impostures to the world; But gave them *Truth* to build on; and the sound

Was mighty on their lips; nor needed they,
Beside the-gospel, other spear or shield,
To aid them in their warfare for the faith.

Dante.

[673] The offensive weapon of the Church was Truth, its defensive armour was Patience.—*B. G.*

2 The fact that the disciples had more spiritual power and courage in their Lord's bodily absence.

[674] "The weakness of God," says Paul, "is stronger than men." For that Christianity is Divine is plain also from this consideration. How did it occur to twelve ignorant men to attempt such a vast enterprise? That they were timid and cowardly is shown by him who wrote of them, and who did not decline to tell the whole truth, nor attempt to throw their faults into the shade; which is itself the greatest proof of the

truth of his narrative. Whence was it, then, that they who, whilst Christ was alive, did not withstand the attack of the Jews, afterwards, when Christ had died and been buried, and, as ye say, had not arisen, nor spoken to them, nor infused courage into them, set themselves in array against the whole wide world? Would they not have said to themselves, "What means this? He had no power to save Himself, and will He stand up in our defence? When in life He did not defend Himself, now that He is dead will He stretch out a hand to us? He Himself when in life did not even subdue a single nation, and shall we, by uttering His name, convince the whole world?" Why, how can it be reasonable, I do not merely say to do this, but even to think of it? From all this it is plain that unless they had seen Him risen, and had received the fullest demonstration of His power, they would never have ventured on so great a hazard. Let us hold fast these two heads of the argument. How did the weak overcome the strong? and how did it occur to them, being the men they were, to form such a plan, unless they were enjoying the help of God as on their side?—*St. Chrysostom.*

3 That the gates of hell did not prevail against Christ's Church when all external and human power opposed.

[675] How was it that Christianity triumphed, when it was the religion of the poor and despised and persecuted? How was it that the Christian communities held together and maintained their very exceptional constitution, notwithstanding that they were aided by no surrounding bond of external circumstances, such as wealthy institutions, protecting laws, favourable public sentiment, &c., but, on the contrary, depended entirely on the internal force of their faith? No enumeration of mere secondary causes will explain away this main feature of the fact. The Church grew and triumphed, not because it was assisted to do so from without, but because it was in itself a vital fact which was seeking development.—*R. A. Redford, The Christian's Plea.*

4 Its continued spread in spite of obstacles.

[676] Christianity from its very beginning to this day has been maintained and disputed by some of the keenest intellects of the most cultivated races; yet it stands firm. And if, as is often said, it was never so assailed as in the last half century, it has assuredly in that same time attained a marvellous growth among all classes. The mere fact of its continued existence among intelligent people is a weighty evidence of its truth.—*Sir James Paget, F.R.S., Theology and Science.*

[677] Persecution no more destroys it, than crucifixion destroyed its Founder. It springs up into new life from the ashes of persecution, and is the true phoenix—ever renewing its youth—in its incarnation in a growing church, which is

larger now than ever it was, and promises to absorb the whole world into its living organism.
—B. G.

57

THE RESURRECTION OF CHRIST.

[The Resurrection of Christ, being the keystone of the arch in historical Christian evidences, requires slightly different treatment to the rest in proofs in the present subdivision or group.]

I. ITS CHARACTERISTICS, AS SEEN IN APOSTOLIC AND CONTEMPORARY WITNESSES.

1 Viewed as one connected whole.

[678] The following are some of the leading characteristics which lend more than ordinary strength to the impression which it naturally produces.

(1) *The variety of the circumstances* under which the risen Saviour appeared.

It is impossible to conceive a greater variety of moods than that in which the disciples were to whom Christ showed Himself. The feelings, the expectations, the anticipations of some were precisely the reverse of those of others; yet the testimony of all of them was one.

(2) *The circumstantiality* of the testimony given by the different witnesses.

Whatever is told us is told with the minuteness and circumstantiality of persons who had actually seen what they record, and upon whom what they had seen had made an indelible impression.

(3) *The simplicity and apparent truthfulness* with which the witnesses describe their impressions when the Saviour appeared to them.

So far from any effort to exaggerate the effect upon their minds, or to exhibit their own feelings as having been in harmony with the greatness of the event, they rather convey to us the idea that they were marked by unpardonable hesitation and slowness of belief.

(4) *The event borne witness* to was completely unexpected by the witnesses. (Cf. Matt. xvi. 21; xvii. 9; xx. 18, 19; xxvi. 32; Mark ix. 10; John xx. 21, 24; xxi. 3; Matt. xxvii. 62-64.)

With feelings such as these (see above passages), it can occasion us no surprise that the apostles and first disciples should have been so hard to persuade that Christ was really risen from the dead. And surely this much at least is obvious, that their conviction that he had risen could have sprung from no expectation that he would rise, that it could have been the result of nothing but irresistible evidence of the fact.

(5) *What the frame of mind of the disciples became after the event is said to have taken place.*

Hitherto we have considered them as conscious, at present they may be regarded as unconscious, witnesses of the truth. Like all men living for a great cause, it is the cause which fills them and makes them, without their knowing it, what they are. They have no time to reflect

either upon what they were or upon what they have become, or upon what has caused the difference, if difference there be. We have time and opportunity to do so, and we turn now to them. Their weakness has been supplemented by a Divine strength, their despondency by a lofty confidence, their sorrow by a joy which no trial can diminish, their idea that they might return to worldly labour by the conviction that there was but one work before them to the end of life—to make known the name and the gospel of the Lord. They were altogether different from what they were. They were refined, purified, exalted. They breathe a higher atmosphere; they live a nobler life; they are ready to endure without a murmur the martyr's sufferings and death. And the change is sudden. It is not the result of deliberation, of arguments with one another; of a deep policy under the influence of which they only gradually come. (See Acts ii. 36.)

(6) *Its publication to the world on the very spot where, and at the very moment when, the event was said to have happened.*—Rev. Wm. Milligan, D.D.

[679] The proof of the Redeemer's resurrection the third day, it is granted, rests entirely upon the accounts furnished us in the New Testament. The genuineness and credibility, therefore, of gospel narratives must of course be assumed in the argument.

The apostles had the most powerful faith in the fact. They were soon convinced by His appearance to them, and having been once convinced, they never after seemed to have had any doubt on the question. The powerfulness of their faith will be seen when the following things are considered. (1) They were unanimous in their declaration of it, a few days after, on the very spot on which it occurred, and that to men who were prepared to do anything to conceal the fact. (2) In their unanimous declaration of it, they acted in direct opposition to their previous beliefs and to their worldly interests.

The apostles had every opportunity for thoroughly satisfying themselves on the point. They, by their declaration of the fact, induced thousands of the very enemies of Christ to believe in it, and that close to the time and near to the very spot on which it occurred. Christ appeared and lived amongst them for forty days after his resurrection. No less than ten different times did He appear to them in different numbers and in different circumstances. Once there were even five hundred present. He spoke to them long discourses, He ate with them, He allowed them to handle Him, and by "many infallible proofs" He worked the fact of His resurrection into their consciousness as the most undebatable of all truths.—Homilist.

2 Viewed as to separate points.

(1) *Sincerity of the witnesses.*

[680] As for the other condition of a competent witness, that he be a person of such unquestionable sincerity as to report the naked

truth of what he knows; this, with respect to the apostles in the present case, appears in a great measure from the meanness of their parts, abilities and education, naturally disposing men to plainness and simplicity; for simplicity has ever yet been accounted the good step to sincerity. They were poor, mean fishermen, called in Acts iv. 13, *ἰδιῶται καὶ ἀργαῖμοι*, in plain terms, persons wholly illiterate and unacquainted with the politic fetches of the world; and could such men, think we, newly coming from their fishermen's cottages, and from mending their nets, entertain so great a thought, as to put an imposture upon the whole world, and to overthrow the Jewish laws and the Gentile philosophy with a new religion of their own inventing? It is not so much as credible, and much less probable.—*R. South, D.D.*, 1633–1716.

(2) *The unlikelihood of the witnesses being mistaken.*

[681] That the reporters had sufficient opportunity to know the things reported by them . . . is undeniable; forasmuch as they personally conversed with, and were eye and ear witnesses of, all that was done by Him, or happened to Him as it is in 1 John i. 3. And surely if knowledge might make a man a competent witness, there is room for evidence, as well as certainty, superior to that of sense; and if the judgment of any one sense rightly disposed, be hardly or never deceived, surely the united judgment of them all together must needs upon the same terms pass for infallible, if anything amongst us poor mortals may or ought to be accounted so.—*Ibid.*

II. ITS EVIDENTIAL VALUE.

1 It proves the truth and reality of the whole Christian revelation.

[682] It is open to discussion, I conceive, whether it is not a truer and more rational method to lay our chief stress on the actual evidence, external and internal, which attests the crowning miracle of the resurrection; and if that is held to be capable of proof, to infer from it the reality of the supernatural power of Him who thus died and rose again, and from that the truth of the gospel records as a whole, and from that again the veracity of the Old Testament records, also as a whole, as postulated and guaranteed by the teaching of the New.—*Rev. Prof. Plumptre in Contemporary Review.*

2 It endorses all the teachings and claims of Jesus.

[683] The fact of the resurrection proves not the Deity, but the Divine authority of our Lord, as a teacher sent with a supreme and a divinely attested religious mission.

The Divine authority of our Lord proves the doctrines he attested. Among these are His Deity, the inspiration of the Scriptures, the necessity of the new birth, the atonement, immortality, and eternal judgment.—*Rev. Joseph Cook, Boston Lectures.*

[684] And the death of Christ, did it not become itself a source of life to perishing souls, through the assurance given by the resurrection that the life laid down for man was surrendered voluntarily by One who, in His own nature, had power over death and hell? And is it not a conviction of these truths, all based on Christ's rising from the dead, that through the ages has made the gospel of Christ what it is to us—the consoler of the sorrowful, the healer of the conscience-stricken, the antidote against the fear of death?—*Archbishop Tait, Church of the Future.*

3 It is the basis of gospel doctrines.

[685] The resurrection carries with it all the miracles of the gospel history in proving the supernatural. The following are the words of Dr. Carpenter:—"I regard the historical evidence of the resurrection as standing on a far wider basis than the historical evidence of any single miracle of the New Testament." "Looking at the unquestionable fact (for such it appears to me) that the resurrection of our Lord was the foundation of the preaching of Paul, and, so far as we know, of the other apostles, and was universally accepted by the early Church as the cardinal doctrine of Christianity ('If Christ be not risen, then is your faith vain'), the gospel narratives derive from that fact a support that is given to none other of the miracles either of Christ or His followers."

4 It is the corner-stone of Christianity.

[686] It is impossible to over-estimate the importance of the resurrection of our Lord, either in itself or in its bearing on the Christian life; nor is it too much to say, that a firm conviction of the truth of this one event would dispel almost every difficulty connected with the supernatural origin of our faith; afford conclusive testimony to the claims of the New Testament revelation, and impart to all the followers of Jesus a far larger amount of Christian privilege, and a far loftier standard of Christian living, than is commonly exhibited by them. We cannot read either the Gospels or Epistles without seeing how influential was the part which a belief of the resurrection of its Lord played in the views and feelings of the infant Church. We cannot think of it seriously now without being satisfied that whatever it was to that Church it may be to us; and would one wish to settle with himself what will do him most good amidst the perplexities and doubts and questionings of a time such as that in which we live, he would probably, after reviewing all the facts of Christianity, turn to this as the one, a firm faith in which will be the most suitable to his purpose, that Christ Jesus, having really died and been buried, rose on the third day from the grave.—*Rev. William Milligan, D.D.*

5 The evidence in favour of its truth irresistible.

[687] The belief in the resurrection could

not have grown up in the gradual manner in which ordinary fictions do, *i.e.*, at a considerable distance of time and place from the occurrence of the supposed events; but, on the contrary, it originated at Jerusalem within a few days after the public execution of Jesus, and was immediately proclaimed as a fact by His followers; and the Church was reconstructed on its basis.

6 It stands the test of historical criticism.

[688] Thousands and tens of thousands have gone through it piece by piece, as carefully as ever judge summed up on a most important cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer.—*Dr. Arnold, Rugby Sermons.*

III. ITS PRIMARY IMPORTANCE AS AN EVIDENCE OF THE TRUTH OF THE CHRISTIAN SYSTEM.

1 As seen in the fact that being a witness of this fact was essential to the apostleship.

[689] To be a witness to this great event was held—as the election of Matthias informs us—to be the special function of the apostolic office. It was to this event that Peter referred at large in his discourse on the day of Pentecost. When Paul addressed the men of Athens, this was the one supernatural event to which he referred. From the first it was to that crowning miracle of Christianity that its teachers made appeal.—*Rev. W. Hanna, DD., LL.D., Our Lord's Life on Earth.*

IV. ITS DENIAL BY THE SADDUCEES.

[690] We are told by our Lord that the Sadducees in denying the resurrection made two errors—(1) They erred in their reading of the *Scriptures*, and denied the *fact* of the resurrection; (2) and they denied the *possibility* of it because they misconceived the *promise of God* (Matt. xxii. 29). Its possibility rests upon the Divine omnipotence, and the fact is proved by Scripture.—*Bp. Alexander, Bampton Lectures.*

[691] Josephus states that “the Sadducees believe that the soul dies with the body;” while St. Luke informs us that “they believe neither in the resurrection nor in angel nor spirit, but the Pharisees confess both.” No wonder, then, that their hostility was aroused. If Christ be risen, the resurrection is a doctrine, no less than an historic fact; and what then becomes of their party, of their aristocracy, of their princely incomes? It was a day of strife and of prophetic apprehensions. Not content with Christ's crucifixion, they had undertaken to hold Him in His grave. His corpse was their property, and,

in the guard of soldiers watching at the sepulchre, this Sanhedrim stood over the dead Christ and held Him in their clinching hands. Where were His apostles? Not one of them appears in the scenes of His removal from the cross and of His burial; the very dust of their victim, cold and blood-stained, lies in their grasp. They and they alone are with Him in that sealed tomb of hewn rocks. So it pleased God to overrule this matter, lest the evidence of Christ's resurrection should lack completeness of demonstration. From the grasp of their power the dead Christ had risen, and the first glory of His resurrection had flashed from the spears and helmets of their Roman soldiers. It was well; His enemies were His earliest witnesses; and the wrath of man was made to praise Him before the resurrection anthem had touched the lips of angels or man.—*Dr. Lipscombe, Boldness of Apostolic Preaching.*

V. MODERN THEORIES, OR ATTEMPTS TO EXPLAIN AWAY THE FACT.

[692] Various attempts have been made to explain away the resurrection of Christ, and thus to escape the logical necessity of receiving what it had been resolved beforehand to reject.

First: There is the supposition of fraud. (Matt. xxviii. 11, 12).

Secondly: There is the supposition that Jesus had not really died upon the cross; but His death was only a swoon, from which He afterwards recovered.

Thirdly: There is the supposition that there had been no real resurrection, but that the disciples had been deceived by visionary appearances.—*Rev. W. Milligan, D.D.*

[693] It can hardly be expected that the common sense of the public will permanently accept any of the present “critical” explanations of the alleged appearance of Christ after death. It will not accept the view of Strauss, according to which the “myth-making-faculty” created a legend without an author, and without a beginning; so that when St. Paul says, “He was seen of Cephas, then of the twelve,” he is repeating about acquaintances of his own an extraordinary assertion, which was never originated by any definite person on any definite grounds, yet which somehow proved so persuasive to the very men who were best able to contradict it, that they became willing to suffer death for its truth! Nor will the world be contented with the theory, according to which Christ was never really killed at all, but disappeared unaccountably from the historic scene, after crowning a Divine life with a sham resurrection! Nor will men continue to believe—if anybody besides M. Renan believes it now—that the faithful were indeed again and again convinced that their risen Master was standing visibly amongst them, yet thought this merely because there was an accidental noise, or a puff in the air. Paley's “Evidences” is not a subtle book nor a spiritual book. But one wishes that

the robust Paley were alive again to deal with an hypothesis like this. The apostles were not so much like a British jury as Paley imagined them. But they were much more like a British jury than like a panel of hysterical monomaniacs.—*F. Myers in Nineteenth Century.*

VI. THE DIFFICULTIES INVOLVED IN DENIAL OF THE FACT.

1 The fact that the resurrection is the secret of the gospel's power.

[694] But the greatest visible miracles of the gospel were the resurrection from the dead and the ascension into heaven. St. Paul connects the doctrine of justification with one of these, and the mediation of Christ with the other. Every Christian feels that these are essential parts of his faith, and the source of comfort and strength in all the trials and temptations of life. The articles of the creed and the doctrines of the gospel are so united together as to form a complete and uniform system, from which we cannot remove any one part without endangering and ultimately destroying the whole. And if all these be true and mutually dependent, they point to one and only one conclusion the belief of St. John: "These things are written that ye may believe that Jesus Christ is the Son of God, and that believing you may have life through His Name." If this be true, all other miracles are credible. If it be not true, the light which remains may be pure, but it is cold and lifeless, like the light of the moon. It has lost the power of drawing human hearts and kindling human love.—*Rev. W. Anderson, M.A., Scripture Miracles and Modern Scepticism.*

2 The fact that St. Paul's epistles are written on this basis.

[695] Within about thirty years of our Lord's resurrection, we find from this undisputed epistle of the apostle's evidence that the greater number of five hundred witnesses of the resurrection of our Lord existed. To this the apostle alludes as an undoubted fact; he could not so have alluded to it if this had not been a fact well known. In the Acts the whole tenor of the apostles' preaching and of the Church's creed rests on the belief of the resurrection of a crucified Saviour. Is not this fact and this doctrine fully corroborated by St. Paul's epistle, "but ye know and believe him to be Jesus, otherwise ye would not be what ye are"? Is not this a proof that not in "the second century," as Mr. Scott alleges, but within thirty years after the event, the Christians at Galatia, in Rome, and Corinth, believed in the main fundamental fact of the Gospels' narrative as well as of the Acts, namely, the crucifixion and the resurrection of Christ?

These epistles place before us as undoubted facts certain *miraculous* gifts as the outcome of the resurrection and ascension of Christ to heaven, and of His presence on earth: now, if the causes producing these results were not

facts, then a belief of particular events which were not facts produced them. In other words, we must conclude the faith of the early Church, as shown in these epistles, was not only *self originated*, but actually that all the phenomena of its existence were the product of that which itself had no existence—a conclusion equally opposed, we need scarcely say, to all reason and all experience.—*T. H. L. Leary, D.C.L.*

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TRADITION.

I. THE ARGUMENT DRAWN FROM TRADITION IN FAVOUR OF THE SYNOPTIC GOSPELS.

[696] The evidence from tradition establishes conclusively the following points: First. That the tradition of the Church respecting the actions and teachings of our Lord, whether they existed in a written or an oral form, were, *at the conclusion of the first century*, substantially the same as those which we read in the Synoptics, the variations being so inconsiderable that for historical purposes they may be safely disregarded. Secondly. If there was a different class of traditions floating about in the Church, and modelled on the conceptions involved in the stories contained in the apocryphal gospels, that the writers of this early Christian literature did not attach any value to them; and that they must have accepted the one as an account of the genuine actions and teaching of their Master, and rejected the other as a fabulous addition. From these two conclusions it follows—

First. That no legendary matter worthy of the notice of the historian, which was invented as late as the last ten years of the first century, has been incorporated into the narratives of the Synoptics.

Secondly. That the traditions of the same period attributed to Jesus a number of miraculous actions, nearly all of them identical with, and all of them of the same character as, those in our Gospels, and wholly differing in type and conception from those which are narrated in the apocryphal ones.

Thirdly. That the religious and moral teaching which these traditions attribute to Him, whatever slight variations it may have contained, is, for all practical purposes, the same as that which we read in the Synoptics.

Fourthly. That if the narrative of the Synoptics consists of a mass of legendary matter, these legends must have grown up between A.D. 30 and A.D. 90, or during the sixty years which followed the conclusion of our Lord's ministry. This interval is covered by the Pauline Epistles.—*Rev. C. A. Row.*

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(Continued).

THE EVIDENCES OF THE CHRISTIAN
RELIGION.

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(Continued).

THE EVIDENCES OF THE CHRISTIAN RELIGION.

[2] INTERNAL EVIDENCES.

59

CHRISTIAN MORALS (Generally).

I. PRELIMINARY OR ALLIED QUESTIONS.

1 Relation of religion and morality.

(1) *Morality distinguished from religion, of which in one sense it is a part.*

[697] Morality is actual conformity to some human standard of goodness ; Religion, at least in the Christian meaning of the word, is an unceasing effort after conformity to a Divine ideal. If this distinction be borne in mind, it will meet many objections and remove many difficulties. Herein consists the great distinction between morality and religion. A true religion must impel all its subjects, however excellent they may be, to follow after something yet beyond them, to press toward the mark of a higher calling than they have yet attained ; whereas a man may be moral, in the ordinary meaning of the word, with little effort and without aspiration. He has simply to compare himself with the standard of the age and country in which he lives—to conform to the *mores* of the time ; and if, as often happens, his natural constitution and fortunate circumstances enable him easily to endure this test, his work is done and he may rest satisfied.—*T. M. Horne, Expositor* (Feb. 1881).

(2) *Morality without religion is defective, but religion without morality is impossible.*

[698] Morality is certainly a very excellent thing, and it were scandalous indeed for any professing Christian to pour contempt upon it. Wherever this is wanting, pretences to faith and Christian experience are not only vain, but insolent and detestable. He that committeth sin is of the devil ; and only he that doth righteousness is righteous : nor hath the grace of God ever savingly appeared to that man, through whatever uncommon scenes of thought he may have passed, who is not effectually taught by it to deny ungodliness and worldly lust.

2 The inferiority of secular morality and the superiority of Christian morality.

(1) *Secular morality pliable, and regulated by temporary convenience.*

[699] Moral philosophy is the science which

treats of the nature of human actions, of the motives and laws which govern them, and of the ends to which they ought to be directed. And surely such a philosophy is found in the Bible alone. For the heart to be right toward man, it must be right with God. Motives for the regulation of human conduct are suggested in abundance by men whose moral theories were never identified with the sacred volume ; but they have been addressed, if not to the worst, to some of the most unworthy passions of the human heart. But the morality founded on such a basis, and supported by such incentives, is devoid of principle. It knows no law but the opinions of men, and the ever-fluctuating state of human society. It invests itself with different forms, as the character of the age, the state of the times, and the circumstances of the individual require. It is one thing in Europe and another in Asia ; one thing in the palace, and another in the mansions of the poor ; one thing amid the quietude and searching observation of a rural village, and another amid the bustle and concealment of a crowded city ; one thing on the Exchange, and another amid the retirement of private life ; one thing in the equable seasons of untempting prosperity, another amid the embarrassments and agitations of calamity and misfortune ; one thing in peace, and another in war ; one thing at home, and another abroad. It is one thing to-day, and another thing to-morrow.—*Dr. Gardiner Spring, Obligations of the World to the Bible.*

(2) *The motive of present utility or secular advantage incapable of producing lofty morality or high Christian character.*

[700] There is great difference, I apprehend, in these two plans, that is, in adhering to virtue, from its present utility, or in expectation of future happiness, and living in such a manner as to qualify us for the acceptance and enjoyment of that happiness ; and the conduct and dispositions of those who act on these different principles must be no less different : on the first, the constant practice of justice, temperance, and sobriety, will be sufficient ; but on the latter, we must add to these an habitual piety, faith, resignation, and contempt of the world : the first may make us very good citizens, but will never produce a tolerable Christian.—*Soame Jenyns.*

(3) *Morality not springing out of religious principle is cold.*

[701] A code of morality only rules bad, unloving souls, in order that they may first become better and afterwards good. But the loving contemplation of the soul's first friend, who abundantly animates those laws, banishes not merely the bad thoughts which conquer, but those also which tempt. As the eagle flies high above the highest mountains, so does true love above struggling duty.

(4) *The pure morality of the gospel receives its force and support from its supernatural elements.*

[702] There are some who, like the author of "Supernatural Religion," openly maintain that the morality of Christianity, stripped of its supernatural enforcement, is all that the world requires; and that that superior morality, which was taught and illustrated by Jesus Christ, sufficiently accounts for the past victory and present superiority of the Christian religion. But when we examine the facts, we are driven to the conclusion that, as a moral system alone, it would have remained utterly inadequate for the work which was given it to do. It conquered not only by exhibiting a purer law of life and example of humanity, but by manifesting an invisible spiritual power, impelling, and guiding, and sustaining all men, of all classes and conditions, and under every variety of circumstances.—*R. A. Redford, The Christian's Plea.*

II. ITS PHASES AND EXCELLENCES.

1 It embraces everything which is good in ancient philosophy.

[703] The philosophers confess that, in certain particulars, their teaching was defective. These very defects Christianity has supplied. Those portions of it which latter times have pronounced to be defective, the teaching of the New Testament has supplemented.—*C. A. Row, Moral Teaching of New Testament.*

2 It contains many points of special teaching unknown to philosophy.

[704] Since these have been discovered by Christianity, they have received the approbation of enlightened reason. The very subjects which philosophy abandoned in despair she has grappled with successfully.—*Ibid.*

3 It presents us with the ideal of morality in the person of Christ.

[705] An overwhelming majority of thinkers have pronounced the delineation of Christ to be perfection. It is an unquestionable fact, that it constitutes the greatest moral force which has ever been brought to bear on man.—*Ibid.*

[706] Is there any irregular practice, any wrong affection countenanced by the religion of Christ? Does it connive at any vice, or permit us to gratify any base or sordid passions?

Does it not severely condemn all? Let malice itself ransack the writings of the apostles of our Lord, and produce anything of this kind if it can. But the praise of the gospel morals is not confined to negatives; let any virtue be named which is not enjoined by the gospel, or in which the possessors of the gospel are not commanded to excel.—*H. Grove, 1683-1738.*

[707] Nothing that Christ has done or taught, nothing in His example or His gospel, when rightly understood, does in any manner or degree favour the love and practice of iniquity.—*Ibid.*

[708] No man can test Christ except by conforming to His ideal. No man can test Christ without making the test in himself as to whether he has that which made the ideal Christ what He has been to the world—as to whether the structure, operation, drift, tendency of his interior nature, is working out in him what Christ said it should work out, and what He promised that it should work out, as the underlying drift of creation.

Did Christ, then, bring all virtues into the world? No, not morality. He did not invent that. There was justice before He was just; there was love before He was loving; there was mercy before He was merciful; there was order in the household before He came upon earth; there was obedience to parental authority prior to His advent. Neither did He invent religion; but He brought into the world a conception of that which was in Him, and of those elements which lead to the infallible development of men out of their animal conditions into the highest spiritual or Divine conditions. That He did; and it was not done before nor since, as He did it. Hence the true test as to whether He was Christ, or in any sense Divine, must be found in verifying the declarations which He made.—*Ward Beecher.*

4 It is characterized by its many-sidedness and breadth.

[709] Its distinctive teaching is characterized by its many-sidedness and breadth. It is free from every mark of one-sidedness or narrowness. It appeals to every principle in human nature, that is capable of being enlisted in the service of holiness, in its proper place and due subordination. Its moral law is of such a wide extent that all possible duties are embraced in it. While its teaching originated in the bosom of the most intolerant of races, its principles of toleration are such that philosophy may envy them. The duty of self-sacrifice, as taught by Christianity, covers the entire range of social and political morality. There is no duty which man can owe to man which it does not embrace and command, whether it be individual, social, or political. It is adequate to the wants of man's entire condition. Within its range, Christian teaching is in strict agreement with the discoveries of social and political science; and, in addition, it contains principles adequate to deal

with difficulties with which science is unable to grapple, and that lie beyond its limits.—*C. A. Row, Moral Teaching of New Testament.*

5 It embraces man as a whole.

[710] Such is the many-sidedness of the moral teaching of Christianity. Enthusiasts and fanatics appeal to one principle alone. Christian men have not unfrequently imitated them, and have denounced many of the primary principles of man's mental constitution as sinful. To systematic minds the charm of reducing all action to some one principle is great. The writers of the New Testament have taken a larger and a truer view of morality than multitudes of philosophers. Their breadth of view is inconsistent with narrow-mindedness. It is impossible, therefore, that Christianity can have been gradually developed by a multitude of credulous enthusiasts.—*Ibid.*

[711] All previous poetry and philosophy were incommensurate with the life of man as a whole. So far as life is sunny, joyous, prosperous, they express it well; with a more thorough abandonment to it for the moment than is possible for one whose religion teaches him to grieve for others, if not for himself. But life is not all sunshine. None are exempt from pain; to many, painful experiences preponderate over pleasurable; while over our brightest moments death, ever drawing near, casts its dark shadow before. And here pagan philosophy fails us in our need. The philosophies of Zeno, or of Epicurus, stand dumb before the Sphinx of man's destiny with its insoluble enigma; they would fain escape, if they could, from the stony gaze of those pitiless eyes. But Christianity faces every aspect of our existence, sunlit or under the cloud. It knows "how to be abased and how to abound." It bids its disciples "rejoice with those that do rejoice," as well as "weep with those that weep." And if joy is impossible for souls beset, beaten down, all but crushed under their woes, it whispers of a "peace which passes understanding."

Like the gate of a mediæval monastery, Christianity opens itself to all comers; welcomes all to its shelter; receives from each his peculiar inheritance of truth; imparts to each that which was wanting to complete it, and fuses the scattered fragments into a whole.

Or mark the elasticity of Christianity in adapting itself to various forms of government. The gospel precept of obedience to those who are in authority, applies alike to the subjects of a despotic empire, of a constitutional monarchy, of a democracy where all are on a level. When the French republican of the last century called the Founder of Christianity "le bon sansculotte," and when the Jacobite adherent of the exiled Stuarts appealed to his creed as teaching him to "honour the king," they were unconsciously combining their testimony to the breadth and elasticity of Christian politics. When the words, "Unity, Indivisibility, Brotherhood, or Death"

were inscribed over the doors of the houses in Paris in 1740, it was a ghastly parody of the universal fellowship which the gospel proclaims. Christianity insists unhesitatingly on the priceless value of each man's personality: "What shall a man give in exchange for his soul!" On the other hand, it lays an equal or even greater stress on the reciprocal obligations of society. "For we are members one of another." The liberty which Christianity proclaims is not anarchy, for though it is "perfect liberty," it is itself a "law." As Bishop Taylor quaintly but beautifully says, the teaching of Christ "enters like rain into a fleece of wool." Even precepts such as these, "to abstain from meat offered to idols," and not to "muzzle the ox that treadeth out the corn," which have been cited as a contradiction of this universality of the gospel, are no contradiction really. In both cases a great principle underlies an apparently arbitrary enactment. There is the principle of providing for the temporal wants of those who hold a spiritual office. In both cases the minuteness is in the expression, not in the thought; in the illustration, not in the thing illustrated.—*The Homilist.*

6 It provides that moral force which turns speculative morality into a practical principle.

[712] Its special achievement is that it has brought to bear on the mind of man a mighty moral force, compared with which all those known to philosophers and moralists were weakness. Such a force the philosophers desired to find, but they were unable to discover. Now that it has been brought to light by Christianity philosophy admits that it is one in accordance with our highest reason. The moral force which Christianity professes to have discovered is no idle theory, but one which has acted with a tremendous potency. It has impressed itself on every form of civilization; it has lifted the degraded from their degradation, and has elevated the holy. The influence which it has exerted has been entirely beneficent. Reason sets the seal of its approbation to the mode of its operation; it is one which is equally rational and powerful.—*C. A. Row, Moral Teaching of New Testament.*

[713] Obligation, when centred in God, becomes all-embracing. The conception of the fitting and the morally beautiful is vague; that of political obligation is weak; that of expediency is a mere question of calculation. But holiness, obligatory on man, because it is the essential character of God, is at once distinct, morally beautiful, all-embracing, and, under the government of the Creator, conducive to our highest happiness. From the conception of duty seated in God, Christianity evolves a body of great moral principles applicable to every condition of mankind. Its special rules are intended as illustrations of those principles as applicable to the circumstances of the time to which they relate.—*Ibid.*

[714] On every page of this sacred volume we see a system as pure, as lofty, as invariable as its Divine Author. We meet with perpetual evidence of those great principles of unbending virtue, which, while they purify and regulate the interior, also purify and regulate the exterior man; and which produce an equability of character, a "calm constancy," a tenderness of conscience, a kindness of spirit, as far removed from the morality and philanthropy of the world as are the cold abstractions of heathen philosophy from the Sermon on the Mount. The Bible settles the great question: What is duty? It is everywhere familiar with that all-important principle, that to do right, men must do what is right in itself, from right motives, and with a right spirit.—*Dr. Gardiner Spring, Obligations of the World to the Bible.*

III. THE VALUE OF THE ARGUMENT IN FAVOUR OF CHRISTIANITY DRAWN FROM ITS SYSTEM OF MORALITY.

[715] If the ethical teaching of Christianity is superior to that of other systems, here is one of the surest arguments for Christianity as a whole: and the argument is strengthened in proportion to the degree of the superiority.—*Rev I. G. Smith, Bampton Lectures.*

[716] No "essential element of morality" is omitted in Christianity, but all "the essential elements of the highest morality" are found there in a fulness and with a harmony which are absolutely unique. At the same time it has been admitted, or rather it has been urged very earnestly, that these "elements of morality" are to be looked for in the gospel of Christ in an "elemental" form. To say that "the gospel of Christ is not a complete morality," and that "it is corrective of a pre-existent morality," is in effect a repetition of our Lord's own words, "I am not come to destroy, but to fulfil." To say that Christian morality "must be eked out from the Old Testament," that "it is incomplete without secular standards," and that "St. Paul ekes it out from the Greeks and Romans," is no disparagement, but in strict accordance with our Lord's retrospective allusions to the law of Moses, and to St. Paul's appeal to nature and conscience, as a proof that the Father of all never left Himself without a witness. To say that the morality of the gospel is couched in "terms most general" and that Christian morality, as we have it, is "not the work of Christ or of His apostles," but the growth of centuries, is in other words to admit, as we contend, that the principles of the gospel are contained in the gospel implicitly rather than explicitly; that they are not fossilized petrifications, but living, fructifying principles; that they are so framed in order to elicit and stimulate in the heart a living, fructifying principle of action; and that by their very nature, by this their capacity of testing what is genuine in man and what is false, they are themselves, and must be, capable of perversion.—*Ibid.*

[717] They who profess to believe in the principle of utility, should find, in the moral use and fitness of the gospel, the supremacy of its claim as "worthy of all acceptance."—*B. G.*

IV. OBJECTIONS MET.

1 The question of rewards promised in Christian teaching.

[718] There can be no question but promises of reward occupy a very prominent place in the exhortations of our Lord and in the preaching of the apostles. These exhortations to Christian duty, and this aspect of Christian life, have occasioned difficulties of two distinct classes. In proportion as Christian souls have realized their own unworthiness, they have been inclined to shrink from language which seems to imply that they can receive anything from God in the nature of a reward. Some divines have exhibited a certain hesitation in dwelling on the free and unfettered assurances of reward, as though they might be misinterpreted too easily into countenancing some doctrine of merit and reliance upon good works. On the other hand, it has been often urged as an objection to the whole moral teaching of the gospel, that it incites men to the pursuit of righteousness for the mere sake of reward, for some selfish or ulterior purpose.

The explanation will, perhaps, best be discerned if we observe that a similar difficulty, or, we might say, delicacy of feeling, arises in the ordinary relations of life. Consider the case of love, or friendship, between two persons. Such relations are felt to be degraded—they cease in fact really to exist—when the motive of attachment on either side is merely that of personal and mutual advantage. Love which is not, in this sense, disinterested is not love; and men despise a man who affects friendship for a powerful neighbour for the mere sake of what can be obtained from him. But, on the other hand, it is part of the essence of such relations that there should be a return, and a generous return, on the part of friends for the love or the friendship which is bestowed. No doubt, one of the most beautiful feelings is love which is bestowed without any possibility of return; but, none the less, where it is possible that the love, the friendship, or the kindness should be returned, there it ought to be returned; and there is an incompleteness, a maimed and unsatisfied character, about mutual relations where such mutual benefits are not interchanged. But what deserves more particular observation is, that the nature of this relationship is much more easily felt than expressed. The beauty of any such relation between man and man, or between man and woman, would be at once marred, if the love, or the benefit, which the one could bestow on the other were put forward as constituting anything like a formal claim, so as to transform the relation into one of mere exchange; but yet who would not be ashamed if, in point of fact, he made no ade-

quate return for the love or the kindness bestowed on him? The return must come from a free heart.—*Rev. H. Wace, Expositor.*

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CHRISTIAN CHARACTERISTICS.

I. POINTS OF CHRISTIAN EXCELLENCE.

1 Universality.

[719] It is Christianity alone which, as the religion of humanity, as the religion of no caste, of no chosen people, has taught us to study the history of mankind as our own, to discover the traces of a Divine wisdom and love in the development of all the races of the world, and to recognize, if possible, even in the lowest and crudest form of religious belief, not the work of a devil, but something that indicates a Divine guidance, something that makes us perceive, with St. Peter, that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with Him.—*Max Müller.*

[720] The forces common to all systems of religion in which Christianity shows itself superior to all, and in which the proof and promise of its permanence lie, are such as these: (1) The hold exercised by the theory of belief upon the spirit and conscience of its professors; (2) The tendency of the system to extend itself by conversion.

2 Impartiality.

[721] The moral teaching of the ancient world was intended for the benefit of the upper ten thousand, *i.e.*, for the moral and intellectual aristocracy of mankind. The philosophers emphatically declared that their hopes of doing good were limited to those who were born with virtuous tendencies. In one word, as moral physicians, they undertook to prescribe only for those who were in a tolerable state of health. But in cases of moral and spiritual degradation they did not hesitate to confess that they had no medicine adequate to effect a cure.—*C. A. Row, Moral Teaching of New Testament.*

[722] How could the philosopher do otherwise? He had no spiritual power which was capable of reaching the case. To enable him to bring those with which he was acquainted into action, two things were necessary. First, that those to whom they were to be applied should be capable of appreciating them. Secondly, that their force should be superior to that of the appetites and passions. The only power with which he was acquainted, apart from that of habit, was an appeal to the moral beauty and fitness of virtue; and that the practice of it was generally conducive to happiness. But to present these as a counterpoise to the violence of the passions resembles the attempt to resist

the violence of the waves of the Atlantic by a mop. The only powerful moral force with which philosophy was acquainted was that of habit. Still, mighty as is its power to sustain a man on a course on which he has once entered, it is utterly powerless to effect the regeneration of one who has become tainted with moral and spiritual corruption. The causes of this inefficiency it is worth while briefly to investigate, as it will enable us to estimate the wisdom of the mode in which Christianity has grappled with the moral and spiritual diseases of mankind.—*Ibid.*

3 Self-sacrificing benevolence.

[723] The great principle of *vicarious suffering*, which forms the centre of Christianity, spreads itself through the subordinate parts of the system, and is the pervading, if not the invariable law of Christian beneficence.—*Isaac Taylor, Natural History of Enthusiasm.*

4 Unique position.

[724] Christianity, in the classification of religions, is much in the same position as man in the classifications of physiology. We may, for a kind of convenience, place our own race among and at the head of the *Quadrumana*, as having certain physical characteristics which are common to the whole order; but when we regard man on his spiritual side, and recognize in him reason and speech, and—except in rare and exceptional cases—acknowledgment of a moral law, and belief in a God, we feel at once how much more consistent it would be with all the facts of the case to classify man, as Scripture classifies him, with reference to the image of God, of which he is alone the adumbration.

Just so is it with Christianity. It may be convenient for the sake of preserving broad and intelligible distinctions to allow it to be classed with theistic religions, but it really stands nearly as far apart from every other system as man does from every other genus of living and sentient creatures. I say advisedly, *nearly* as far apart; for though it is only the New Testament that reveals to us the true nature of the Triune God, we may not and must not forget that the God of the old dispensation is the God also of the new, and that though His blessed gospel alone tells us of Christ that is come, the law and the prophets tell of Him that was to come, and are as the dawn that ushers in the brightness of the day.—*Bp. Ellicott, Modern Unbelief.*

5 Special recognition of God and eternity.

[725] Reverence and humility, a constant sense of the true majesty of God, and the weakness and sinfulness of man, and a perpetual reference to another world, were the essential characteristics of Christianity, the source of all its power, the basis of its distinctive type.—*Lecky, History of European Morals.*

6 The sole teacher of truth.

[726] We may show in other ways that the gospel is its own witness from the character of

its teachings. First of all, it is alone as a teacher of absolute truth, in opposition to every deceit, fraud, and lie. Plato taught that men might lie, and I know of no philosopher of ancient times who took the Christian ground; but Christianity reprobates every falsehood in every form, acted or spoken, and teaches absolute truthfulness in every man—the worship of a God of absolute and perfect truth; the belief in a gospel of pure and absolute truth. You cannot have a greater and more striking contrast between every system of religion and the gospel than in this one particular, *the gospel alone has been the unflinching, unswerving advocate and teacher of truth*; and every Christian man who receives the gospel of Jesus Christ in sincerity and honesty, must admit that it demands truth, and that no lie can by any means be patronized by it.—*B. H. Cowper.*

7 The fulcrum for the lever to raise humanity.

[727] The power of the principle of habit may be illustrated by the action of the lever and the fulcrum. A lever acts with mighty force when it rests on a fulcrum adequate to its support. Without a suitable support it is powerless. So it is with the principle of habit; it is a powerful lever in the moral world, slow, but yet mighty in its action. But to call forth its latent power it is necessary that it should rest on an adequate support. If it is deficient in this, it is powerless.—*Rev. C. A. Row, Moral Teaching of the New Testament.*

8 Consistency with the principles of natural religion and former revelations.

[728] Every true religion must have certain marks by which we may judge of its truth; such as miracles wrought in confirmation of it; and the internal frame, or the doctrines and commands, of the religion itself, which must at least be consistent with the principles of natural religion and with former revelations.—*H. Grove, 1683—1738.*

II. POINTS OF CONTRAST BETWEEN CHRISTIAN TEACHING AND ANCIENT PHILOSOPHY.

[729] The specialities which distinguish the teaching of Christianity from that of the ancient philosophers:—

The completeness of its teaching.

Its all-embracing character.

Its practical character as distinguished from the speculative character of philosophy.

Its principles all true to universal morality.

Their freedom from the one-sidedness of those of the ancient world.

The elevation of the milder and unobtrusive virtues.

Its ideal of morality not an abstraction, but centred in the person of a living Man.

Christianity creates a new moral and spiritual power in the person of its Founder.

It concentrates the whole power of religion on morality.—*Rev. C. A. Row, Moral Teaching of the New Testament.*

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CHRISTIAN PHILOSOPHY.

I. INFIDEL TESTIMONY TO THE EXCELLENCE OF THE CHRISTIAN RELIGION.

1 Indirect testimony.

[730] The superiority of the Christian code is practically acknowledged, and often confessed, in a most significant way, by the mode in which the enemies of Christianity taunt its disciples. When they speak of the vices and corruptions of the heathen, they blame, and justly blame, the principles of their vicious systems, and ask how it could be otherwise? When they blame the Christian, the first and last thing they usually do is to point in triumph to the contrast between his principles and practice. "How much better," say they, "is his code than his conduct!" It is as a hypocrite that they censure him. It is sad for him that it should be so; but it is a glorious compliment to the morality of the New Testament. Its enemies know not how to attack its disciples, except by endeavouring to show that they do not act as it bids them. Surely this uniform excellence of the Christian ethics, as compared with other systems, is a peculiarity worth knowing, and utterly incomprehensible upon the hypothesis that it was the unaided work of man. That there are points on which the mortal systems of men and nations *osculte* is most true; that there should have been certain approximations on many most important subjects was to be expected from the essential identity of human nature, in all ages and countries; but their deviations in some point or other—usually in several—from what we acknowledge to be both right and expedient, is equally undeniable. That when such men as Plato and Aristotle tried their hands upon the problem, they should err, while the writers of the New Testament should have succeeded—that these last should do what all mankind besides had in some points or other failed to do, is sufficiently wonderful; that Galilean Jews should have solved the problem is, whether we consider their age, their ignorance, or their prepossessions, to me utterly incredible.

[731] The special excellence of the Christian code is often unwittingly acknowledged by its opponents, who, when professed Christians do wrong, accuse them of being inconsistent. Such accusation of Christians is a concession to the Christian cause.—*B. G.*

2 Direct testimony.

[732] It is remarkable that infidels themselves have been obligated to give their testimony in its favour. Cæsar Vaninus, a sworn enemy to the Christian religion, and one who was industrious in searching out objections against it, owned that he could find nothing in it that savoured of a carnal and worldly design. What says Bolingbroke? "No religion has ever appeared in the world of which the natural

tendency is so much directed as the Christian, to promote the peace and happiness of mankind; and the gospel is one continued lesson of the strictest morality, of justice, charity, and universal benevolence." The testimony of Gibbon is remarkable: "While the Roman empire," says he, "was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and sobriety, derived new vigour from opposition, and finally erected the banner of the cross on the ruins of the capitol." Again he says, "The Christian religion is a religion which diffuses among the people a pure, benevolent, and universal system of ethics, adapted to every condition of life, and recommended as the will and reason of the Supreme Deity, and enforced by the sanction of eternal rewards and punishments." Such are the testimonies of infidels, and true it is, that this noble system allows of no evil, but promotes the greatest good.

"For this—of all that ever influenced man,
Since Abel worshipped or the world began,
This only spares no lust; admits no plea;
But makes him, if at all, completely free.
Sounds forth the signal, as she mounts her car,
Of an eternal, universal war.
Rejects all treaty; penetrates all wiles;
Scorns, with the same indifference; frowns
and smiles;
Drives through the realms of sin, where riot
reels,
And grinds his crown beneath her burning
wheels."
Buck.

II. OBJECTIONS MET.

- I Christianity is no more an arbitrary system than the theory of moral science is an arbitrary system.

[733] Christianity is simply a carrying forth of the primary purpose of God in the creation of man, under a changed condition of things. It is the science, therefore, which teaches men to understand both the nature of their relationships with intelligent beings under that changed condition of things, and the means which have been provided for enabling us to realize them. It thus affords an assurance of the most perfect and permanent happiness of which their natures are susceptible, to all who choose to make it available. The notion that Christianity is an arbitrary system, has arisen from an entire misconception as to the nature of that happiness which it promises. This misconception again originates in the almost irresistible strength which our desire for wordly gratifications has acquired by that alienation from God which characterises our changed condition. — *The Philosophy of Christianity.*

See article "Philosophy of Christianity," No. 19, p. 40

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TEACHING AND CHARACTER OF CHRIST.

I. VARIOUS ASPECTS OF THE MORAL TEACHING OF THE NEW TESTAMENT.

1 Centred in Christ.

[734] The entire moral teaching of the New Testament is made to centre in the person of its great Teacher. This constitutes a peculiarity which is to be found in no other systems whatever. The teachings of Socrates, of Plato, of Aristotle, of Zeno, of Seneca, of Aurelius, of Zoroaster, and of all the moralists or the philosophers who ever lived, were quite independent of their own persons. If the whole of their history had perished, their systems would be unaffected by it. But if the same fate had overtaken the person and work of Jesus Christ, the morality of Christianity would lose all cohesion. This is a circumstance worthy of our profoundest attention. The idea of founding a system of moral teaching on a living person must be owned to be one profoundly original. I think that it can be shown to be in accordance with a sound philosophy. But not only is this the case; but the entire character of Christ, and the parts of which it is composed, can be shown to be constructed with the most exquisite skill and the most faultless perfection. If this can be established, it is evident that the theory which asserts that the contents of the Gospels have been invented by a multitude of credulous enthusiasts will not stand the test of reason.

The morality of Christianity has a threefold connection with the historical life of its Founder.

First, His person imparts its vitality to the entire teaching of the New Testament, and constitutes the chief of the moral and spiritual powers possessed by Christianity.

Secondly, the historic life of Christ contains the morality of Christianity in its ideal perfection. It constitutes that fountain of living morality which assigns a definite meaning to all the principles and precepts found in the New Testament, and renders them suitable for every age and condition of man.

Thirdly, it contains a great body of principles and precepts laid down in The New Testament, which bear a distinct reference to the historic life of Christ as the source from whence they flow.—*Rev. C. A. Row, Moral Teaching of the New Testament.*

[735] Jesus Christ then constitutes Christianity; He is its life and centre, the power which imparts vitality to its teaching. Human literature contains no idea like it. No other teacher has ventured to assume the place which the Christian Scriptures have assigned to Jesus Christ. He has proved mightier than all the dogmas of philosophers, and the teachings of moralists. It is easy to propound theories for the regeneration of mankind, and assert that

they will constitute the gospel of the future. These we have in abundance, from the morality of utilitarianism to that of communism and atheism. Some of these have attempted the regeneration of mankind, and failed. Others resemble the speculative republics of the ancient philosophers, which refuse to appear in the form of facts. The one kindles no enthusiasm, the other an enthusiasm which society speedily crushes. Liberty, equality, and fraternity are glorious names, but the little of them which actually exist is due to Christian teaching. Some of their modern advocates are striving to erect them on a basis independent both of Christianity and religion. But the foundation refuses to support the weight. They can only be erected on the basis of our relationship to a common God, and not in virtue of our descent from a common brute.—*Ibid.*

[736] This character is a link between humanity and divinity, and receives power over man by its relation to God as His reflex. "Who is the image of the invisible God."—*B. G.*

[737] You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.—*Dean Stanley.*

[738] Christianity is built upon the Person of Jesus Christ, and holds forth His human character as the one flawless realization of humanity, the perfect exemplar, the absolute pattern, the unapproachable goal toward which all human aspiration and effort are to be unceasingly directed. Now of that character, as depicted in the Gospels, the moving force and energy was His intense consciousness of God as His Father. His Father's will was His sole rule of action; His Father's work the entire business of His life. In communion with His Father lay the secret of His strength; in conscious oneness with His Father the sum of His sinless perfection. He did not speak His own, but His Father's word; He did not seek His own, but His Father's glory; He did not act in His own name, or by His own authority, but by power and commission from His Father. Thus His life was consciously based on God, and led in God; in an uninterrupted sense of the Divine presence; in direct and constant intercourse of His soul with God; and in the perpetual reception of truth and wisdom and strength from God.—*Brownlow Maitland, Theism or Agnosticism.*

2 Ennobling and sanctifying, not revolutionizing.

[739] Christ came to reveal that the eternal was not the *Future*, but only the *Unseen*; that eternity was no ocean whither men were being swept by the river of time, but was around them now, and that their lives were only real in so far

as they felt its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off heaven, but that He was the Father in whom they lived, and moved, and had their being; and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He came not to hush the natural music of men's lives, nor to fill it with storm and agitation, but to re-tune every silver chord in a "harp of a thousand strings," and to make it echo with the harmonies of heaven.

3 Inexhaustible and Divine.

[740] What has given the life of the Jewish Jesus of Nazareth, as recorded by the Evangelists, such a fascination over all thoughtful minds, whether friendly or unfriendly to His Divine claims? There can be but one answer to this question—this man spake as never man spake before. "Without controversy, great is the mystery;" but there is no accounting for the facts connected with His life and death, and ever living and growing influence, but by admitting that in Him, "God was manifest in the flesh." The strange and sublime story never loses its power over us by often repetition. What human life could be subjected to such constant perusals, be broken into chapters for weekly lessons, and be taken apart, sentence by sentence, as the foundation of myriad discourses? The Gospels are an inexhaustible enigma to unbelievers, and an inexhaustible fountain of inspiration to both the humblest and loftiest of Christian disciples. Each different mind sees a new phase of the Saviour's human life, and pants to embody it for the admiration and instruction of others. Why should we wonder at the number of "Lives" of Christ which have been written, when there is no end in the present dispensation to be expected of the sermons which will be preached about Him?

[741] As in the minutest of God's works the microscope, in proportion to its power, reveals increasing wonders; so the words and life of Christ ever present fresh wonders as man's spiritual vision becomes clearer.—*B. G.*

4 Perfect and comprehensive.

[742] Such is the perfection and all-comprehensive character of Christian teaching. Its parts fit into one another with an exquisite propriety. Nothing so pure and elevated, so wide and catholic, has ever been conceived of by the mind of man. It has nothing partial or narrow, but is as broad as human nature. It rests responsibility on a foundation which is able to support the weight by placing its centre in God. It has elevated duty to the purest conception of disinterested love. Yet on the theory of unbelievers this must have been a natural development out of the narrow spirit of Jewish sectarianism—a spirit which, in the times of Jesus Christ, instead of being in advance of that contained in the Law and the Prophets, was a

movement purely retrograde. History tells us that the course of its actual development was precisely contrary to that contained in the New Testament. It produced a system of moral teaching which embodied the narrowest spirit of legalism, technicality, and formalism. Can the spirit of pure benevolence be the natural stream which issues from such a fountain, or a narrow exclusiveness the parent of the widest comprehensiveness? Yet according to the theories of modern unbelievers, the one must have emanated from the other—Christianity was a natural growth out of the Judaism of A.D. 30. The bare statement of the fact is its refutation.—*Rev. C. A. Row, Moral Teaching of the New Testament.*

5 Its dominant power and mysterious influence.

[743] Our Lord did not, like the Pharisees, give strict precepts to others which they themselves did not follow. "They said, and did not; laid heavy burdens upon others, and grievous to be borne, when they themselves would not touch them with one of their fingers." Nor like the philosophers, who spake fine and glorious things of goodness and virtue, but did much like other men; gave strict rules to others, but lived loosely themselves; and therefore it is no wonder that their discourses had so little effect upon the lives and manners of men, and were so unavailable to the reformation of the world.

[744] It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; which has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.—*Lecky, History of European Morals.*

[745] Here is a Man born and bred in obscurity, with no advantages of education; without rank, wealth, or associates; hated by the leading men of His time; a Man who died by the hands of the law, and was buried by charity; and yet kings and emperors are anointed in His name; the most gorgeous temples on the face of the earth are consecrated to His worship; millions upon millions believe there is eternal salvation only through Him; the history of the last eighteen centuries has taken its form from Him; and there is no name in heaven or earth that is spoken with the same reverence as the name of Jesus.

[746] Through all Christendom is felt an influence strange, penetrating, subtle, and mighty—the life of Jesus Christ. We cannot get clear

of it; we see it where we least expect it; even men who have travelled farthest from it seem only to have come round to it again; and while they have been undervaluing the true life and power of Jesus Christ, they have actually been living on the virtue which came out of the hem of His garment.

[747] If an assembly of 500 or 1000 persons could be gathered together in any city of Europe, or European America, it being provided that all of them should be intelligent, well-educated, high-principled, and well-living men and women; and if the question were put to each of them, "To what influences do you attribute your high character, your moral and social excellence?" I feel no doubt that nineteen out of twenty of them would, on reflection, reply, "To the influence of Christianity on my education, my conscience, and my heart." I will suppose a yet further question to be put to them, and it shall be this: "If you were to be assured that the object you hold dearest on earth would be taken from you to-morrow, and if at the same time you could be assured with undoubting certainty that Jesus Christ was a myth or an impostor, and His gospel a fable and a falsehood, whether of the two assurances would strike upon your heart with the more chilling and more hope-destroying misery?" And I believe that nine-tenths of the company, being such as I have stipulated they should be, would answer, "Take from me my best earthly treasure, but leave me my hope in the Saviour of the world." This is the effect produced upon the most civilized nations of the world by the teaching of four years, the agony of a few hours, of One who lived as a peasant, and died as a malefactor and a slave. "Whence had this man this wisdom and these mighty works?"—*Modern Scepticism, Christ's Teaching and Influence on the World.*

[748] For the first time in the world's history Christianity has solved the great problem how virtue may excite the enthusiasm of the heart, as well as the approbation of the conscience. Its secret is the personal Christ, and the love that He inspires. Christ has won for Himself, in the hearts of men, a religious reverence and a fervent devotedness to which there is no parallel. Nothing among men is so sacred as the name of Christ, no reverence so great as that which hallows it, no rapture so great as the love which gathers round it, no blasphemy so great as that which profanes it. Myriads of the noblest minds and hearts do Him homage.—*Rev. Henry Allon, D.D.*

II. EVIDENTIAL VALUE OF THE MORAL TEACHINGS OF THE NEW TESTAMENT.

1 Christ not the outgrowth of the age in which He appeared.

[749] He (Jesus Christ) is not to be accounted for by any spiritual Darwinism, by any possible process of development. Do what you will

with His character, you cannot bring Him into line with His predecessors, whether Jewish or Gentile, or with the culture or standard of His age. These eighteen centuries of progress have not brought the advanced guard of humanity up to Him. We can trace the rudiments of other pre-eminent characters, and show whence and how they grew. There is no human or earthly accounting for Him. The character of Christ as portrayed in the Gospels is the highest possible evidence of their authenticity. It is a character which without an original could not have been conceived by the evangelists; one for which they had neither the materials within their reach, nor the genius or culture requisite for its invention. As an actual character, it could not by any possibility have been formed by antecedent or surrounding influences. It was not a natural development; for human virtue has not yet developed up to its standard. Its human side cannot possibly be authentic, unless its Divine side be equally authentic.—*Dr. A. P. Peabody's Lectures for 1874.*

[750] Is a book at once so sublime and simple the work of man? Can it be that He whose history it relates was Himself a mere man? Is this the tone of an enthusiast, or of a mere sectary? What sweetness, what purity of manners! what touching grace in His instructions! what elevation in His maxims! what profound wisdom in His discourses! what presence of mind, what acuteness, what justness in His replies! what empire over His passions! Where is the man, where is the sage, who knew in this way how to act, suffer, and die? When Plato describes his imaginary good man, covered with the opprobrium of crime, yet meriting the rewards of virtue, he paints, trait by trait, Jesus Christ. . . . What prejudice, blindness, or bad faith, does it require to compare the son of Sophroniscus with the Son of Mary! What distance between the two! Socrates dies without pain, without ignominy; he sustains his character easily to the end. If he had not honoured such a life with a death, we should have thought him a sophist. They say Socrates invented ethics; but others practised morality before he taught it. Aristides was just before Socrates described justice; Leonidas died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus—where did He find the lofty morality of which He alone gave both the lesson and the example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of the people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophizing among his friends, is the sweetest one could desire; that of Jesus, expiring amid torments, abused, ridiculed, cursed by a whole people, is the most horrible which one could fear. . . . Yes; if Socrates lives and dies like a philo-

sopher, Jesus lives and dies like a God!—*Jean Jacques Rousseau.*

2 Christ's perfect life in this imperfect world itself the most convincing miracle.

[751] One might have thought that the miracle of miracles was to have created the world such as it is; yet it is a far greater miracle to have lived a perfectly pure life therein.

[752] The miracles of Christ, on the contrary, all bear the impress of His own holiness, and He ever uses them as the means of winning to the cause of goodness and truth those who witnessed them. Thus He presented His own life as the perfect model not only to His immediate disciples but to all men. He taught His disciples to make known to those that heard them the perfect will of God; and He revealed to mankind, far more by His life and words than by His miracles, the secret of that holiness by which it is possible in all things to please God. If such was the life of Jesus, how can He be compared to mere charlatans, and why may we not believe that He was indeed God manifested in the flesh, for the salvation of our race.—*Origen.*

3 The continued influence of Christ's character and teaching over men inexplicable save upon the Christian hypothesis.

[753] It was reserved for Christianity to present to the world an ideal character which throughout all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has, indeed, been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that has defaced the Church, it has preserved in the example and character of its Founder an enduring principle of regeneration.—*Lecky, History of European Morals.*

[754] Here is a certainly authenticated fact. No after deduction from it, whether right or wrong, can make it cease to be a fact. From the date in which Jesus of Nazareth lived and died, an ideal of human goodness, most beautiful and in many respects new, was undoubtedly held up for the admiration and imitation of mankind.—*Canon Wynne.*

III. THE BLESSEDNESS OF ITS MORAL REALIZATION.

[755] Every truth of God, even in itself and

abstractly considered, is precious; but the beauty, lustre, and sweetness of Divine truth is never seen or felt until the truth be known "as it is in Jesus." All the truths of Divine revelation meet in Him, as the beams in the sun, or as the spokes of a wheel in their centre.—*Eb. Erskine, Sermons* (1726).

[756] He is "the Truth," as the true model of perfect humanity (Eph. iv. 21), as the true representative of the Divine purity and mercy. This is implied in that saying so often misquoted, "The truth as it is in Jesus," but which in the words of the Apostle is "But ye have not so learned Christ;" that is, have not seen any evil lesson or example in Him: "if so be that ye have heard Him and been taught by Him as the truth (all perfection without stain) is (exemplified) in Jesus" (Eph. iv. 20, 21).—*B. G.*

[757] When we bring our hearts into contact with the story of Christ's life and character, and the teachings of His commissioned messengers; when we find the longings and aspirations of our moral nature so grandly satisfied by the gospel of the Lord Jesus; when we find so many of the deepest questions of the understanding answered by it, and so many of the difficulties and trials of actual life made easier by it, we are face to face with an evidence that is of all others perhaps the most practically potent. But it is only one of the many lines of proof, by the convergence of which we are convinced that Jesus Christ is God manifest in the flesh, and that our Christian faith is based, not on hopes or dreams, but on the firm foundation of positive fact.—*Rev. Canon Wynne in Clergyman's Magazine.*

IV. THE SUPERIORITY OF THE INFLUENCE EXERCISED BY CHRIST TO THAT OF HEATHEN PHILOSOPHERS.

[758] In comparing the moral teachings of heathen philosophy with those of Christ, it is necessary to suggest the caution that some recent writers overstate the merits of the former, and depreciate, and sometimes even misrepresent, the latter. In their obvious partiality to heathenism they become its eulogists rather than its critics. If they find a fine moral sentiment they expand and display it, as the optician expands a ray of light in all the colours of the rainbow. From their own knowledge of Christianity they interpolate into an isolated sentence of a heathen author a meaning which the connection does not warrant, and which the author did not design to express.

From the ancient Pythagoreans, who defined virtue as "a habit of duty," to Reid, who defines it as consisting "in a fixed purpose or resolution to act according to our sense of duty," ethical philosophy has recognized no principle of virtue higher or more effective than the sense of duty. This is, indeed, a grand principle; and its presentation by some philosophers rises to the sublime. Christianity does not reject it.

Christianity broadens and spiritualizes the law, and emphasizes its authority, its immutability, and its sanctions. It quickens the conscience, and adds to the delicacy of its discernment and the authority of its commands. It makes the voice of duty to be nothing less than the voice of God. But the voice of duty is the voice of God proclaiming His law.—*President Harris, Bibliotheca Sacra* (1871).

[759] Socrates was a man of great mental endowment, of great common sense, and of great moral courage. He wrote nothing; but his disciples recorded his teachings, and they became a moral force in the world. Plato, his disciple, was second to no human teacher; he wrote copiously and elaborately; he never will be surpassed in the art of thinking and writing; his works have never died. Though they were once buried in mediæval superstitions, they have risen and come forth again; and never were they so dominant as to-day. The force of that Greek mind that lived thousands of years ago not only is not spent, but does not seem to be weakened. After him came Aristotle, who was as great as Plato, only his mind was turned towards material and scientific truths, while Plato's mind was turned towards social and metaphysical truths.

All of these masters were morally and intellectually great; but, undeniable as their influence has been and is, no man will pretend for one single moment that their power would at any time, or will now, at all compare with the power of that Jew who only lived three years as a teacher, who wrote not a word, and who spoke His wisdom, not to scholars that would make accurate registry of it, but to ignorant fishermen that remembered only a part of it. If you take the combined moral influence of Aristotle, of Plato, and of Socrates, and put it beside the moral influence of Christ, it will be found that the light of the Jew is greater than all the illumination of the Greeks.—*Ward Beecher.*

[760] The maxim of Confucius, "Do not to others what you would not that they should do to you," is often quoted as if to show that the morality taught by heathen philosophy is the same as that taught by Christ, that Christianity is therefore merely one of the religions of the world, and has no pre-eminent claim to a Divine origin.

The first reply is that the New Testament explicitly teaches that conscience gives all men a knowledge of moral law. Without this, Christianity would have no basis, a universal religion would be impossible.

A second reply is that Jesus was not distinctively a teacher of philosophy or of ethics; but he was the Redeemer of the world. He assumes that God's law is already known and already transgressed: he comes to redeem men from sin and guilt of which they are already conscious.

But, for the very reason that Christianity is

distinctively redemption, Christian virtue must have certain distinctive peculiarities; the Christian conception of virtue must be distinct from and superior to the conception of virtue in the mind of one who is ignorant of redemption, and knows only the moral law. This is our present subject: the peculiarity and superiority of Christian virtue involved in the fact that it originates in redemption from sin.—*President Harris, Bibliotheca Sacra* (1871).

V. INFIDEL TESTIMONY TO SUITABILITY OF CHRIST'S TEACHING AS A MORAL STANDARD AND GUIDE FOR HUMANITY.

[761] A presumption, even stronger, for the reality of the Bible miracles, is the transcendent character of the morality with which they are associated. At no point has Christianity come out of the struggle of centuries stronger than here.—*Rev. W. G. Blaikie, D.D.*

[762] Mr. Rathbone Greg, whose "Creed of Christendom" is owned to be one of the keenest assaults yet made on the gospel, bears honourable testimony to the character of Christ and of many of His teachings. Remarkable illustrations of this occur at pp. 209 and 224 of the second edition. Mr. Greg says: "It is difficult, without exhausting superlatives, even to unexpressive and wearisome satiety, to do justice to our intense love, reverence, and admiration, for the character and teaching of Jesus. We regard Him not as the perfection of the intellectual or philosophical mind, but as the perfection of the spiritual character,—as surpassing all men of all times in the closeness and depth of His communion with the Father. In reading His sayings, we feel that we are holding converse with the wisest, purest, noblest Being that ever clothed thought in the poor language of humanity. In studying His life we feel that we are following the footsteps of the highest ideal yet presented to us upon earth," &c.

[763] The greatest of moralists, like Kant, have treated the New Testament as containing a full moral system; and attacks on the Christian morality, as erring, either by excess or defect, have to a large extent ceased. Mr. Mill, who, in his essay on Liberty, had charged Christianity on this head with at least incompleteness, has in one of his posthumous Essays made the remarkable statement, that no one could find a better rule of life than to act in every case so as that Christ would approve of his conduct.—*Rev. W. G. Blaikie, D.D.*

[764] About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When His pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract unto the concrete than the endeavour so to live that Christ would approve our life. When to this we add that to the conception of the rational sceptic it remains a possibility that Christ was actually what He supposed Himself to be,—not God, for He never made the smallest pretension to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned Him,—but a man charged with a special, express, and unique commission from God, to lead man to virtue and truth. We may well conclude that the influences of religion on the character, which will remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving, and that what we lack in direct strength as compared with those of a firmer belief is more than compensated by the greater truth and recitude of the morality they sanction.—*J. Stuart Mill.*

[765] This testimony, the result of Mill's ripest thoughts, took the unbelievers by surprise, and remains as a valuable acknowledgment. The Divine side of Jesus, which Mill doubted, is also confirmed by the moral side, which he confessed.—*B. G.*

[766] The only really influential objections to the Christian morality are those connected with its difficulty, and its failure to realize itself among professed Christians; and this has caused the gospel to suffer more than all other hindrances put together, for the inconsistencies of Christian nations and churches have been seen and read of all men, while the excuses for those failures, and even the attempts to clear Christianity from this reproach, have not been equally successful in impressing the general mind.—*Rev. W. G. Blaikie, D.D.*

DIVISION D

(Continued).

THE EVIDENCES OF THE CHRISTIAN
RELIGION.

[3] PERSONAL EVIDENCES.

Pages 134 to 136.

63

INWARD WITNESS.

DIVISION D

(Continued).

THE EVIDENCES OF THE CHRISTIAN RELIGION.

[3] PERSONAL EVIDENCES.

63

INWARD WITNESS.

I. ITS REALITY AND USE.

[767] In the teaching of natural science no idea has more gained ground of late than that of the necessity of an experimental acquaintance with a subject, where possible, if the student is really to master it; spiritual truth, in like manner, little as the fact is accepted or understood by the irreligious, must also be experienced to be understood and mastered.—*Girdlestone, Christianity and Modern Scepticism.*

[768] Why do we believe in the law of gravitation? Because it works. And for the same reason we ought to believe in faith and hope and love, &c., because they work.—*E. A. Abbott.*

[769] Religion does not shrink from the stern test which modern science insists upon applying to all things—the test of experience. We are told to be content with no authority, no command to believe this or that; for observation, experience, experiment, must settle everything. We answer: "By all means: for then you cannot brush our beliefs aside with a sneer, a jest, a scornful word, like *unscientific*." We also claim to be experimented upon. We assert that a vast and varied experience of men now living prove Christ to be the Lord of the dead, of the dying, of the death-chamber, and the dark hour. We say that He is to-day breathing not only calm but exultation into numberless breasts at the approach of the king of terrors. Hundreds are feeling to-day that when to live has been Christ, then to die has been something better than even the enjoyment of His favour here. What is that "gain"? Not the negative gladness of release from anguish, for they have not been the querulous and heavy-laden; and this would be counterbalanced besides by the wrench from full many a delight. It is to enter a brighter company; to drink of the river of life nearer to its sunlit fountain; to stand in the vestibule of a statelier temple, and in earshot already of sweeter anthems than ours, ascending continually like incense unto God; it is the vision of Him whom we have not seen after the flesh, the touch of His hand, the serene profundity of His

gaze. That is the death of him that "dieth not."
—*S. A. Chadwick.*

[770] Two and two make four—that is mathematics; hydrogen and oxygen form water—that is chemistry; Christ crucified is the power of God unto salvation—that is revelation. But how do you know? Put two and two together and you have four: count and see. Put hydrogen and oxygen together and you have water: test and you will prove it. Believe in the Lord Jesus Christ and thou shalt be saved: believe and you will know. Each demonstration is unanswerable in its own sphere.—*Rev. F. G. Penticost, The Volume of the Book.*

II. ITS EVIDENTIAL VALUE.

I As to its possessor.

(1) *The inward witness is the strongest and best of all proofs.*

[771] The inward witness is the proof, the strongest proof, of Christianity.—*Wesley.*

[772] I have bought tropical morning-glory seeds for the greenhouse with the assurance of the seedsman that I could not raise them out of doors. I *did* raise them out of doors; that is the answer I gave him. "But," he says, "it is not possible, in our summer, to raise them;" but I *did* it. "The summer is not long enough, or warm enough, to raise them here." I *have* raised them, and I shall not give up my argument upon that question.

If a man says that there never was a Christ, or that He was only a man, I answer that I have found Him of whom Moses and the prophets spake. I have asked Him, "What wilt Thou?" and He has told me. I have put my soul and my heart, as He has commanded me, into His hand. Will any man now undertake to reason me out of the result? I *know* in whom I have trusted, and know what He has done for me. Is the music of my life, the inspiration of every faculty, the transformation of my views, the regeneration of my hopes—are these nothing? Am I to go back eighteen hundred years, with the sceptical philosopher, to reason about Jerusalem, and about the Lord Jesus Christ, and not reason upon my own actual daily positive experience?—*Ward Beecher.*

[773] When a soul hath a real experience of the grace of God, pardon and peace by believing; let men, or devils, or angels from heaven oppose, if it cannot answer their sophisms, yet he can rise up and walk; he can, with all holy confidence and assurance, oppose his now satisfying experience unto all their arguings and suggestions. A man will not be disputed out of what he sees and feels; and a believer will abide as firmly by his spiritual sense as any man can by his natural.—*J. Owen, D.D., 1616-1683.*

[774] As there can be no argument of chemistry in proof of odours like a present perfume itself; as the shining of the stars is a better proof of their existence than the figures of an astronomer; as the restored health of his patients is a better argument of skill in a physician than laboured examinations and certificates; as the testimony of the almanac that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain; so the power of Christ upon the human soul is to the soul evidence of His divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound.—*Ward Beecher.*

[775] The common saying, "The proof of the pudding is in the eating," contains true and profound philosophy. We know that bread "strengthens man's heart" from experience, not from analysis. We have the same knowledge of "the Bread of Life."—*B. G.*

[776] The best of all proofs of His divinity come not from the testimony of eye-witnesses, however numerous or competent, nor from the miracles, the record of which is inseparable from His Divine life, but from those who have testified for themselves that he is indeed the Christ, the Saviour of the world.—*Rev. W. Anderson, M.A.*

[777] If at any rate in the same way as by serving men you get to know those who are willing to return the service, and by doing kindness those who wish to return it, and by taking advice you find out the wise—if thus by serving the gods you make trial of them, too, whether they will be at all ready to give you counsel about things hidden to men, you will get to know that such is the greatness, such are the attributes of the Deity, that it hears all things at once, sees all things, and is everywhere present, and has care for all things at once.—*Xenophon, Memorabilia.*

[778] The truest knowledge of Christ is to know Him for ourselves. "Now we believe, not because of thy saying, for we have heard Him ourselves, and know," &c.—*St. John iv. 42.*

(2) *The inward witness valuable for continuance in the faith.*

[779] The doorkeeper of an alien household

said to Peter: "Thou art surely a Galilean; thy speech betrayeth thee." There is something in the face and in the tone of every man which brings up and out the life's meaning and purposes, and this inherent quality of character is read and known by the multitudes.

Whatever a man's mind takes in and cherishes becomes an element of his very being. If the soul have tastes for the music of the world, the tongue will soon take the same key, and become the ready exponent of worldly things. If the world be in a man's heart, it will break out at his lips. No matter what may be his profession, or what the reputation of an individual, he will exactly impress and express himself in his common conversation day by day. He may put himself into strictest bonds as to outward observances—he may live in the very letter of religious law and order; but when his spontaneous words come forth, they will certainly bear the brogue of his real nature. There is a native tone to every man's soul surer in significance than that of his mother-tongue. And unless the inmost nature be new created in Christ Jesus, and the will sanctified and controlled by the Holy Spirit, there will be certain betrayal of the real character long before the judgment-day, by the attesting witnesses of the face and voice.

[780] As by personal knowledge of Christ we know the truth of His claims and promises, so by that personal knowledge we attain to the blessedness and safety of the true Christian life.

(3) *The inward witness is the answer to intellectual difficulties.*

[781] It has been truly said that you cannot reason a man out of a thing that he has never been reasoned into; and the only cure for this unhappy state of mind is to come to the Bible as to the foundation of truth, saying, "Lord, what I know not teach Thou me." When the voice of prejudice exclaimed, "Can any good thing come out of Nazareth?" the happy convert who had just found the Saviour Himself, and whose soul was glowing with desire for the salvation of his friend, had too much wisdom to sit down and enter into an argument about the matter. Had he done so he would in all probability have lost his temper, and have done more harm than good; but there was holy power in the reply, "Come and see."—*Rev. R. Boyd, D.D., Way of Life.*

[782] The way to drink is to go to the fountain; to learn and know is to search the Scriptures.

[783] A theological student once went to Dr. Hodge with difficulties about the divinity of our Lord and Saviour. The doctor listened patiently, and then said, "My dear young friend, your difficulties are of the head. If I should answer them, new ones would suggest themselves. The best way to remove them, and

guard yourself from future and similar troubles, is to have Christ within you. Learn His life; learn to trust in Him more, to love Him more; become identified with Him; and your doubts as to His divinity will disappear." The young student followed his advice; his doubts fled; and, on a subsequent deathbed, he bore his testimony to the divinity of our blessed Lord.

[784] Experienced facts are stronger than theories. Christ in you "the hope of glory" and the establishment of faith.

[785] The pomp of man's religion only expands the soul in vague emotions, as if it were the Infinite, and leaves it empty. God's religion brings down the Infinite into the soul, and fills it. Let your heart be but as a flower meekly opened to the sky with all its stars, and the heavens shall drop dew into it, and the dead earth shall distil living sap into it. Only keep your soul lifted up, and God will take care that it shall grow.—*Schönberg Cotta Series.*

[786] "O taste and see that the Lord is good." "The way of transgressors is hard"—on the road, and at the end.

Wisdom's ways "are ways of pleasantness, and all her paths are peace."

2 As to the outside world.

(1) *The personal testimony and consistency of believers carries immense weight.*

[787] For who can help being astonished, when one being a man, and partaking of our common nature, and living among other men, is seen like adamant to resist the assaults of passion? when being in the midst of fire and sword, and of wild beasts, he is even harder than adamant, and vanquishes all for the word of godliness' sake? when being injured He blesses; when being evil reported of, He praises; when being spitefully used, He prays for those who injure Him; when being plotted against, He does good to those who lay snares for Him? For these things, and such as these, will glorify God far more than the heavens. For the Greeks, when they behold the heavens, feel no awe; but when they see a holy man exhibiting a severe course of life, they shrink away and condemn themselves. Since, when He that partakes of the same nature with themselves is raised above them more than the heaven is above the earth, even against their inclinations they perceive that it is a Divine Power which works these things.—*St. Chrysostom.*

[788] The phenomena of religious conversion are as indisputable as they are unaccountable, save on the supernatural theory of Christianity. The truths of Christianity read in the Bible, or

listened to from a preacher, work the most marvellous transformations; they put an arrest upon sinful habit and feeling, and often in a single day change the entire life of a man. Conversions as sudden and as radical as that of Saul of Tarsus are continually occurring.—*Rev. Henry Allon, D.D.*

[789] It is not, if we understand it rightly, a sign of decreasing, but of increasing spirituality, that miracles have ceased. And so it is a truer discrimination that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work, but by the miracles they are, by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The sainthoods of the fireside and of the market place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms, and win their palms; and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven.—*Phillips Brooks.*

[790] The argument from personal experience, though it cannot be directly pleaded with unbelievers, is with Christians the most signal of all acts of Divine power, and renews in every Christian life the deepest side of the miracle of Damascus. For there is here contact with the personal Jesus in His risen life and greatness, in His power to stamp His image and to convey His will, so that this most subduing of all evidences prolonged into the manifold experiences of a Christian life, and carrying with it a sense of liberty, peace, and nearness to God, otherwise wholly unattainable, so visibly centres in Christ, that it cannot even be conceived of without Him, and is really the conscious reception and reproduction of His own life and character. Nor is this argument so incommunicable as has sometimes been alleged; for Christian experience has a power of irradiation even into dark and unsightly places; and wherever it goes it bears with it not only something of rebuke in Christ's name, but of hope to the most outcast and fallen, that the dead may yet live again, and the lost be found.

[791] We ought not to allow ourselves to forget, in the noise and din of controversy, that after all the gospel of Christ is one which is to be preached to the poor, and that it is only in the effect of the gospel upon the history of mankind, and its transforming energy in the human heart, that we can see fully exhibited the greatness of its power and the completeness of its evidence.

[792] As flowers, fruits, and grain indicate the living forces in nature, so the products of Christianity show its character.

DIVISION D

(Continued).

THE EVIDENCES OF THE CHRISTIAN
RELIGION.

[4] FAILURE OF INFIDELITY.

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THE EVIDENCES OF THE CHRISTIAN RELIGION.

[4] FAILURE OF INFIDELITY.

64

DIFFICULTIES OF INFIDELITY.

I. CERTAIN PROBLEMS SOLVABLE ONLY
UPON THE THEISTIC HYPOTHESIS.

1 The mystery of consciousness.

[793] If a material element, or a combination of a thousand material elements in a molecule are alike unconscious, it is impossible for us to believe that the mere addition of one, two, or a thousand other material elements, to form a more complex molecule, could in any way tend to produce a self-conscious existence. Either all matter is conscious, or consciousness is something distinct from matter; and in the latter case its presence in material forms is a proof of the existence of conscious beings outside of, and independent of, what we term matter.—*A. R. Wallace, Contributions to the Theory of Natural Selection.*

2 The mystery of life.

(1) *Anti-theistic definitions of life are deficient.*

[794] Various definitions of Life will be found in Prof. Flint's "Anti-theistic Theories," note xvii. pp. 489 sq. The most brief form in which it has been expressed, and at the same time the form that has been judged to be least open to exception—viz., that "Life is the continuous adjustment of internal relations to external relations"—is, nevertheless, utterly deficient in telling us what, after all, Life really is.—*Bp. Ellicott, The Being of God.*

(2) *Anti-theistic theories leave all the varieties of life and order unexplained.*

[795] Upon the subject of the origin of things, natural history brings no light. She does not pretend to say what was the beginning or what will be the end. Supposing material particles once in existence, she cannot tell why they have moved in a marvellous progression rather than in an endless circle of chaotic disorder. What is there in matter, living or inert, to account for its tending toward a world of beauty, toward Newton and Shakespeare, rather than toward an endless round of slime or fiery mists? Nay, if the higher stages of creation not only surpass,

but also in a sense contradict the lower, natural history cannot tell us why. "Change from unchangeable matter, death from the imperishable, motion from absolute rest, life from the dead, sense from the senseless, purpose from causes acting blindly, intelligence from the unintelligent, spirit from the unspiritual"—such are the contradictions which, according to Hoffmann, the materialists must accept. The properties of matter, living or dead, are unequal to account for such transformations. To endow the atom with such informing power is to make an idol of it; to escape from the idea of a creation, we make our idol create. Materialism explains nothing; it leaves harder questions than it solves. Looking out upon the splendour of the world, upon the summer in its beauty, and the sea in its might, upon the deep perspective of the stars—"those stars whose steps are worlds, above and under, glory on glory, wonder upon wonder"—the little atom and its little doings will not content us. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." You will never eradicate this view of creation; for we, that think it, are a part of the creation, and the consciousness of a Father's power comes to us as birthright, and beats in the pulses of our blood.

[796] Huxley in "Encyclopædia Britannica," Art. "Biology," an equally great authority, states in the same unhesitating language, "No one has ever yet built up one particle of living matter out of lifeless elements; every living creature, from the simplest dweller on the confines of organization up to the highest and most complete organism, has its origin in pre-existent living matter."—*Prof. Allman, Address to the British Association* (1879).

(3) *Anti-theistic theories have no category for vitality.*

[797] I regard "vitality" as a power of a peculiar kind, exhibiting no analogy whatever to any known forces. It cannot be a property of matter, because it is in all respects essentially different in its actions from all acknowledged properties of matter. The vital property belongs

to a different category altogether.—*Sir Lionel Beale, Protoplasm.*

[798] Biologists, whose special profession is the science of life, confess that they cannot define it; in other words, they do not know scientifically what life is, or wherein it consists. It is a mystery to them. This confession was made before the Royal Commission on Vivisection, or experiments on live animals.—*B. G.*

II. NECESSARY INFIDEL ACHIEVEMENTS BEFORE CHRISTIANITY CAN BE OVERTHROWN.

1 Christianity must be proved untrue, useless, and mischievous.

[799] Infidelity will find it difficult indeed to prove that Christianity is useless, so long as it sets up and provides for such institutions and contributes such vast sums of money for ameliorating the misery of humanity? It will find it difficult to show as much for itself. What has infidelity done to relieve the woes and misery of humanity? It will stamp and rage about the tyranny of this or that government, about the crimes of princes and the woes to which the working men of England, Scotland, and Ireland are subjected, and seek to lash them to fury, and provoke them to sedition and rebellion; it will tell them, with all the appearance of real earnestness, that nothing short of blasphemy and sedition will ever bring paradise to the world—and there it stops.

If time permitted, I would show that Christianity is worthy of your love and courageous support from its benevolent design; and I would base the whole impeachment of infidelity upon the coldness, the hardness, and uncharitableness of its heart.

Again, when infidelity has shown that religion—Christianity in particular—is not only untrue, but that it is useless, it will not have done enough. It has a still greater difficulty to overcome, and that is—to show that Christianity is essentially injurious.—*B. H. Cowper.*

2 Infidelity must frame a satisfying creed.

[800] When infidelity has overcome the difficulty of proving Christianity untrue and useless, it has not done its work; it has still to commence, and I shall rapidly enumerate the gigantic tasks it will have to perform. I will suppose it has blotted out from man the instinct of religion; that it has rooted out the thought of God from the heart of humanity. Its difficulties have only begun. It has, at most, produced the raw material out of which the world of infidelity has yet to be fashioned and moulded. Humanity is a blank, then, we shall suppose: what has infidelity to do? Humanity must feel, and speak, and act; you cannot keep it quiet; and if you want it to act, and speak, and feel, and think, on infidel principles, you must give it infidel principles—it cannot live upon mere negation, it must sit at a full table; it has been in the habit of sitting at a full table where

Christ has sat. People will hunger and thirst after something; what will you give them? Where is the creed of negation? Where are the thirty-nine articles of despair? Where is the gospel of the “everlasting No?” Infidelity has laboured, and tugged, and striven; it has used its best endeavours, made trial after trial, projected scheme after scheme, experiment after experiment, in order to model a creed for the future; but it has failed.

The founders of the system in debate—in solemn debate—two and twenty years and more after the system has been launched! in debate as to the fundamental principles of the system. Twenty-two years before its leaders—its two great supporting pillars, its Jachin and its Boaz—can discover what its fundamental principles are. The creed has to be framed, and it is a great difficulty.—*Ibid.*

3 Infidelity must frame a sure rule of life.

[801] A great difficulty will be to discover and to frame a *sure rule of life*. We have the doctrines which we are to believe; we have a rule of life, and we learn without difficulty the duties which we should perform. And, mark you, the precepts, and the commandments, and the teachings of our book come with authority, the authority of a King—not an earthly king, but the King of the Universe. But infidelity brings us its puny propositions, and says, “Will you accept of these?” It brings its precepts and says, “Will you accept of these?” Where is its *authority*? Can it say, “We command you; these precepts are a law; they are enacted by power and authority, by a government, and they command the acceptance and the obedience of men?”—*Ibid.*

4 Infidelity must furnish sufficiently powerful motives for duty.

[802] When infidelity has overcome this difficulty, let it bear in mind that it has to supply men with *motives to action*. The Bible says, “Do justly, love mercy, and walk humbly with your God.” I can imagine infidelity borrowing good things, as it has done, from the Bible; and I ask it to find anything in morals which is not to be obtained by implication, or directly from the Bible. “Do justly, and love mercy”—infidelity can say that; but what motives can it give for it? It may say “Do justly, and love mercy,” because it is right, because it is kind; but that is not enough; we want some powerful consideration, external to ourselves. Man requires moving in the path of right and good, by the conviction that the eye of God is upon him, that God approves of his service, that He will recognize his service. Man needs such motives, and if he has the love of God in his heart—if grace from on high has been poured into his soul, the power within him will carry him on, and he will not count his life dear unto him, so that he may finish his course with joy. On the other hand, if a man says, “There is something which I can steal,” infi-

delity says, "Don't steal;" but the man may say, "There are no eyes upon me; the owner is rich; I shall never be called to account either in time or eternity; there is no judgment to come; we shall be all alike in the end; and, in the meantime, I shall be better off for stealing this." I say, then, that the infidel in this case has more motives to do evil than to do good; and I do not see how, if you blot out a God, a judgment to come, a state of rewards and punishments from the consideration of man—if you blot out from his soul the feeling of gratitude, the spirit of sincere and conscientious obedience and submission, that you leave the world right motives sufficient for practical purposes. Infidelity cannot find sufficient motives; it never did, and I believe it never will. Therefore these three difficulties come together—to find a creed, a rule of life, and sufficient motives for action.—*Ibid.*

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HISTORY OF UNBELIEF.

I. IN EARLY CENTURIES.

1 Mode of manifestation.

- [803] (1) Absolute unbelief.
(2) Bigoted attachment to national (pagan) creed.
(3) A philosophical theory of religion.
(4) Mystical theory.—*Farrar, Critical History of Free Thought.*

2 Nature and effect of early opposition, as seen in the case of Celsus.

[804] The early opposition to Christianity is best represented by its culmination in the appearance of the philosopher Celsus, and his deliberate and formal attempt to overthrow the authority of the Christian records. He is the original representative of a class of intellects which, in the various attacks on Christianity, has over and over again presented itself to notice; wit and acuteness without earnestness of purpose or depth of research; a worldly understanding that looks at things merely on the surface, and delights in hunting up difficulties and contradictions. His objections against Christianity serve one important end: they present, in the clearest light, the true opposition between the Christian position and that of the ancient world; and, in general, the relation which revealed religion will ever be found to hold to the ground assumed by natural reason. Thus it is that many of his objections and strictures become nothing less than testimonies to the truth.—*Neander.*

3 Sources of information.

- [805] (1) Notices occurring in heathen literature, which are slight.
(2) Works written expressly against Christianity.

(3) Special replies to attacks made.

(4) General treatises on Christian Evidences by early Fathers.—*Farrar, Critical History of Free Thought.*

II. IN THE MIDDLE AGES.

[806] The general character of the Middle Ages is rather that of the growth of theological system and terminology than of evidential literature strictly so called. There was still opposition to Christianity in the Paganism of the German and Slavonic tribes, but it was not of an intellectual kind. It was met by the practical work of missionaries, and gradually subsided as the mass of European society became pervaded with Christian ideas and institutions.—*R. A. Redford, The Christian's Plea.*

III. IN THE FOURTEENTH AND FIFTEENTH CENTURIES.

[807] There were two influences which combined in the fifteenth century to promote the development of an inquiring spirit—the one was the growth of *mysticism in theology*, represented by such names as Ruysbroek, Eckart, Tauler, Thomas à Kempis, Suso, Gerson, and others; the other was the extraordinary *revival of humanism*, both in literature and in politics, and study of the classical writings.—*Ibid.*

[808] In the fourteenth and fifteenth centuries there was a philosophical spirit alive in the schools which frequently took the form of sceptical inquiry.—*Ibid.*

IV. IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

[809] Germany, from the time of Kant, has been the chief seat of religious unbelief. It is true that Christianity was vigorously defended. Such names as those of Euler, the great mathematician, and of Haller, the great naturalist, and of Schleiermacher, the great theologian, show that while reason was appealed to by many in the cause of doubt, it was also summoned to the support of a devout and earnest faith. The philosophy of Germany, developed by such men as Fichte, Schelling, Hegel, exalted the claims of human reason more and more, until the only foundation required was the laws of thought, which were substituted for all reality, whether it be the reality of God or the reality of the external world.—*Ibid.*

[810] There are two names which demand a notice in this sketch of the history of unbelief, they are those of Auguste Comte, the positivist philosopher, and Ernest Renan, the scholar and critic. The principle of the Comtist philosophy is antichristian only in so far as it discards the supernatural as fact, and attempts to substitute an ideal object of reverence in place of a personal God. Place the Comtist theory of religion in comparison with that of Christianity, and it will be seen how purely unsub-

stantial and ideal it is, and how much it owes to the philosophic fervour of the mind from which it sprang, in connection with a vast system of generalizations, for any measure of acceptance which it has received from thinking men.—*Ibid.*

[811] The appeal to fact and observation, which became from that time the principle of all inquiry, was made by Descartes, in the seventeenth century, the foundation of a new system of psychology and philosophy, in the study of human consciousness. The same revolution in the method of thought is exemplified in the system of Spinoza, though carried to an extreme. The laws of thought are taken to be the basis on which all existence rests, and Spinoza made the attempt to form a complete intellectual philosophy of the universe by the reduction of its parts to ultimate principles and absolute laws whose certainty rests entirely on consciousness.—*Ibid.*

V. IN THE NINETEENTH CENTURY.

1 Its Protean phases.

[812] Just as there was a great run two ages ago toward rationalism, and an age ago toward intuitionism, so there is a corresponding set of youths in our day who will become Comtists, or Millites, or Spencerites, or even Huxleyites: the demand will create the supply; and they will find able men to lead them on over the dreary plain strewn with the skeletons of those who have there wandered and perished.—*James McCosh, Christianity and Positivism.*

[813] Infidelity assumes all colours, as the chameleon, and is ever starting new standards, principles, watchwords, and text-books, while our One Book Standard and Leader remains unchanged—"Jesus Christ, the same yesterday, to-day, and for ever."—*B. G.*

2 Its present special characteristics.

[814] While the influence of the rationalistic writers of Germany and France is by no means exhausted, it may be said that the main stress of unbelief is now taking the philosophical and scientific form rather than the critical and historical.—*R. A. Redford.*

3 Its probable causes.

[815] The nature of the causes of unbelief was discussed at the recent Church Congress at Plymouth, but scarcely in a manner commensurate with the importance of the subject. The most noticeable feature of the discussion was the admission by some of the speakers that misrepresentation of the Bible, on the part of believers, was one of the causes. The tendency, since the Reformation, of the popular religious mind "to confound inspiration on certain subjects, such as those mentioned by St. Paul, with infallibility on all subjects, such as Scripture nowhere claims," was noted by one of the

speakers as having produced very injurious effects. Still more striking was the statement made by the same speaker, that the "Augustinian theosophy," or, in other words, the view taken by Augustine of the permanence of an eternal, though impotent malevolence, has not only exerted an enormous influence against religion, but is the only cause which will probably be permanent. The statement, to a certain extent, is undoubtedly true, though clearly somewhat exaggerated.—*Bp. Ellicott, Modern Unbelief.*

See next article.

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MODERN THOUGHT.

I. ITS DEFINITION.

[816] Logically speaking, the term "Modern thought" is equivocal: it may be taken as "distributed," or as "undistributed;" that is, in part or in the whole of its "extension." Taken in its entire "extent," as a "universal" term, it would mean the *whole* of modern thought, or the opinions and views of everybody in these modern times. This cannot truly or fairly be its meaning, for it is used generally in reference to the particular opinions of a restricted class, sometimes described as "advanced thinkers." Therefore by "modern thought" must be meant only the opinion of *some* moderns, not of *all* moderns. The proper translation of the phrase "modern thought" is, consequently, "novel opinions." This reminds of the saying, "What is new is not true, and what is true is not new." Modern thought is one of those phrases that cover the craze of a narrow but ambitious clique which, like "freethinkers," falsely assumes to itself a speciality; for everybody is as much a freethinker as those who usurp the title; and every one in modern times who thinks at all exercises "modern thought." It is necessary to mark this fact in order to dissipate the "glamour," not to say insolence and presumption, of the self-styled "modern thought" school. Like certain Athenians, they "spend their time in nothing else but either to tell or to hear some new thing" (Acts xvii. 21). True thought, or real principle, is of no age, but is eternal. Matters of mere detail may vary from age to age, but the groundwork of main facts and principles is unchangeable. The sun, moon, and stars are the same amid all the progress of astronomy, and this is true of all moral and religious principles.—*B. G.*

II. ITS UNCONSCIOUS OBLIGATIONS TO CHRISTIANITY.

[817] Even those who disown or disbelieve Christianity are often its unconscious debtors. Men of the modern world, they are born into its spirit, and that is greatly what Christianity

has made it. Christian ideas are in the air. We draw them in with our daily breath, and cannot choose but receive them into our intellectual nature. Thus it is quite possible that men may lie under unacknowledged obligations to Christianity, and that they may be crediting to independent inquiry what is indirectly traceable to a Christian source.—*Rev. Principal Caird in Good Words.*

[818] The poet speaks of the eagle stretched upon the plain, and feeling the bitterness of the death-pang increased at the sight of his own feathers on the arrow that is drinking his life-blood. Well, that is poetry, of course. But the idea conveyed in the verses may illustrate the feeling of some amongst us when we see the intellect to which Christianity has given its acuteness, brandished against her life; when we find the nobler, purer, kindlier sentiments which she has herself inspired and fostered, turned into arguments against her character, into instruments for her destruction and overthrow.—*Rev. Gordon Cuthrop.*

III. OBJECTIONS MET.

1 A belief is no worse for being traditional.

[819] Disbelief will become traditional if it last long enough.—*B. G.*

[820] The modern critics who claim for themselves the heights of their science, and profess to pursue their investigations in a truly philosophical spirit, are fond of applying the term "traditional" to the opinions from which they have more or less widely departed. We need not dread greatly the insinuations made by the use of that epithet. In Biblical criticism, as in every other branch of theology, and, it may be added, in every branch of natural science, there is a wise and just tradition which no judicious man will ever think of despising. The critic, in approaching the scientific study of the Scriptures, is bound to master the works of the great scholars who have preceded him, and specially to be acquainted with the methods they adopted, and the conclusions at which they arrived. He will, in the great majority of instances, be compelled to accept these results with little or no modification. He must always, of course, exercise his independent judgment; but in handling difficult and intricate questions he will, for the most part, give the benefit of the doubt to the accepted belief, the established opinion. There is usually much more danger in breaking off from Protestant tradition in matters of scriptural interpretation than in adhering to it.

IV. THE CONSEQUENT DUTY OF CHRISTIANS.

1 Increased attention to deeper learning and patient criticism.

[821] Oh may that blessed Spirit be with us all! The days in which we live are dark and anxious. Deeper learning is, I fear, declining;

patient criticism is rare; merely emotional belief is not uncommon; but real and instructed belief, that belief that can give the reason for the hope that is in it, and can exhibit clearly the basis of its own convictions, is less and less showing itself among generally professing Christians. Even we the clergy, we whose duty is to guide and direct others amid the mazes of modern speculation, we, I fear, are often found unequal to the duty that is now forced upon us. Everything now seems to be pressed into the service of external work. We may thank God that there is this amount of work, but work is superseding thought; a restless activity is now taking the place of much of that calm and sequestered study that once so honourably marked the order to which we belong. Much there is that is at present disquieting.—*Bp. Ellicott, Modern Unbelief.*

2 Shedding abroad all possible light.

[822] As a little warmth of the rising sun may call up the very mists which are to be dissipated by its more powerful shining, so this vague and chilling popular unbelief is to be dispelled, not by withholding knowledge, but by shedding abroad all possible light.—*Smyth (American).*

3 Faithful preaching of the fundamental truths of our holy religion.

[823] Let it never be forgotten that the most convincing proof of the truth of the gospel, and that on which the faith of the bulk of believers must always rest, is the experience of its exact adaptation to the wants of our moral and spiritual nature; its felt power as the remedy for the soul's sense of guilt, the stiller of its fears, the comforter of its sorrows, the strength of its weakness, the renewer of its better energies, the spring of new and higher hopes and duties, and the realizer of its blind longings for immortality. The most effectual antidote, therefore, to the poison of infidelity will ever be the faithful preaching of Christ crucified; the patient inculcation under all its lights and bearings—undeterred by the fear of wearying by repetition—of the great message with which we are all charged: "the word of reconciliation;" the old and wondrous mystery of the incarnation of the coequal and coeternal Son of God; the atonement made by Him on the cross, whereby God in Christ reconciled the world to Himself; the offer of this reconciliation made to and pressed upon all; the privileges, duties, and powers which belong to the reconciled; the reality of the gift of the Holy Ghost; the means in the use of which it is ordinarily to be sought and obtained; and the renewal of the outer and inner life which is at once its fruit, its evidence, and the earnest of heaven.—*Bp. Jackson, Charge, 1875.*

V. THE FUTILITY OF ITS OPPOSITION TO THE SPREAD OF CHRISTIANITY.

[824] Christianity from its very beginning to this day has been maintained and disputed by

some of the keenest intellects of the most cultivated races; yet it stands firm. And if, as is often said, it was never so assailed as in the last half century, it has assuredly in that same time attained a marvellous growth among all classes. The mere fact of its continued existence among intelligent people is a weighty evidence of its truth.—*Sir James Paget.*

VI. A REVIEW OF ITS PHASES.

[825] While no mere intellectual act constitutes religion, the exercise of reason is an essential part of religion. The denial of this is an error prevalent among the modern theologians of Germany, owing to their accepting Kant's argumentation against the possibility of apprehending God by the speculative or pure reason, as conclusive. If religion have no rational foundation, it has no real foundation. Reason does not apprehend merely what is finite. True place of reason in religion.

Religion has often been resolved into feeling or sentiment, but erroneously, since whatever feeling is fixed on requires some explanation of its existence, and this can only be found in some act or exercise of intellect.

Epicurus, Lucretius, and Hume have traced religion to fear. Fear explains atheism better than it explains religion; and in order even to be feared, God must be believed in. Men fear a great many things. Mere fear founds nothing, but only causes efforts to avoid the presence or thought of its object. Fear enters into religion, and is filial in the higher, and servile in the lower, forms of religion.

Feuerbach resolves religion into desire—into an ignorant and illusive personification of man's own nature as he would wish it to be. This view presupposes the truth of atheism, does not explain why man should refer to supramundane ends or objects, and is contradicted by the historical facts, which show that reason and conscience have at least co-operated with desire in the origination and development of religion.

Schleiermacher resolves religion into a feeling of absolute dependence—of pure and complete passiveness. Statement of his theory. Shown to rest on a pantheistic conception of the Divine Being. His reduction of the Divine attributes into *power*. No such feeling can exist, the mind being incapable of experiencing a feeling of nothingness—a consciousness of unconsciousness. Could it be supposed to exist, it would have no religious character, because wholly blind and irrational. The theory of Schleiermacher makes the moral and religious consciousness subversive of each other: the former affirming, and the latter denying, our freedom and responsibility.

Mansel supposes the religious consciousness to be traceable to the feeling of dependence and the conviction of moral obligation; but the latter feeling implies the perception of moral law, and is not religious unless there be also belief in a moral lawgiver.

Schenkel represents conscience as "the reli-

gious organ of the soul," but this is not consistent with the fact that conscience is the faculty which distinguishes right from wrong. Schenkel's view of conscience shown to make its religious testimony contradict its ethical testimony.

Strauss combines the views of Epicurus, Feuerbach, and Schleiermacher; but three errors do not make a truth.

Account of the criticism to which the Strauss theory of religion has been subjected by Vera, Ulrici, and Professor H. B. Smith.

Although there can be no true religion without love; and although to love the true God with the whole heart is the ideal of religion, religion cannot be resolved exclusively into love. Since love presupposes knowledge, and is not the predominant feeling, if present at all, in the lower forms of religion.

Religion includes will, implying the free and deliberate surrender of the soul to God, the making self an instrument where it might, although wrongfully, have been made an end; but it is not merely will, since all volition, properly so called, presupposes reason and feeling.

Kant made religion merely a sanction for duty, and duty the expression of a will which is its own law, and which is unaffected by feeling. But this view rested on erroneous conceptions as to (1) the relation of religion to morality, (2) the nature of the will, and (3) the place of feeling in the mental economy.

Religion and morality inseparable in their normal conditions, but not to be identified; religion being communion with God, while morality is conformity to a law which is God's will, but which may not be acknowledged to be His will, so that they may and do exist in abnormal forms apart from each other.

The will has not its law in itself. Kant's errors on this subject. Feeling is the natural or universal antecedent of action. Kant's errors on this subject.

Dr. Brinton ("Religious Sentiment," &c., 1876) analyzes religion into emotion and idea—an effective and intellectual element—the latter of which arises necessarily from the law of contradiction and excluded middle. Merits and defect of this theory.

The religious process is at once rational, emotional, and volitional. Its unity, and the co-operation of knowing, feeling, and willing. Description of (1) its essential contents, (2) its chief forms, (3) its principal moments or stages, and (4) its manifestations in spiritual worship and work.—*Dr. Flint, The Psychological Nature of Religion.*

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PHILOSOPHY OF UNBELIEF.

I. ITS OLD FUNDAMENTAL ERROR.

I Sincerity the condition of salvation.

[826] The old plea was that if a man is only sincere he can have nothing to dread in another world. If sincerity may be cruel, blind, ignorant, sinful, clearly it cannot save a man from the natural consequences of cruelty, blindness, ignorance, sin, either in this world or in the world to come.—*Rev. A. J. Harrison.*

[827] If "sincerity" is sufficient, there is no need of, and no excuse for, opposing Christianity; since a man may at least be as sincere inside as outside the Christian pale and faith. "Blind unbelief" is no better than blind belief.—*B. G.*

II. WEAK POINTS IN ANTI-MIRACULOUS SCIENCE.

I The hopeless variations of its leading exponents in regard to momentous and religious questions.

[828] I do not know whether I am precisely in the wonted tracks of a chairman's address, but, pursuing the questions of the so-called antagonisms of scientific and religious thought, I have sometimes wondered at the assertion that the solid unity of opinion lies with the investigators of nature, whilst infinite division belongs to the theologian. I have imagined that if a catechism of scientific belief on the subjects common to both were compiled, it would evince strange disunion where there is boasted unanimity. Let me give a specimen of such a catechism, with the answers mostly in the *ipsissima verba*, the very words of our leading scientific men:—

1st Question.—Who created all things?

Buchner.—Matter and force are uncreated, and have given rise to the present order of things.

Huxley.—"When the materialists begin to talk about there being nothing else in the universe but matter and force, I decline to follow them."

Spencer.—The origin of things is unknowable.

2nd Question.—What is the nature of the Author of all things, judging from His works?

Mill.—"It is impossible to believe that a world so full of evil is the work of an author combining infinite power with perfect goodness and righteousness."

Lyell.—"The philosopher, without ignoring these difficulties, does not allow them to disturb his conviction that whatever is right."

Huxley.—"We may liken life to a game of chess. The player who stands behind nature is hidden from sight, but his play is always just, fair, and patient, like a calm strong angel, playing for love."

3rd Question.—What is the origin of life?
Darwin.—"The Creator at first breathed life into a few forms."

Sir W. Thompson.—"Perhaps the first germs of life reached our globe falling through the sky on a moss-grown fragment from the ruins of another world."

Spencer.—"The origin of life is probably undiscoverable."

Dr. C. Bastian.—"Living things are being generated every instant all the world over."

Huxley.—"There is no experimental proof of spontaneous generation. The doctrine that life now only springs from already living creatures is triumphant."

4th Question.—Have men and the higher animals sprung from the lower?

Darwin.—"The conviction rises firm and strong "that man was descended from some lowly organized form."

Professor Phillips.—"This hypothesis everywhere fails in the first and most important step"—want of proof.

Agassiz.—"We find no indication that any animal has swerved from its type."

The varying answers given to this question remind one of the story told by Dr. Paterson. Three students—an Englishman, a Frenchman, and a German—were ordered to write an essay on the camel. The Frenchman took his portfolio and set off to see the animal at the Zoological Gardens. The Englishman set off to Africa, to study the creature in its native haunts. The German took tobacco and lager beer, and shut himself up in his study, to evolve a camel out of his consciousness. The divergence among the very chiefs of science on these points suggests that a considerable part of this theory is due to the splendid corruscations of what is called the scientific imagination, rather than to a duly matured study of the facts of nature.

Take another highly momentous question, and its scientific replies.

5th Question.—Is man a free agent, or is he fast bound in fate?

Spencer.—"Unless all that is contained in these pages (and there are 400 of them) be sheer nonsense, there can be no such thing as freedom of the will."

Huxley.—"In the struggle of life 'a man's volition counts for something.'"

Dr. Carpenter.—"I cannot regard myself, either intellectually or morally, as a mere puppet pulled by suggesting strings."

We do not find the boasted unanimity on this high subject.

As a closing question, we may ask, as the human soul has from the dim and silent past always asked—

6th Question.—Is man immortal?

Lyell.—"To man alone is given this belief in immortality, so consonant with his reason, implanted by nature in his soul, a belief that tends to raise him morally and intellectually in the scale of being."

Buchner.—"When we die, we do not lose ourselves, but only our personal consciousness;

we live on in nature, in our race, in our children, in our deeds, in our thoughts."

This, then, is the immortality which this Goth among thinkers would give to man. The lonely wanderer, who lays him down to die in the awful solitude of the bush, is called to exult that he will live in the grass among his whitened bones, and the flies that boom round his corpse. Let science be silent when she can only speak to shock the soul with such harrowing humiliation. To surrender Christ for such a doctrine as this! It is to prefer midnight, with the crawling, slimy worm, to the eternal splendours and the august societies of all that is noblest in the universe. I have deviated into this catechetical argument to show that, on those momentous questions that science now claims to settle by demonstration, her students, like the men of Babel, are smitten with confusion of tongues.—*Rev. J. Legge.*

2 The building anti-Christian theories upon mere conjectures.

[829] The habit of attributing established certainty to novel hypotheses upon which scientific men are hopelessly divided, must also be considered as unjust as it is unscientific. But notwithstanding the numerous evidences of what can only be regarded as superficial and shallow on the part of those who so summarily dismiss the theology which they decline and disdain to take into consideration, and who so confidently bring forward bold conjectures in the name of established truth, it is gratefully acknowledged that modern scepticism has very little of mocking manner or scoffing tone, and that its zeal, however chastened, is, in the main, both earnest and honest.

3 The ignoring the force of Christian arguments.

[830] He who holds on to a faith by dint of shutting his ears to all that can be said against it does not take very high ground; but he who lets a faith go by simply *opening* his ears to all that can be said against it does not, of a certainty, take a higher ground.—*E. C. Tainsh, a Study of Tennyson.*

4 The failing rightly to use modern revelations of science respecting God's goodness.

[831] During the past hundred years, and especially during the last portion of that time,

the All-good, the All-wise, and the All-merciful has permitted the creatures of His hand to see far, far more clearly than in any centuries of the past the glory and the majesty of His works; and yet it is impossible to deny that during that time, and especially recently, the light that ought to have been welcomed almost as a new revelation of the wisdom and omnipotence of God, has, in many and many a soul, become a cheerless and deepening darkness.—*Bp. Ellicott.*

III. METHODS OF MEETING THE ATTACKS OF ANTI-MIRACULOUS SCIENCE.

[832] The uncertainty and untenableness of all, even modern, philosophy should be proved from the constant fluctuation and change of its principles, the undemonstrated character of its assumptions, and its inner contradictions. As against destructive criticism it must be shown that its philosophical principles are false; that it is arbitrary and partial to *coups de force* in details; that modern archæological science is in favour of the Scripture record; that neither Christ nor the Christian Church can be explained without accepting the gospel narrative as a historical fact. To repel the attack of anti-miraculous science, the respective aims and objects of Scripture must be defined, the anti-miraculous axioms of modern science rejected; the hope of future solutions pointed out in the harmony already established between Bible cosmogony and natural science; the uncertainty and rashness of many so-called scientific conclusions exposed, and the hypothesis of the generation of man from natural forces repulsed by arguments drawn from our moral and spiritual self-consciousness.

[833] Although the devil has nothing new to say, he has endlessly new ways of saying it, and an endlessly-changing audience to say it to; so that the old warfare seems new to each generation, the combatants and the battle-field being really new. Each generation has to find its own answers to the old renewed problem, to find its own weapons to meet the new weapons. A long-bow was good in its day, and a Brown Bess was good in its day; but it is as useless to encounter a needle-gun with a Brown Bess as a Brown Bess with a long-bow.—*Bertram Family.*

DIVISION E.

THE FORCES OPPOSED TO
CHRISTIANITY.

[1] INFIDELITY.

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INFIDELITY (GENERALLY)

(i) Its Latent Phases.

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DIVISION E.

THE FORCES OPPOSED TO CHRISTIANITY.

[I] INFIDELITY.

(1) *i. Its Latent Phases.*

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INFIDELITY (VIEWED GENERALLY).

I. ITS DEFINITION.

[834] Strictly speaking, an infidel is one who has apostatized. This is according to the etymology of the word. The first Christians used it, I suspect, as those in later times certainly did, to designate one who, after attaching himself to Christ, had become unfaithful, or had forsaken Him. A distinction is thus made between the infidel and such as have never believed on Christ's name. He is a far baser person than the pagan, who, having no knowledge of Christ, nor at any time confessing him as Lord, cannot be charged with unfaithfulness to Him. But we need not use the term in this harsh sense. Though the infidel of to-day is one who dwells where Christ is preached, and who therefore may have fallen away from the Christian faith into his present state of unbelief, yet his heart does not plead guilty to the charge of treachery. He may have a conviction of honesty, and the approval of conscience, in what he has done. All this we are ready to grant him; nor do we, in applying to him a term which usage has made current, mean anything beyond what he is ready to acknowledge; namely, that he has rejected Christ as the supreme authority in matters of religious faith. Such, I take it, is the most legitimate application of the word at present. I do not propose to employ it, save in this fair and honourable method.—*J. M. Manning, Half-Truths and The Truth.*

II. THE ORIGIN OF MANY OF ITS FORMS.

[835] I regard many forms of infidelity as half-truths, at least in their origin. Believing that the human intellect naturally craves truth, I shall not easily be persuaded that any body of doctrines, which has been put forth by earnest thinkers, is unmixed error; nor shall I fail, so far as the nature of my undertaking will permit, to point out the merits of writers whom, as to their main tenets, I may feel bound to condemn. Some of those writers manifest, at times, a calm spirit of inquiry which their

critics would do well to emulate. It is not only lawful, but often greatly for our advantage, to learn from those with whom we disagree. Truth has not as yet revealed itself wholly to any finite mind; and the remark of Him who was the Truth, about the beam in the eye which sees the mote in a brother's eye, is not altogether inapplicable to those who are defending scriptural doctrine against the assaults of infidelity.—*Ibid.*

III. ITS MENTAL TENDENCIES.

[836] If the mental tendency be transcendental, it ultimates itself in pantheism; if it be empirical, it ultimates itself in positivism. Between these extremes the irreligious mind of the race has been ever swinging—wearily swinging, with a pendulous motion, while the hand on the dial has marked the steady advance of the kingdom of Christ. Whenever the prevailing philosophy of the world has been transcendental, the prevailing infidelity has been pantheistic; and when that philosophy has been empirical, the infidelity has had in it more or less of positivism. Ancient Buddhism is associated with the philosophy of the senses, Brahmanism with that of consciousness. Descartes gave the *a priori* method to Europe, and out of that method sprang Spinozism; Bacon and Locke gave the *a posteriori*, which was pushed forward into sensationalism. Kant taught a spiritual philosophy, and Hegel was, in some real sense, his successor; the prevailing philosophy of the present time is materialistic, and Comtism is the infidelity which claims its protection. In Germany, where thinking has had more to do with ideas than with facts, pantheism has had a prodigious growth; in France, where the study of what is outward prevails, positivism finds its home and stronghold. Infidelity has existed all along through the history of our race, ever since man first departed from God; and it will continue to exist, in every nation and age, till men are restored to God in Christ. In ages and countries where thought is chiefly concerned with the material and outward, the forms of infidelity will have their ground in positivism; in those times and places where truth is sought chiefly in consciousness, pantheism will be the informing spirit of unbelief. One or the other of these

two yokes of bondage men will wear, until delivered into the glorious liberty of the children of God.—*Ibid.*

IV. ITS EGREGIOUS FOLLY.

1 It rejects the sovereign remedy without providing any substitute.

[837] What would you think if there were to be an insurrection in a hospital, and sick man should conspire with sick man, and on a certain day they should rise up and reject the doctors and nurses? There they would be—sickness and disease within, and all the help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, "We have got rid of the atonement, and we are rid of the Bible?" Yes, and you have rid yourselves of salvation.—*Ward Beecher.*

2 It gloomily distorts truth.

[838] Infidelity and faith look both through the same perspective glass, but at contrary ends. Infidelity looks through the wrong end of the glass, and therefore sees those objects which are near afar off, and makes great things little; diminishing the greatest spiritual blessings, and removing far from us threatened evils. Faith looks at the right end, and brings the blessings that are afar off close to our eyes, and multiplies God's mercies, which in distance lost their greatness.—*Bp. Hall.*

[839] The preaching and tendency of infidelity is to magnify the ills of life while providing no salve for them; the work of religion is to make these ills look small in comparison of a glorious hope.—*Blackwood's Magazine.*

V. DUTY OF CHRISTIANS TO BATTLE AGAINST IT.

[840] Whatever claims pre-eminence over Christ, or denies to Him the supremacy in matters of religious faith, or lays down propositions known to be subversive of His authority, is an infidelity. In that view of it, although associated with much that we admire, and even approve, it deserves no quarter at our hands. As the disciples of Christ, believing that He spoke the absolute truth, and concerned for the well-being of men as truly as for His honour, we are bound to unmask the intruder, and battle against it under its proper designation.—*J. M. Manning, Half-Truths and The Truth.*

69

AGNOSTICISM OR POSITIVISM.

I. ITS DEFINITIONS AND REAL NATURE.

[841] The name given by Auguste Comte to his system of philosophy, as professedly based

upon facts, and expressly denying the possibility of any knowledge of causes. It is a philosophy of uniform sequences.—*H. Calderwood.*

[842] It is important to distinguish the agnosticism of the nineteenth century from the scepticism of the eighteenth. Mr. Herbert Spencer stands on a very different platform from that of Hume. Agnosticism is as far from the hesitation of scepticism as it is from the negations of atheism, for while it does not deny the existence of God it admits of no wavering doubts—it is positive and emphatic in asserting the impossibility of all knowledge on the subject. Scepticism questions the validity of the present achievements of theology; agnosticism denies the possibility of establishing any theology. Either because of a lack of all attainable evidence, or on account of the essential nature of an Infinite Being, or owing to the limitations of our own faculties, an impenetrable barrier, we are told, excludes us necessarily and for ever from all knowledge of God.—*F. W. Adeney.*

[843] It is a doctrine which is closely related both in history and character to scepticism on the one hand, and to materialism on the other. It owes its existence to the partly concurrent and partly counteractive operation of these two theories. It is a link between them; a cross or hybrid in which their respective qualities are combined, although incapable of being truly harmonized.—*Prof. Flint, Antitheistic Theories.*

[844] Agnosticism, therefore, is only a form of atheism, though it would not acknowledge, perhaps, that it knew enough to make a positive denial of the existence of God. Practically, however, it amounts to the same thing. All that do not *know* God, or at least know of His existence, are without God.

[845] Agnosticism puts sense in the place of intellect; and deifies laws instead of the Lawgiver and Ruling Power.

[846] The senses are the only source of knowledge; nothing exists but matter; mind has no existence; there are no causes, no God, no immortality. Science is confined to facts of perception. The relations between observed facts constitute the laws of nature. These laws apply to human action as well as to the whole physical world.—*Condensed from Dr. C. Hodge, Systematic Theology.*

[847] Among the forms of modern cynicism may be classed that of agnosticism, which does not deny that a God may exist, but affirms that, even on that supposition, man must remain ignorant of His existence, adding that knowledge on that subject, or the kindred subject of man's immortality, is needless, such themes being amongst those respecting which a healthy mind will feel no distress. The diseased limb feels no distress when the period of mortification has set in, and that of dissolution is imminent; and

yet mortification is not thought a healthy condition.—*Aubrey de Vere, Subjective Difficulties in Religion, in the Nineteenth Century Review.*

II. ITS CONTEMPLATED AIM.

[848] The positivism which he taught, taken as a whole, is at once a philosophy, a polity, and a religion. It professes to systematize all scientific knowledge, to organize all industrial and social activities, and to satisfy all spiritual aspirations and affections. It undertakes to explain the past, to exhibit the good and evil, strength and weakness, of the present, and to forecast the future; to assign to every science, every large scientific generalization, every principle and function of human nature, and every great social force, its appropriate place; to construct a system of thought inclusive of all well-established truths, and to delineate a scheme of political and religious life in which duty and happiness, order and progress, opinion and emotion, will be reconciled and caused to work together for the good alike of the individual and of society. It sets before itself, in a word, an aim of the very largest and grandest kind conceivable; and as Comte believed that he had been signally successful in performing his mighty task, we need hardly wonder that he should have boldly claimed to have rendered to his race the services both of a St. Paul and an Aristotle.

III. ITS RELATIONS TO OTHER CREEDS.

1 To atheism.

[849] Positivism rises in comparison with atheism, which is itself less base than pantheism; for it is better to ignore than to deny, as it is better to deny than to degrade God.—*Dr. Feune.*

[850] It may be doubted whether ignoring is not meaner than denying; and if not in itself more offensive, it is at least "without the courage of its convictions."—*B. G.*

2 To theism.

[851] The position of the agnostic may be described as a position which, in relation to theism, is threefold: (1) dogmatic denial; (2) sceptical indifference; (3) philosophical negation.

[852] To speak of the "unknowable," assumes first, its existence; secondly, that we know this much about it, namely, that it is "unknowable"—which is perhaps presumption, as measuring *all possible knowledge* by our confessed ignorance. What we do not know, somebody else may know yet; and though we cannot "find out the Almighty unto perfection," He may be known sufficiently for our guidance.—*B. G.*

[853] The strongest believer in revelation cannot deny the term "unknowable" to an object which he cannot search out to perfection. To pronounce it unknowable is to be an agnos-

tic; yet no agnostic can deny that he has some kind of knowledge of that to which he knows the term "unknowable" to belong. The formula of the agnostic is therefore the same as that of the believer, only with a greater emphasis laid upon the mysterious and inscrutable element in our knowledge.—*Church Quarterly Review.*

IV. ITS NURSERIES.

[854] A church which lays intense emphasis on what it does not believe, and whose members know not how to express an article of faith without a negative particle, is a nursery of scepticism and infidelity, and nothing better. At the same time, there is no intolerance so bitter and scornful as that of the so-called churches whose faith consists in not believing.—*Unitarian Review.*

V. EXPLANATION OF ITS LOWER TYPES.

1 The dislike to the practices involved in belief.

[855] The true cause of that atheism, that scepticism and cavilling at religion, which we see and have cause to lament in too many in these days . . . is not from anything weak or wanting in our religion, to support and enable it to look the strongest arguments, and the severest and most controlling reason, in the face: but many men are atheistical because they are first vicious, and question the truth of Christianity because they hate the practice; and, therefore, that they may seem to have some pretence and colour to sin on freely, and to surrender up themselves wholly to their sensuality, without any imputation on their judgment, they fly to several stale, trite, pitiful objections and cavils, some against religion in general, and some against Christianity in particular, and some against the very first principles of morality, to give them some poor credit and countenance in the pursuit of their brutish courses.—*R. South, D.D.*

2 Recklessness and folly.

[856] That profane, atheistical, epicurean rabble, whom the nation so rings of, and who have lived so much to the defiance of God, the dishonour of mankind, and the disgrace of the age which they are cast upon, are not indeed (what they are pleased to think and vote themselves) the wisest men in the world; for in matters of choice, no man can be wise in any course or practice in which he is not safe too. But can these high assumers and pretenders to reason prove themselves so, amidst all those liberties and latitudes of practice that they take? Can they make it out against the common sense and opinion of all mankind that there is no such thing as a future estate of misery for such as have lived ill here? Every fool may believe, and pronounce confidently; but wise men will, in matters of discourse, conclude firmly, and in matters of practice act

surely. And if these will do so too in the case now before us, they must prove it not only probable (which yet they can never do), but also certain and past all doubt, that there is no hell, nor place of torment for the wicked : or, at least, that they themselves, notwithstanding all their villainous and licentious practices, are not to be reckoned of that number and character ; but that with a *non obstante* to all their revels, their profaneness, and scandalous debaucheries of all sorts, they continue virtuosos still : and are that in truth, which the world in favour and fashion, or rather by an antiphrasis, is pleased to call them.—*Ibid.*

VI. ITS SELF-CONTRADICTIONS.

[857] Some persons will assume responsibility when they ought to decline it, and decline it when they ought to accept it. To say "I know" when our knowledge and experience do not warrant the assertion, and to say "I don't know" when we ought to know, are both oft-allied faults, and perhaps equally culpable. The positivist commits both these faults to an extent, at least, which demands his indictment at the bar of spiritual thought.

As to the *positivist* he says : "I know. Science will reveal the secrets necessary to construct a creed comprehensive and powerful enough to regenerate society and to supplant Christianity." But how can he "know ?" Is not all experience against the realization of such a hope ?

Again, as to the *agnostic* he says : "I know not. I cannot find sufficient evidence for any religious creed"—when he carefully refuses, in a world full of mysteries, to investigate with a view to conviction, or with the serious earnestness becoming a being endowed with religious instincts and moral consciousness.—*C. N.*

VII. ARGUMENTS AGAINST THE SYSTEM.

1 It assumes an indefensible attitude.

[858] But it is necessary to point out that however one may act in regard to questions of science or philosophy, which are to many men matters of curious speculation rather than of practice, and in regard to which most men are compelled (from want of leisure or want of inclination) to take up a position of agnosticism, such an attitude is here indefensible, for we are dealing with the most practical of all questions, which every man's life will decide for himself, since no man can avoid having some opinion as to the origin of the institutions and customs in the midst of which he lives, and which, whether he be a Christian or not, have certainly produced the most wonderful moral and religious revolution which the world has ever seen.—*Rev. W. Anderson, Scripture Miracles and Modern Scepticism.*

2 It makes a clean sweep of all human knowledge whatever.

[859] Such is the question which the agnostic confidently asks, and triumphantly answers in

the affirmative. "You form an idea of God," he says to us, "but of any corresponding objective reality you confess yourselves unable to formulate a proof. Why not resign yourselves to the inevitable inference, that the God of your conception is nothing but the offspring of your idealizing faculty, without substance or independent existence ; and that if there should chance to be any real God behind the universe, at least He lies altogether beyond the reach of your faculties, and outside the possibilities of human knowledge?"

No doubt there is an air of plausibility about the view which thus rudely smites back the yearning of our hearts for God, and condemns us to perpetual imprisonment within the bounds of our physical existence. If it were just, the controversy would be ended, and to try other methods of finding God, after the failure of the logical and demonstrative methods, would be waste of time and labour. To justify, therefore, our perseverance in the search, we must show that this view of the necessary limits of human knowledge is unsound, and contradicts both experience and reason.

We affirm it to be so on this distinct ground, that the principle which it embodies would, if accepted, make a clean and absolute sweep of all human knowledge whatsoever. This statement we proceed to justify.

The principle against which we protest may be expressed as follows :—Knowledge must be based on logical proof ; the knowable and the demonstrable are identical ; whatever cannot be shown by strict inductive reasoning to exist must be dismissed from the region of science, and consigned to the dream-land of the speculative imagination. Our contention is that as soon as this principle, which is really the stronghold of agnosticism, is tried at the bar of practical reason, and brought face to face with the realities of human life, it must be convicted of monstrous absurdity.—*Brownlow Maitland, Theism or Agnosticism.*

[860] Except for the testimony of our consciousness we have no assurance of our own personal identity, or of the coherence of our reason, or of the existence of the external universe and of our fellow-men. Except for the intuitive perceptions of our higher nature, morality would be a mere name for custom and repute.—*Ibid.*

3 It destroys personal interest in humanity.

[861] The real objection to the scheme of the Positivists—and it is an objection to most schemes for remodelling mankind—is that there is no appreciable connection between what we know and what we are asked to believe in. That men will gradually become more interested in people of other and distant nations is not only probable, but is the inevitable result of our moving freely about the whole globe, and being brought into contact with, and wishing to make money of, or to govern, or kill, or convert, remote persons. But what shape this interest

will ultimately take, or what its extent or value will be, is quite beyond our knowledge. The cause of humanity is a fine phrase, but the only contribution to the success of this cause as to which Englishmen can hope with much confidence that they do unquestionable good is that we keep the peace in India. We have not any solid reason to expect that the world will ever care to worship its dead men. The great dead are such persons as Confucius or Epaminondas, who awaken no real emotion whatever, or they are persons like Luther, or Voltaire, or Napoleon, who awaken a crowd of conflicting emotions. Men must be very much changed before they can agree in liking the same dead persons more heartily than they like the same living persons. Dead men are chiefly symbols for living hatreds. We cannot even begin to think what a hierarchy of the wise men of the West would be like. So far as experience can teach us, we should expect that this hierarchy would be either a set of pedantic beings reproducing the same stereotyped ideas, or they would quarrel among themselves, and every scientific bishop would have a sect of his own.—*The Saturday Review*.

4 It culminates in theoretical or practical pessimism.

[862] This, then, is our conclusion: That so far as man denies God, or denies that God can be known, he abandons hope of every kind—that intellectual hope which is the life of scientific thought; hope for his own moral progress; hope for the progress of society; hope for guidance and comfort in his personal life; and hope for that future life for which the present is a preparation. As he lets those hopes go one by one, his life loses its light and its dignity; morality loses its enthusiasm and its energy, science has no promise of success, sin gains a relentless hold, sorrow and darkness have no comfort, and life becomes a worthless farce or a sad tragedy, neither of which is worth the playing, because both end in nothing. Sooner or later this agnostic without hope will become morose and surly, or sensual and self-indulgent, or avaricious and churlish, or cold and selfish, or cultured and hollow—in a word, a theoretical or a practical pessimist, as any man must who believes the world as well as himself to be without any worthy end for which one man or many men should care to live.—*Rev. Noah Porter*.

70

ALTRUISTIC SECULARISM.

I. ITS DEFINITION.

[Altruistic (from *Latin alter*, other) means regardful of others, devoted to others.]

[863] It only remains to describe one other form of antagonism to Christianity, which to a certain extent may be said to combine all the others, as it is rather practical than theoretic.

The *altruistic secularist* denies positively the truths of religion. He may do so on philosophical, or scientific, or critical grounds; or he may do so on all and every ground which he can find to stand upon. Being a decided disbeliever, he must substitute for religion some other basis of morality, without which he admits that the social needs of man cannot be met. He assumes the adaptation of human nature to the facts of the universe so far as the life of man is concerned. He takes for granted that the apparent disproportion between the world and man is real and inevitable. He renounces all hope of individual victory over nature and the continuance of individual existence beyond this life. His morality is a translation into what are called moral principles of the law of pleasure and pain, in short of utility without a definition of the good beyond that of the greatest amount of pleasure.—*R. A. Redford, The Christian's Plea*.

II. ARGUMENTS AGAINST THE SYSTEM.

1 Apart from Christianity it is a mere popular pretence.

[864] Altruism is itself an offspring and a product of Christianity. Whether, indeed, altruism could ever have been, but for the fostering care of eighteen centuries of Christianity, and whether it can exist in any vigour apart from Christianity, may fairly be doubted.—*Rev. I. G. Smith, Bampton Lectures*.

[865] If the altruism of the positivist be deemed an improvement on the morality of the gospel in living for others, without the limitation of loving our neighbour only as ourselves, it seems not unreasonable to require that this level should first be reached.—*Canon Eaton, Bampton Lectures*.

2 It is two sides of a ladder without any steps.

[866] There is only one step from the sublime to the ridiculous, and this altruism has taken. An impossible height of sentimental suppression of selfishness is not only to be reached, but to be maintained. And all this without any rounds to the ladder of sufficiently strong motives or landing-place of attained or attainable desires.—*C. N.*

3 Its motive of action though professedly higher yet really lower than the Christian's.

[867] But, waiving this, let us look more closely at what "altruism" means. What is its motive and its mainspring? I think we shall not be doing an injustice to the positivist, if we say that his "altruism" means doing good to another, because this will be the good of all. But this is by no means tantamount to saying, "Do well to others, because it is their due." Prudence or amiability may make it easy for any one to confer benefits which will redound to the good of all, the benefactor included; but a reciprocity of favours like this, a co-operative partnership for mutual advantages, is something

different from the teaching of words like these, "He that loveth his life shall lose it; he that loseth his life for My sake shall find it."—*Rev. I. G. Smith, Bampton Lectures.*

4 Its motive-power insufficient to regulate conduct.

[868] Let it be noticed, besides, that in proposing love for Himself as the motive to His disciples, Christ is proposing a yet higher motive than love for our fellow-creatures. And this for two reasons. First, because the object proposed is more truly worthy of love. Next, because the sincerity and the reality of love are then most tried and proved when it is for one unseen, and apprehended only by an effort of thought, even as the remembrance of an absent friend is a better proof of love than constancy to one whom daily associations make it almost impossible to be unmindful of. So far, I think, it will be allowed that Altruism falls short of the motive which Christ proposes to His disciples: "Bear all, do all, be all for My sake," and "that men may glorify your Father which is in heaven."—*Ibid.*

[869] His position as a member of the human race and of society demands the recognition of fellow-creatures and the suppression of selfishness. His enthusiasm, if he has any, is for the race. His highest motive is the development of mankind. Doubtless this is a position which has its relieving features of sentiment and its possibilities of good, but that it should be intellectually sustained is a contradiction, for it builds morality on a basis which is insufficient to sustain it; and that it should resist the force of human corruption, and should be powerful enough to overcome the evil of the world, is contrary to all experience and a transparent absurdity.—*R. A. Redford, The Christian's Plea.*

71

DOUBT.

I. ITS NATURE.

[870] From of old Doubt was but half a magician; she evokes the spectres which she cannot quell. Thou shalt know that this universe is what it professes to be, an *infinite* one.—*T. Carlyle.*

[871] When we ask concerning doubt, "Is it honest?" we may, to some extent, bring this question to a test by asking further, Is it painful? Does it desire to be removed one way or the other by evidence? Does it labour to this end? If it be insincere—and therefore immoral—it will be cherished, or will be at least indifferent as to a conclusion. For indifference about the truth of such statements as are contained in the Bible must mark either levity, or conceit, or dislike to the consequences which

would follow from acceptance of Christianity. Doubt about such assertions, as has been well said, must be either the agony of a noble nature, or the veriest trifling of a fool.—*Girdlestone, Christianity and Modern Scepticism.*

II. ITS OUTSIDE CAUSES.

1 Arising from the accidental circumstances of the case.

(1) *The faults, real or imaginary, of others, and believers in particular.*

[872] The causes of religious doubt at the present day appear to be connected with—

(1) Inconsistency of the lives of believers with their creed.

(2) The Scriptures as often taught and handled by believers, and in consequence by unbelievers.

(3) Natural science as often viewed both by believers and unbelievers.

(4) Philosophy as often ignored or misused by believers and unbelievers.—*Rev. A. G. Girdlestone.*

[873] God, in a worldly sense, is so far off, and man so near. "In how many cases," says an excellent writer, "does the belief in God depend, in its energy and reality, and to some extent rightly, on the actions of men?" Ten thousand sermons preached by eloquent divines will not undo half the evil of the acted sermon of your life!

Think of this. Think and know—for you know that it is true—that the minds of sufferers may be and are thrown into despair, and into denial of all good, into doubt of God, and into atheism, by neglect. "Such," says the writer we quote, thanking him for his good teaching in the best way, by making it more public—"such states of mind are natural because every sign of human love is a witness to Divine love, and every want of human love a failure in that witness."—*Gentle Life Series.*

2 Arising from the real circumstances of the case.

[874] (1) One fruitful source of perplexity to an inquiring mind in religious matters is to be found in the *intellectual* difficulties which beset some of the cardinal doctrines of our religion; for instance, the Trinity, the Incarnation, the Resurrection.

(2) Still greater distress arises from the moral difficulties which pervade the consideration of all human history, and are mingled with every part of the great scheme of man's redemption as presented to us in the Bible.

(3) There is a yet deeper and more personal anguish from which faith in Christ our Saviour can alone free us—that which arises from the consciousness of evil within ourselves.

(4) Yet another source of perplexity is our inability to trace the connection of God's providential dealings as they concern ourselves or those dearest to us.—*Rev. W. S. Smith, Christian Faith.*

III. ITS PERSONAL SOURCES.

1 It is bred of unsubmitive tempers and of unruly lives.

[875] There is a great deal of doubting which has really no honest, intellectual basis at all, although it may at times even ostentatiously assume the intellectual form. It is bred of unsubmitive tempers and of unruly lives. Some men do not want to be Christians. They like physical enjoyments. They like selfish ease. They like the way of life that comes. They dislike the trouble and possible disturbance connected with seeking another way.

2 It is through intellectual pride.

[876] Nothing could be more despicable (were it not so serious) than some of the popular infidelity of the day. . . . I need not say that it is of no such doubters that I speak now. There are real honest doubters among us, whose doubts we must recognize as being such, and who demand from us, at the very least, that sympathy which is not inconsistent with very real respect. There are those even to whom their doubts are an agony, but who yet feel that peace were too dearly bought by mental servitude. They have not learned that their mental life needs the rule of God as much as their physical or moral life.—*Rev. G. Body.*

3 It is due to a morbidness of mind.

[877] Some persons hug their doubts or their pretensions to be doubters, as if some virtue or heroism were inherent therein; especially do they parade the title of "*honest doubt*," and hang on a great poet for the phrase and name. To doubt the doubters, and to suspect their honesty, in any case, is "*heresy*" in the judgment of self-styled "*modern thought*."—*B. G.*

4 It is occasioned by dishonesty of mind.

[878] Is not "*doubt*" sometimes pretended by those who wish to cover denial by that name, and who would at the same time gain the credit of being in a state of impartial inquiry? Some "*doubters*" want to seem to belong to both sides, and to have the credit of holding the balance fairly, when they are either unbalanced, or hold falsified weights and scales. This is not "*honest doubt*," but politic trimming.—*Ibid.*

IV. ITS METHODS OF CURE.

[879] Doubt can only be exchanged for belief either when the evidence for the truth of a proposition is complete, in which case belief itself vanishes in knowledge; or by the interposition of some determinant external to the mental process of believing.—*J. H. Blunt.*

V. ARGUMENTS AGAINST DOUBTING.

1 Inconsistency of believers no substantial ground for doubt.

[880] (a) Inconsistency in the life of a believer can only prove him to be bad, or his faith weak.

It cannot prove that the object of his faith is unreal or bad. (b) Similar inconsistencies in matters of secular faith do not make you a doubter. You do not throw away good shillings because there are bad ones. Professors of a belief in honesty may cheat; you do not therefore doubt honesty. Believers in prudence may be led into extravagance, believers in sobriety into dissipation; yet you do not doubt forethought or sobriety. Is it reasonable, then, to doubt Christ and Christianity because Christians often live lives contrary to their principles?—*Girdlestone, Christianity and Modern Scepticism.*

2 Doubt, at the utmost, should be temporary.

[881] Doubt is at best the porch and vestibule of decision.—*C. J. Vaughan.*

[882] Doubt is only tolerable as a brief, a temporary, a provisional condition. It must end; it must be ended; it must be regarded and treated as that council of war which always breaks up before the engagement; it must be endured as a suffering; it must not be vaunted as a virtue; it must be brought to an issue before you are fit to live; it must be brought to an issue before you can dare to die.—*Ibid.*

[883] Faith in God and duty will survive much doubt and difficulty and distress, and perhaps attain to some nobler mode of itself under their influence. But if once we have come to acquiesce in such a standard of living as must make us wish God and duty to be illusions, it must surely die.—*Prof. T. H. Green in Contemporary Review.*

3 Doubt is not eulogized in the Scriptures.

[884] It is worthy of notice that the Scriptures pass no eulogium on doubt or unbelief. They everywhere assume that the evidence for all the great truths of religion is ample and satisfactory, and that there is no reason why any of them should be questioned or denied. Their language is: Be not faithless, but believing. O thou of little faith, wherefore didst thou doubt? There is no laudation of any doubtful-minded people in all the Bible. Yet there is a species of semi-infidelity running through much of our current literature of magazine, sermon, and book, which seems to delight in setting all religious truth as in a twilight and haze of ambiguity. It is the glorification of the doubting mind of the age—the apotheosis of negations and denials, and universal nothingism.

I. ITS DEFINITION.

[885] Scepticism (*σκέπτομαι*, to look, to seek) is used as synonymous with *doubt*. But doubt

may be removed by evidence, and give way to conviction or belief. The characteristic of *scepticism* is to come to no conclusion, for or against; ἐποχή, holding off, and consequently tranquility, ἀταραξία. *Scepticism* is opposed to *dogmatism* (good or bad). Absolute objective certainty being unattainable, *scepticism* holds that in the contradictions of the reason truth is as much on one side as on the other—οὐδὲν μάλλον.—*W. Fleming.*

[886] A sceptic is properly a thinker who is determined, with physical, intellectual, or spiritual eyes, to see into physical, intellectual, or spiritual facts before forming, and especially before teaching, any doctrine concerning those facts. And scepticism denotes the mental attitude of the inquirer toward any doctrine whose truth he is examining, but concerning which he has not yet decided.—*A. J. Harrison.*

II. THEORIES OF SUPPOSED SCEPTICS.

[887] Hartmann denied that there was any God save the *Unconscious Absolute*!—the same as the "world *elether*"—the life-element of worlds! Another Liberal, named Venetianer, has written a work denying the being of God, but holding a system called "Panpsychism," that is, making all nature a kind of soul!

Still another, whose name is well known, the celebrated Strauss—who tried to prove the Bible a collection of fables—denies the being of God. What kind of a creator does he give us in the place of the eternal Jehovah of the Bible? He calls on all Christians to renounce their faith in the everlasting God, and adore the "*Universon* or *World-All*," a mighty machine that has no more mind than a locomotive engine!

Another prophet appears among Liberals with a new god, and he asks all men to give up their faith in an Almighty Creator, and believe in *protoplasm*! And what is this stranger "which neither we nor our fathers" ever adored? Professor Huxley attempts to account for the phenomena of all natural life and spirit as springing from *germs*. He holds that the brain, with all the powers of reasoning, came from the chemical grouping of particles of matter. He holds that we are sure of nothing but impressions, and if there is a God, "He is *unknown* and *unknowable*!"

Still another light has arisen, and, with true genius, explored the realms of science. "While living," Dr. McCosh well says, "he went through the universe as on the wing of an angel, and, returning, reported he found no vestige of God, and yet he knew that there must be a cause for every effect, and resolving to deny there was a God, affirmed that all things were originated and carried on by *law*!" Beyond this, the splendid intellect of Humboldt did not go. We might ask: Was there ever a law without a *law-giver*? Was there ever a law-giver without a *will*? Was there ever a will without a *person*?—*Van Doren.*

III. ITS VARIED PHASES.

1 The scepticism of sheer indolence.

[888] There are men who, like Gallio, care for none of these things. If they are sceptical about the being of God, the inspiration of Scripture, the divinity of Christ, or of any such subjects, it is simply because they have never thought upon them, never studied their nature, never examined their evidence. Thousands of men say they doubt, who have never thought. Their doubt is but a mental yawn.—*Homilist* (1877).

[889] Gallio has been very unfairly used; those things, "for none" of which he "cared," were the actions of the populace—the Greeks, who beat Sosthenes, the ruler of the synagogue, the leader of the movement against Paul—(Acts xviii. 12-17).—*B. G.*

2 The scepticism that avoids honest inquiry.

[890] They dislike religious subjects so far as they know them, and they wish them to be untrue. They dislike them because they clash with their tastes, prejudices, pleasures, &c., and their desire is that they should be disproved. The man who is running in the line of insolvency does not wish to believe he is a bankrupt; the child who loves a certain fruit does not wish to be told it is injurious. There is a large amount of this kind of scepticism.—*Homilist* (1877).

3 The scepticism that precedes honest doubt.

[891] There are many minds who have a strong love for truth, who are in earnest quest of truth; they are so afraid they should receive error that they hesitate to believe till there comes more light. This scepticism is wholesome; it is a condition of true progress.—*Ibid.*

[892] The Greek original of the word scepticism meant "to look about you"—hence, to consider and speculate; hence, to hesitate and doubt. The term sceptics was formally applied to a sect of philosophers who lived in Greece three hundred or four hundred years before Christ; their principle was to doubt everything and deny everything, and to regard the objects of life as not worth a care. Others looked for the origin of scepticism in the famous saying of Socrates, who declared "that all he knew was, that he knew nothing." But he and they would go further back still, and find its origin in the doubts which the devil insinuated into the mind of our first mother Eve. But here he remarked that all doubters are not sceptics, and he asked them to regard that point a little in its bearing on the Christian religion. A man may probably doubt a thing if he has not got proper evidence of its truth; but with regard to religion, we were prepared to prove that, if men continued to doubt, they had not looked at all the evidence, or else they wanted evidence of an unreasonable kind. Christians were bound, as far as in them

lay, to study the evidences of the religion they professed—to “search the Scriptures,” to search history and to search nature, first for their own sakes, and then, as St. Paul told them, in order that they might be able to give to others “a reason for the hope that is in them.” In every phase and condition and event in life, we all of us doubt; and doubt led us to inquire, and then to decide. No man builds his house where he suspects there may be a quicksand, but, searching, he digs deep and lays his foundations, and then he trusts that his house will stand. No man lends his money to people of whom he knows nothing; but he gets evidence of their character and mercantile soundness, and, being satisfied on these points, he trusts they will not miscarry with his money. This also was the Christian duty. As a great writer said, “We doubt in order that we may believe; we begin, that we may not end in, doubt.” He illustrated this by the facts of the memorable epochs in Martin Luther’s life. The Christian poet said—

“There lives more faith in honest doubt,
Believe me, than in half the creeds.”

Only, let us beware that it *is* honest doubt, for the land of doubt is a dangerous country; and if it be necessary for us to travel there, let us pass through it with our loins girt about, our lamps burning, and our hearts uplifted in prayer to God. But he would say a few more words on this point by and by. Sceptics, then, are doubters; but all doubters are not sceptics.—*Canon Prescott.*

4 The scepticism of pride.

[893] The late writings of Timbs give proof of the strength and earnestness of his religious convictions, and also of the type of his former scepticism. The following piece, which is probably known to few, may be taken as a specimen:—

A BIRTHDAY MEMORANDUM.

Lines written before breakfast, 3rd January, 1834, the Anniversary of my Birthday in 1780.

The proudest heart that ever beat
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy cause and aid Thy foes,
Is quell’d, my God, by Thee.

Thy will, and not my will be done,
My heart be ever Thine,
Confessing Thee, the mighty Word,
I hail Thee, Christ, my God, my Lord,
And make Thy name my sign.
Timbs, Autobiography.

5 The scepticism of closed eyes.

[894] Christian life is at least as undeniable as physical life. Christendom has a literature, has institutions. Christianity has fervent believers whose whole existence is moulded by it: you

may detest or revere the results, but you cannot ignore them, or regard the religion as obsolete, by any other process than by shutting your eyes, which is, of course, not a negative and unconscious, but a most conscious and positive process.—*Schönberg Cotta Series.*

6 The scepticism of worldly convenience.

[895] Scepticism is not intellectual only, it is moral also—a chronic atrophy and disease of the whole soul. A man lives by believing something, not by debating and arguing about many things. A sad case for him when all he can manage to believe is something he can button in his pocket—something he can eat and digest! Lower than that he will not get. We call those ages in which he gets so low the mournfullest, sickliest, and meanest of all ages. The world’s heart is palsied, sick; how can any limb of it be whole? Genuine acting ceases in all departments of the world’s works; dexterous similitude of acting begins. The world’s wages are pocketed; the world’s work is not done. Heroes have gone out; quacks have come in.—*Thomas Carlyle.*

IV. MODE OF TREATMENT.

1 All scepticism calls for pity, some for special tenderness, and some for a certain kind of respect.

[896] Most of all, perhaps, we compassionate the *speculative* doubter. It is some men’s infirmity, as Bishop Butler has remarked, to be led astray, not by their passions so much as by their speculations. There are men who are for ever asking questions that they cannot answer, who see all the difficulties and objections far better than the reasons and proofs. Such men are always tossing and find no rest. They are to be pitied.—*Ward Beecher.*

[897] The *ignorant* infidel deserves tenderness. He knows not what he opposes. It is his fault, and it is also his misfortune. Such was mostly the class of men whom Dr. Nelson encountered, many of whom his persevering kindness recovered.—*Ibid.*

[898] The *learned* sceptic often deserves special consideration. He has explored, like Huxley, among natural laws till he loses sight of the law-giver; he has dealt with sensuous things till he has lost sight of the supersensuous; and has been unfortunate, perhaps, in the class of Christian teachers whom he has encountered. Or, like Buckle, he has plodded among the forces and uniformities of history till the chaos or coincidence of facts has hidden from him the guiding hand Divine. Or he has spent his life in elaborating the difficulties of religion and the objections to Christianity, till his sight is confused. We respect his learning and acuteness; we pity his perplexity; and the more because the whole surrounding atmosphere of his life has been that of doubt and cavil.—*Ibid.*

[899] The *sentimental and moral* sceptic of modern times has a kind of claim to consideration for the high culture and morality which he teaches, so different from the ribaldry and debauchery of early English deism. It would be a manlier thing in him to acknowledge whence he borrowed his ethics.—*Ibid.*

[900] One occasionally recognizes a sort of surly frankness in some kinds of *scoffing* and *railing* scepticism. It strikes with all its might, confessing the greatness of its foe. You have that sort of feeling toward it that you have for a vicious mastiff.—*Ibid.*

[901] There has been at times a *fanatical* scepticism which even commands a *quasi* respect. It has fought with the Bible and the Church because they were too slow for its reformatory schemes and philanthropic zeal. The chief mark of its real character has usually been its terrific bitterness; a *general* bitterness, well illustrated by Mr. Garrison when, on the fourth of July, 1842 (we think it was), he stood up in the Methodist church at Andover, Mass., and expressed the hope "that the lightnings of heaven would blast Bunker Hill monument." We heard and remembered.—*Ibid.*

[902] Many individual cases in each type of scepticism demands stern reproof, yet more flies are caught by sugar than by vinegar. Ignorance and human frailty is the one feature in human sin which prevents it being diabolical and beyond the pale of forgiveness. The tender, affectionate pastor in the long run wins his way to wayward hearts.—*C. N.*

2 Scepticism as a moral force must be fairly met by competent Christian scholarship and culture.

[903] In its scientific and metaphysical aspects and tendencies, or as a form of scientific investigation and metaphysical philosophy, it must be treated by Christian scholars and thinkers of consummate ability, who are perfectly familiar with the progress of scientific investigation, and with the developments of modern philosophy, and with the canons and methods of historical criticism. The old apologies will not suffice. One might as well take old armour and weapons from the Tower of London, wherewith to equip an army for modern warfare, as to go merely to the Fathers, or merely to the Christian champions of the last century, for arguments wherewith to meet modern unbelief. Hence the necessity of carefully selecting, and as thoroughly preparing men, by the broadest kind of culture, for the service of the Church.

V. ITS CURE.

1 May be removed by investigation.

[904] John Hone was an almost unvarying sceptic, but an incident which made him believe in the separate being of the soul gave rise to

inquiries which terminated in his becoming a convert to the truth of the Christian religion.

2 May be conquered by Christian example.

[905] In the preface to the English edition of his Commentary on the Psalms, Professor Tholuck says:—

"My conversion to the faith of the gospel was brought about by the instrumentality of a noble Christian layman, who belonged to the small number of those who had, in a period of universal infidelity, kept alive the faith in the Word of God's truth. *His luminous example* of a Christian walk, more than what he told me, led me to think, and assured me at least of this, that Jesus is the Son of God. Then I believed in Christ, and was able to kneel before Him and pray to Him."

VI. ARGUMENTS AGAINST SCEPTICISM.

1 The unsatisfactoriness of its creed.

[906] But even in its proper sense, to glory in scepticism, as such, is certainly no sign of sober thought, seeing that the highest function of doubt is to make way for a wise faith.—*A. F. Harrison.*

[907] Sincere infidelity (in religious matters) is a sad thing, with little of the propagandist spirit. Even believing Christian doctrines to be delusions, its humane feeling would be not willingly to shatter hopes it could never replace.—*A. K. H. Boyd.*

2 It is not a working or a work-a-day system.

[908] We should think a capitalist unwise who declined all investments for his money because none offered absolute security. A like argument will apply to the man who, with religious instincts and spiritual endowments, declines all creeds and faiths on the ground that truths above reason do not allow of such demonstration as to his mind would amount to certainty.—*C. N.*

[909] "I cannot believe in that which I cannot comprehend." A vast amount of scepticism is based upon this same idea, yet it is one of the most delusive that can be entertained, and one upon which we do not act in ordinary life nor in science and philosophy. We all believe daily in what we cannot comprehend, and to look for an exception in the domain of religion is a fatal error.—*Christian Evidence Journal.*

3 It is inconsistent with itself.

[910] There seems some inconsistency in commencing religious inquiry by being sceptical as to absolute *truth*, and yet demanding as a condition of belief absolute *evidence*.—*C. N.*

4 The ephemeral character of its literature, and the barrenness generally of its system.

[911] That powerful and eloquent lecturer, the Rev. Joseph Cook, in his lecture on the Services of the Tabernacle, dealt Boston scept-

ticism some of the heaviest blows it has ever received. In telling of his meeting in the street with a flood of people pouring out from the Moody meeting, he said: "I noticed their faces; for the best test of what has been done by a religious address, in any assembly, is to study the countenances of the audience as it disperses. If you see a softened, an ennobled, a 'solar look,' to use one of the phrases of Bronson Alcott (turning to Mr. Alcott, who sat on the speaker's right), one may be sure that religious truth has done good. I saw the solar look yesterday in the street in hundreds and thousands of faces; I saw it sometimes in the gaze of shop-girls, perhaps." From this he proceeded to describe as it deserves the "low-bred, loaferish liberalism" which exists in Boston, and "sneers because the poor have the gospel preached to them," and then, rising with his theme to deal with the intellectual unbelief of that cultivated city, he made the following statement, as gratifying as it is surprising: "What is our impecunious scepticism doing here? Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into a second edition. I do not know of a single infidel book, over a hundred years old, that has not been put on the upper neglected shelf by scholars. Boston must compare her achievements with those by cities outside of America, and take her chances under the buffeting of time. Where is there in Boston anything in the shape of scepticism that will bear the microscope? For one, I solemnly aver that I do not know where, and I have nothing else to do but to search. Theodore Parker is the best sceptic you ever had; but to me he is honeycombed through and through with disloyalty to the very nature of things—his supreme authority. It was asserted not long ago, in an obscure sceptical newspaper here, that Parker's works ought to be forced into a second edition by his friends. It was admitted there was no demand for a second edition, but it was thought that if now there was an effort made strategically one might be put upon the market. You have no better books than these, and there has been no market demand in Boston for these, and the attentive portion of the world knows the facts. Why am I proclaiming this? Because, outside of Boston, it is often carelessly supposed that the facts are the reverse, and that this city is represented only by a few people, who, deficient in religious activity, and forgetting the law of the survival of the fittest, are distinguished far more by audacity than by scholarship, and are members of a long line in history, of which Gallio stood at the head."

5 Men in testing-times unconsciously witness against scepticism and in favour of Christianity.

[912] Not long ago a ship was wrecked upon the reefs of an island in the Pacific. The sailors, escaping to land, feared lest they might fall into the hands of savages. One climbed a bluff to reconnoitre. Turning to his companions, he

shouted, "Come on, here's a church!" A simple story, but one involving a profound question: Why was it safer for shipwrecked men to go where a church upreared its cross than where there was none? That question probes the scepticism of our time to the heart.

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SECULARISM.

I. MEANING OF THE TERM.

[913] Secularism, in its proper meaning, as indicating the just principles, laws, and objects of the present life, is an appropriate and even noble word; but as used by those who claim it as their distinctive title, as a convenient intimation of unbelief in God and in a future life, it is one of the vaguest terms in our language.—*A. J. Harrison.*

II. ITS DEVELOPMENT.

[914] Positivism in another shape, called secularism, is actively propagated among the lower orders. Replacing the sensuous philosophy and political antipathies of Owen, it is taught, unconnected with the political agitation which marked his views, as a philosophy of life and a substitute for religion.—*A. S. Farrar, Critical History of Free Thought.*

III. ITS PRINCIPLES.

[915] It asserts three great principles:

First, that nature is the only subject of knowledge; the existence of a personal God being regarded as uncertain.

Secondly, that science is the only Providence.

Thirdly, that the great business of man is, as the name secularism implies, to attend to the affairs of the present world, which is certain, rather than of a future, which is uncertain.—*Ibid.*

IV. ITS AXIOMS.

[916] First, this life being the first in certainty, ought to have the first place in importance.

Secondly, the nature which we know must be the God which we seek.

Thirdly, science is the providence of men, and that absolute spiritual dependence may involve material destruction.

Fourthly, there exists independently of scriptural authorities guarantees of morals in human nature, intelligence, and utility.

V. THE PRINCIPLES OF THIS SYSTEM.

1 Infidel secularism is partial.

[917] The secularist appeals to science, and science condemns him. Any method which cannot meet *all* the exigencies of a case cannot be considered scientific. Though secularism may serve fairly well in prosperity, yet it is powerless to sustain in adversity or to comfort at the open grave.—*C. N.*

2 Infidel secularism proves no gain to mankind.

[918] By taking a storey off the house you do not increase the size of the basement or render the house a more commodious dwelling-place. So by pulling down the spiritual you do not improve the secular, as this lower life has its chief value as the foundation for the higher.—*Ibid.*

3 The present can only be wisely regulated by considering the future.

[919] The best and only way for a child to enjoy its childhood is to train it for the future life of manhood, even though there be no manhood for it. The believer replies to the secularist by demonstrating in innumerable cases over nineteen centuries, that the present life is best enjoyed and prized, by preparing for the future, even if there be no hereafter. But as there is a future, the Christian is a gainer every way, and the secularist a loser everywhere. The secularist lives only for this life, and does not, alas! get the most that is to be got out of it.—*Ibid.*

4 No one can authoritatively say what is for the greatest good.

[920] "We ought so to act as to secure the greatest happiness of the greatest number of men." But this is to put calculation for duty. What is happiness? What will procure it? Does it matter, one way or the other, to the general happiness, if one or two shall indulge their private vices? Can men not so regulate their vices that they may even benefit the general body? There are good answers to all these questions; but they cannot be drawn from this philosophy. And they are questions which are put, and in the hour of temptation, just when an imperative rule and order are most needed. We need not long-drawn calculations to give us strength; we need *Thou shalt*, and *Thou shalt not*, from some higher sphere. Natural science cannot speak them. "The Divine is heard," to quote the words of Professor Müller, "in the *I ought*, which nature does not know and cannot teach. Everything in nature is, or is not, is necessary or contingent, true or false. There is no room in nature for the *I ought*, as little as there is in logic and geometry. No natural inference can be higher than nature herself."

VI. SECULARISM CANNOT CONSISTENTLY IGNORE THE SCIENCE OF THEOLOGY.

1 On account of the close relationships between all sciences.

[921] One science is, it is true, distinct from another, and yet to cultivate one is not to deny

another. So theology, as a mere department of thought, is distinct from the physical and material sciences, and he who studies the latter may not direct his attention to the former. But although the sciences are so far distinct that to cultivate one is not to deny another, they are also so related that he who cultivates one cannot afford to ignore others. The student of astronomy will not succeed if he ignores mathematics. If you entertain false views of mechanical and chemical laws you will never correctly explain geographical phenomena. And in like manner, if there be a theology which directly or indirectly denies any law of nature, the science which establishes that there is such a law, must do more than merely ignore the theology which disowns it—it must oppose that theology. It cannot otherwise maintain its own truth and self-consistency.—*Prof. Flint, Anti-Theistic Theories.*

2 On account of secularism being not mere knowledge, but the theory of an art professedly based on knowledge.

[922] Secularism cannot reasonably ignore any kind of knowledge which may concern it as an art. Architecture is an art—the art of building houses—and as such it cannot afford to ignore any kind of knowledge that bears on the building of houses. An architecture which took no account of the law of gravitation and other principles of mechanics, of the properties of stone, lime, and wood, of wind and water, light and air, would be only the art of trying to build houses that would not stand, or which could not be inhabited if they did. Apply this to the case before us. Secularism professes to teach us a more difficult and complex art than that of building houses—the art of ordering our lives aright in this world—the art of properly discharging our duties in this present life; and at the same time secularism, as represented by Mr. Holyoake, tells us that we may ignore the questions, Is there a God? is there a future world? I ask if such secularism be not precisely like an architecture which would advise us to take no account, in building our houses, of light and air, and therefore not to trouble ourselves about windows and ventilators? Give me reason to believe that there is no God and no future existence, and then I shall have reason to ignore them; but to ask me to ignore them before you have done so, is neither more nor less than to ask me to act like a fool. If I cannot find out that there is a God or a future life, I must be convinced by reason that I cannot. If I can find out anything about them, I ought to do my best to find out as much about them as I can. And whatever I find out, or think I find out about them, I am bound as a reasonable and moral being to take account of in my conduct in this life.—*Ibid.*

DIVISION E

(Continued).

THE FORCES OPPOSED TO
CHRISTIANITY.

[I] INFIDELITY.

(1) ii. *Its Actual Phases.*

a. Denial of the Existence of God.

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DIVISION E

(Continued).

THE FORCES OPPOSED TO CHRISTIANITY.

[I] INFIDELITY (Continued).

(1) *ii.* Its Actual Phases.*a.* Denial of the Existence of God.

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ATHEISM.

I. ITS DEFINITION AND PHASES.

1 Atheism as held by certain heathen philosophers.

[923] To take a survey of the chief sects of atheists amongst the ancient Grecian philosophers.

(1) They all agreed in asserting that there was nothing but matter in the universe; but differ as to the question whether it was animate or inanimate.

(2) Those who held matter to be animated were in general called *ὑλοζῳικοι*; who (as they darkly expressed it) maintained that matter had some natural perception, but no animal sensation or reflection, in itself considered; but that this imperfect life occasioned that organization from whence sensation and reflection afterwards arose.

(3) Of these, some held only one life, which they called a plastic nature; and these were called the stoical atheists, because the Stoics held such a nature, though they supposed it the instrument of the Deity; others thought that every particle of matter was endued with life, and these were called the *Stratonici*, from Strato Lampsacenus; and Hobbes seems to have been of this opinion.

(4) Those atheists who held matter to be inanimate were called *ατομικοι*. Of these, some attempted to solve the phenomena of nature by having recourse to the unmeaning language of qualities and forms, as the Anaximandrians, who thought they were produced by infinite active force upon immense matter acting without design; others, by the figure and motion which they supposed to be essential to those atoms; these were the *Democritici*, whose philosophy differed but very little from the Epicureans, who evidently borrowed many of their notions from Democritus.—*P. Doddridge, D.D., 1702-1751.*

here below, this he utterly denied, and that for a reason as absurd as his assertion was impious; namely, that it would disturb His ease, and consequently interrupt His felicity, to superintend our many trials and perplexities.—*R. South, D.D., 1633-1716.*

2 Atheism as held in later centuries.

[925] I would fain see some of those cogent, convincing arguments by which any one will own himself persuaded that there is no God; or that He does not govern the affairs of the world so as to take a particular cognizance of men's actions in designing to them a future retribution, according to the nature and quality of the sin. It being all one to the world whether there be no God, or none who governs it. But how pitiful and ridiculous are the grounds upon which some men pretend to account for the very lowest and commonest phenomena of nature, without recurring to a God and Providence! Such as, Either the fortuitous concourse of infinite little bodies of themselves, and by their own impulse (since no other nature or spirit is allowed by these men to put them into motion) falling into this curious and admirable system of the universe. According to which notion the blindest chance must be acknowledged to surpass and outdo the contrivances of the exactest art; a thing which the common sense and notion of mankind must, at the very first hearing, rise up against and explode. But if this romance will not satisfy, then in comes the eternity of the world, the chief and most avowed opinion set up by the atheists to confront and answer all the objections from religion; and yet, after all these high pretences, so great and inextricable are the plunges and absurdities which these principles cast men into, that the belief of a being distinct from the world and before it is not only toward a good life more conducive, but even for the resolution of these problems more philosophical. And I do accordingly here leave that old, trite, common argument (though nevertheless venerable for being so), drawn from a constant series of chains or causes, leading us up to a Supreme Mover (not moved Himself by anything but Himself), a being simple, immaterial, and incorporeal. I leave this, I say, to our high and mighty

[924] Epicurus was of this opinion. He confessed that there was a Lord; but as for His interposing or concerning Himself in our affairs

atheists to baffle and confute it, and substitute something more rational in the room of it if they can; and in order thereunto to take an eternity to do it in.—*Ibid.*

[926] An absolute removal of the Divine Being and existence; that there is no such spiritual, infinite, omniscient, omnipotent nature as we call God, but that the world is of itself, and that there is nothing else distinct from it. This is the highest degree of asserting that there is no God. It may be understood of a removal of God's providence by which He governs and takes account of all the particular affairs of the world, and more especially of the lives and actions of men, so as to reward or punish them according as they are good or evil.—*Ibid.*

[927] Atheism denieth God either (1) in opinion, saying there is no God; or (2) in affection, wishing there were no God; or (3) in conversation, living as if there were no God.—*T. Brooks, 1608-1680.*

3 Atheism as held in the present day.

[928] Atheism, historically considered, may be distinguished—

(1) As a prevailing sentiment, which is the result of moral, political, and other causes.

(2) As a philosophical theory, which is the conclusion of a reasoned statement from certain premises.—*Rev. J. H. Blunt.*

[929] Although atheism pervaded society, it did not appear in books until the year 1750, when the great French "Encyclopédie" was published. There is scarcely an atheistic book or tract to be found (see Buckle's "Civilization," i. cap. 14).—*Ibid.*

[930] Atheism is the denial, by words, in theory or in practice, of the existence of a spiritual cause of the universe, whether that cause be conceived as one or many; and as a consequence of this the supposition that visible nature is the ultimate fact with which the human mind has to deal.—*Ibid.*

II. ITS CAUSES.

I Intellectual.

(1) *Self-sufficiency, presumption, and conceit.*

[931] The atheist brings forward some Bible difficulty, the explanation whereof is deep and high. Perhaps he reads some defence, and he decides on the spot that it does not satisfy his reason, and he forthwith declaims against the Bible statement. Now see the awful assumption he makes. He assumes that his reason is a sufficient type of the universal reason to make its decision a safe criterion of the decision of that universal reason. He assumes, that is, that he stands on the level of the highest thought—that reason has no methods, syllogisms, or arguments of which he is an incompetent judge—that the highest elevations, mental and moral, of men

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like Plato, or of Moses, Isaiah, St. Paul, St. John, and even of One more than man, are quite within his reach; he talks as if he stood head and shoulders above any of these; and he appears to think that he can fathom every depth in the ocean of human thought. Of course, if he had enough of real culture he would see the folly of such an assumption, and would recoil from the atheistic position. . . . A little consideration and candour might show an atheist that he really is not great enough even to understand men, and still less can he hope to understand "the deep things of God."—*Record.*

[932] Great ignorance of nature and natural causes. It is a saying of the Lord Bacon, that a taste and smattering of philosophy inclines men to atheism, but a deep and thorough knowledge of it directly leads men to religion. And if the assertor of the world's eternity, or of its emerging out of the coalition of atoms, would consider how impossible it is for a body to put itself into motion without the impulse of some superior immaterial agent, and what an inactive, sluggish thing that is that the philosophers call matter, and how utterly unable to fashion itself into the several forms it bears, he would quickly fly to a spiritual, intelligent mover, such a one as we affirm to be God.—*R. South, D.D., 1633-1716.*

(2) *Ignorance.*

[933] A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion: for while the mind of man looketh upon second causes scattered it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.—*Bacon's Essays.*

[934] It requires a loftier height of intelligence to believe in miracles than to reject them, because it involves the realization of loftier than mere material verities, and the recognition of wider than purely physical laws.—*F. W. Farrar, Witness of History.*

I Moral.

(1) *The wish father to the thought.*

[935] In this matter men's conviction begins not at their understandings, but often at their wills, or rather at their brutish appetites; which, being immersed in the pleasures and sensualities of the world, would by no means, if they could help it, have such a thing as a deity, or a future estate of souls to trouble them here, or to account with them hereafter. No; such men, we may be sure, dare not look such truths as these in the face, and therefore they throw them off, and had rather be befooled into a friendly, favourable, and propitious lie; a lie which shall chuck them under the chin and kiss them, and at the same time strike them under the fifth rib. To believe that there is no God to judge the world is hugely suitable to that man's interest who assuredly knows that upon such a judgment

he shall be condemned; and to assert that there is no hell must needs be a very benign opinion to a person engaged in such actions as he knows must certainly bring him thither. Many are atheists not because they have better wits than other men, but because they have corrupter wills; not because they reason better, but because they live worse.—*R. South, D.D., 1633-1716.*

(2) *Preference of sensual pleasure.*

[936] Atheists (are) such as have voluntarily, violently extinguished to themselves the sunlight of the Scriptures, moonlight of the creature, nay the sparks and cinders of nature, that the more securely, as unseen and unhidden of their own hearts, they might prodigally act the works of darkness: not, Athenian-like, dedicating an altar to an unknown God, but annihilating to themselves, and vilipending to others, altar, religion, God, and suffocating the breath of all motions, arguments, manifest convictions that heaven and earth produced; for the reasons of hell only shall one day evince it that there is a God.—*T. Adams,*

III. ARGUMENT AGAINST THIS THEORY.

- i The burden of proof rests with atheists, who are unable to prove their infinite negative.

[937] On which side may the burden of proof fairly be considered to lie? Naturally, one would at first reply, on the side of the theist. He asserts the fact of God's existence, and therefore is bound to furnish proof of his assertion; the practical atheist asserts nothing but his own ignorance, and waits to be convinced if possible. No doubt this would be a just and complete assignment of the burden of proof, if atheism had been in general possession of the field of thought, and theism were some novel theory started by individual minds to displace the old and universal opinion. But the real position of the antagonistic views toward each other is exactly the reverse. Theism has been in general possession of the world; it is atheism which is the exceptional opinion, propounded here and there by individual minds to bring about a revolution in the established belief of mankind. This undoubtedly in some measure shifts the burden of proof. A belief which antedates historical records, by rooting itself in the noblest part of human nature, and allying itself in man's best endeavours to advance in civilization and moral culture, gives it a prestige which must be allowed considerable weight in the controversy respecting its truth.—*Brownlow Maitland.*

[938] An atheist there may be, but an anti-theist there cannot possibly be. That is to say, a man may declare that he does not find any evidence that satisfies him of the existence of a God, but no man may dare to say absolutely there is not a God.—*Dr. Cumming.*

2 Atheistic assumptions are absurd.

[939] The *attempt* of atheists shows their enmity, for they are content to admit the grossest absurdities into their minds rather than permit that notion to remain unmolested there; rather imagine such a curious frame of things as this world is, to have come by chance, than that it had a wise, just, holy, as well as powerful Maker. They would count it an absurdity, even unto madness, to think the exquisite picture of a man or a tree to have happened by chance; and can allow themselves to be so absurd as to think a man himself or a tree to be casual productions.—*J. Howe.*

3 It is the philosophy of the charnel-house.

[940] "I could with less pain," says Richter, "deny immortality than deity." There I should lose but a world covered with mists; here I should lose the present world—namely, the Sun thereof. The whole spiritual universe is dashed asunder by the hand of atheism into numberless quicksilver points of me's, which glitter, fly, run together or asunder, without unity or continuance. No one in creation is so alone as the denier of God. He mourns, with an orphaned heart which has lost its great Father, by the corpse of nature, which no world-spirit moves and holds together, and which grows in its grave; and he mourns by that corpse till he himself crumbles off from it. The whole world lies before him like the Egyptian sphinx of stone, half buried in the sand: and the All is the cold iron mask of a formless eternity."

4 It destroys but does not construct.

[941] Atheism and infidelity wants a stable foundation; it centres nowhere but in the denial of God and religion, and yet substitutes no principle, no tenable and constituent scheme of things in the place of them; its whole business is to unravel all things, to unsettle the mind of man, and to shake all the common notions and received principles of mankind; it bends its whole force to pull down and to destroy, but lays no foundation to build anything upon, in the stead of that which it pulls down.—*Abp. Tillotson, 1630-1674.*

[942] I honestly think that the process of making atheists, trained as such, into philanthropists, will be but rarely achieved. And I venture to propound the question to those who point to admirable living examples of atheistic or Comtist philanthropy—How many of these have passed through the earlier stage of morality as believers in God, and with all the aid which prayer and faith and hope could give them? That they remain actively benevolent, having advanced so far, is readily to be anticipated. But will their children stand where they stand now? We are yet obeying the great impetus of religion, and running along the rails laid down by our forefathers. Shall we continue in the same course when that impetus has stopped, and we have left the rails altogether?

I fear me not.—*Miss F. P. Cobbe, Peak in Darien.*

- 5 It is the death-knell to happiness present as well as future.

[943] Atheism is a very melancholy and mischievous thing; it would take away the fountain of happiness, and the only perfect pattern of it; endeavours at once to extinguish the being of God, and all the life and comfort of mankind, so that we could neither form any idea of happiness, or be in any possibility of attaining it. For it is plain, we are not sufficient for it of ourselves; and if there be not a God, there is nothing that can make us so. God is the true light of the world, and a thousand times more necessary to the comfort and happiness of mankind than the sun itself, which is but a dark shadow of that infinitely more bright and glorious being, the blessed and only Potentate.

So that the greatest enemies, and most injurious of all others to mankind, are those who would banish the belief of a God out of the world; because this is to lay the axe to the root of the tree, and at one blow to cut off all hopes of happiness from mankind. So that he is a fool indeed that says in his heart, There is no God; that is, that wisheth there were none; because it is not possible for a man to wish worse to himself, and more effectually to destroy his own happiness.

[944] God *is* through all, and our not seeing Him, does not banish Him. It can only banish His joy from our hearts.—*Schönberg Cotta Series.*

- 6 Its moral outlook, as a moral educator, is as black as need be.

[945] Viewed with the utmost candour, and admitting all the excellence of its living disciples, I think atheism must deduct from morality the priceless training to reverence afforded by religion; the illuminating consciousness of an unseen Searcher of hearts; the invigorating confidence in an Almighty Helper; the vivifying influence of Divine love; and, finally, the immeasurable, inestimable benefit from the practice of prayer, which is God's own education of the soul.

But whatever may be its results as a system of moral training, atheism in its ultimate aspect must be to every religious man and woman who is driven to adopt it in later life the setting of the sun which has warmed and brightened existence. We may *live* in the twilight, but that which gave to prosperity its joy, to grief its comfort, to duty its delight, to love its sweetness, to solitude its charm, to all life its meaning and purpose, and to death its perfect consolation and support, is lost for ever. There are no words to tell what that loss must be—worst of all to those who are least conscious of it, and who have, therefore, lost with their faith in God those spiritual faculties in whose faculties man has his higher being, and whose very pains are better worth than all the pleasures of earth.—*F. P. Cobbe.*

- 7 It involves the degradation of man.

[946] "They that deny God," says Lord Bacon, "destroy man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is an ignoble creature."

- 8 The spread of atheism would be man's social disintegration and ruin.

[947] The worst enemy a man can have is the man who destroys his soul eternally, robs him of his faith in Christ, and so deprives him of his inheritance in heaven. Again, who is the greatest enemy of his country? Surely he who spreads infidelity and atheism, renders men wicked and cruel, ready for every evil deed, rid of the restraints of the law of Christ, places no restraint on their evil lusts and passions. Imagine for one moment, if you can, what would be the condition of England if the atheists had their way in the teaching of the people—if the masses of our people had no love of God, no regard for His laws, no fear of hell, no hope of heaven.

[948] Belief in God is the hoop that binds the staves of society together; let that be broken and all its elements would be dispersed in opposite directions.—*Sir Walter Scott.*

- 9 Atheists often in extremities belie their creed.

[949] As it is reported of the Persians in Æschylus, that were routed by the lake Strymon: and thereupon, being either to pass the ice then ready to thaw, or to be cut in pieces by the enemy, though before they held, or at least pretended to hold, that there was no God; yet then, they fell upon their knees and prayed to God that the ice might bear them: nor is this to be wondered at, since all men by nature seem to have a secret acknowledgment of a certain invisible power that is able either to help or to hurt them, which is perhaps the first rude draught and original seed of the persuasion of a deity. And it is this secret acknowledgment that naturally makes men, in a great strait and extremity, willing to rely upon more assistances than they see, and to extend their hope further than their senses.—*R. South, D.D., 1633-1716.*

[950] The atheist usually deserts his opinion in the hour of approaching death.

IV. THE ATTITUDE OF SCRIPTURE IN RELATION TO ATHEISM.

[951] The Bible never attempts to prove that God is. His existence is always taken for granted in the sacred Scriptures. From the first page to the last God is their great assumption; a real atheist, that is, a person who does not believe in any God at all, is a phenomenon which they do not take into account, do not, we might almost say, conceive possible.

Even when the Psalmist scornfully exclaims, "The fool hath said in his heart, There is no God," he evidently means, not the theoretical atheist who denies God's existence altogether, but the practical atheist, who thinks that God does not see or care, and therefore need not be feared by the sinner. The atheists of the Bible are those who say, "The Lord shall not see, neither shall the God of Jacob regard it." They are not bold enough, or insane enough, to declare that there is no God; but they think so unworthily about God as to flatter themselves that their sins will escape His notice, or be passed over without punishment.—*Brownlow Maitland, Steps to Faith.*

75

MATERIALISM.

I. DEFINITIONS.

[952] Materialism is that system which ignores the distinction between matter and mind, and refers all the phenomena of the world, whether physical, vital, or mental, to the functions of matter.—*Dr. C. Hodge, Systematic Theology.*

[953] The Lucretian philosophy taught that all organic forms are the result of physical force and chemical affinity acting upon natural atoms.—*J. S.*

[954] Materialism in its modern forms, in all that is essential to the theory, is the same that it was a thousand years ago; its fundamental affirmation is that all the phenomena of the universe are to be referred to physical forces; and its fundamental negation is that there is no such objective entity as mind or spirit.—*Dr. C. Hodge, Systematic Theology.*

II. ITS LOCUS STANDI.

[955] Materialism, so called, is not so much the affirmation of matter as the negation of mind.

[956] Materialism is on strong ground, from which it cannot be dislodged so long as it insists that the senses, so far as they reach, are trustworthy reporters of truth; its mistake lies in saying that they are the only reporters of truth, and that nothing is to be held for truth which they cannot verify; that the whole world of mental and spiritual facts, with which the senses have no relation whatever, is, therefore, an imaginary and non-existent world; that, in short, matter, in whatever state, is alone real.—*Canon Liddon.*

[957] The truths which the senses report are reported to the intellect, and the intellect uses the senses and creates instruments—as tele-

scopes, microscopes to aid the eyes, auroscopes for the ear, and a thousand appliances by which physical occurrences are rendered perceptible to the intellect through the senses.—*B. G.*

[958] Materialism is the assumption of science travelling out of its proper boundary.

III. ARGUMENTS AGAINST THIS SYSTEM.

1 Materialism fails to explain patent facts which demand an explanation.

(1) *Organization of matter.*

[959] Give me matter, and I will explain the formation of a world; but give me matter only, and I cannot explain the formation of a caterpillar.—*Kant.*

(2) *Fact of consciousness.*

[960] Before science can be in a position to pronounce the belief of the Christian unreasonable, she must be able to explain the fact of *consciousness* itself. It is obvious that it must be out of her power to deny the possible existence of a mysterious factor of that which is itself one vast mystery to her.—*Church Quarterly Review.*

(3) *Existence of spirit.*

[961] If he cannot conceive, as indeed no one can, how such an Infinite and Almighty Person ever came to exist, or how He could exist without a beginning—can he better conceive how life, and thought, and spirit, and order, and law, and beauty, and conscience, and harmony, and holiness, and races of personal spirits arose out of brute matter and chaos by millions of happy and unforeseen accidents? And here I give him matter to start with, though whence matter came must be to him utterly inconceivable.—*G. O. Haughton.*

[962] To the common apprehension it seems evident that thought and the qualities of matter have nothing in common. The mind "distinguishes its own actings, states, and products, and even itself, from the material substance with which it is most intimately connected."

The mental powers in their highest states of activity certainly are not altogether dependent on matter. Memory, imagination, reflection, religious emotion, the sense of obligation, the consciousness of personal identity, and innumerable other mental activities, can none of them be conceived of as qualities of matter.—*G. F. Wright.*

2 Materialism is contrary to a wide range of human experience.

[963] (1) It contradicts the facts of consciousness: (a) of our own existence; (b) of free agency; (c) of our moral nature.

(2) It contradicts the truths of reason: (a) that every effect must have an adequate cause; (b) an infinite succession of effects is unthinkable.

(3) It contradicts the facts of experience : the resources of science are unable to raise matter from mineral to vegetable, vegetable to animal, animal to man.

(4) It contradicts all the evidences of theism. See "Theism."

3 Materialism is opposed to our senses and the consciousness of the race.

[964] Jean Paul Richter, finding the current of thought in his time drifting toward atheism, built a barrier for himself by writing, in his "Fruit, Flower, and Thorn Pieces," a dream of a universe without a God. Christ meets him and tells him that God is dead, and then ensues a series of images of confusion, bewilderment, and horror, such as no other conjurer of wild visions ever imagined.

To us there seems nothing in literature more remarkable than this piece of Jean Paul's. It is more weird and fascinating than the "Ancient Mariner" of Coleridge ; it is more startling than any passage in Dante's "Hell ;" it is more powerful as against atheism than a library of teleological arguments.

We, too, live in an age of atheistic tendencies. There are those who announce to us that God is dead. A sort of a God we have left ; a God of too much dignity to hear the cry of any distressed spirit ; an absolute, all-pervading essence, that is a dumb soul to the universe ; an abstraction, of which we cannot think, that cannot itself think or feel.

[965] How much such ideas are the outcome of a defective mental constitution is shown in the fact that the men who have, as they believe, dissected the quivering heart of nature, and found there no trace of the immortal God, do not seem to see what a nightmare such a theory is. They do not come to us with the horror-stricken countenance of Jean Paul, to tell us that God is dead, and that the world is orphan. Seeing only the outside of the world, looking coldly through their percepts, ignoring the intuitions, the wants, the inner oracles of the human heart, they announce that since God cannot be found by their retorts, their telescopes, their microscopes—since He is not a phenomenon to be observed and definitely explained by an *experimentum crucis*—He cannot be, or, what is the same thing, we can never know that He is. It is the arrogance of physical science that it assumes to be the All. We have had usurpations of theology and usurpations of metaphysics. Now we have the usurpation of science, which begins by declaring that we know nothing but what we see. But the man who thinks to include everything in the category of sense must first abolish not only theology, but poetry. All that realm of knowledge which Shakespeare's noble intuitions lay open to us must be swept away. The things revealed by poetry can be neither touched nor seen ; they have no alkaline reaction ; they are beyond the telescope, and out of the focus of the micro-

scope. Each age thinks the strongest eddy of its own time the main current of human progress. Men would have us believe that all the struggles of the human soul are to ultimate in bald positivism. That the last result of all our advancement will be to abolish immortality, to deny poetry, to put out all the inner lights of human aspiration and intuition, to believe that this wonderful universe, growing ever into more wonderful forms, is the result of a blind force ; that men are left to be ground to powder by fate, and that for all the injustice, and wrong, and suffering of the world there is neither retribution nor compensation. There are those who think the highest possible result of human enlightenment is a dead God.

But God has witnesses in the world without and the world within. Man's heart bears testimony that He is a living God. You cannot argue against a man's senses, nor against the consciousness of the race.

4 Materialism lacks moral power.

[966] As to the mass of mankind, who are endowed neither with any superior gifts to employ, nor vivid imagination to realize the results of their actions hereafter, an appeal to them to act virtuously in consideration of their "post-humous activities," would draw forth some such reply as this : "Our conduct can at most leave after our deaths only very small results on a very few people whom we shall never know. We find it hard enough to make sacrifices for those whom we do know and love, and whose happiness or misery we actually witness. It is asking too much of us that, for remote, contingent, and evanescent benefits to our survivors, we should undergo any pain or labour, or renounce any of the pleasures which in our poor short lives (so soon to end for ever in darkness) may fall within our grasp."—*Miss F. P. Cobbe, Peak in Darien.*

[967] As little as a crop of corn can spring from the bare rock, can a moral harvest grow upon the soil of materialism.

5 Materialism eclipses the highest joys of life.

[968] You have been moved, I cannot doubt, almost to tears by the infinite sadness of the confessions of Mr. John Stuart Mill's "Autobiography." You remember how one trained after the strictest sect of the Pharisaism of Utility, making the greater happiness of mankind his chief object in life, because in so doing he would also attain that happiness for himself, found after a while that a horror of great darkness fell on him—

"A grief without a pang, dark, void, and drear ;"

how he came to look "*upon the habit of endless analysis as a perpetual worm at the root both of the passions and the virtues*" ("Autobiography," pp. 134-149), and asked, in the bitterness of despair, "What good shall my life do me?"

The last lesson which his wisdom bequeathed to mankind was this: "Religion is essential to your happiness, and belongs to the imagination; therefore cultivate your imagination, and try to be religious." It may be questioned whether that will be accepted as an evangel by the millions who toil and suffer, or by the few who think and struggle.—*Rev. Professor Plumptre, D.D., Infidelity Refuted by its own Concessions.*

76

MATERIALISTIC ATHEISM.

I. ITS REAL CHARACTER.

I. A delusive half-truth.

[969] Materialistic atheism, like secularistic atheism, gains its position by asserting strongly what few if any deny, and under the cover of this assertion ignoring what nearly everybody believes. The one stands upon matter, or material existence, which few deny, though none can explain what matter is, viz., the substance which is supposed to underlie phenomena, and is itself invisible, intangible, inaudible, inodorous, and tasteless. The other stands upon *this* life and temporal things, whose claims no one denies. But both mean, surreptitiously, the *exclusion of all else*: the one, that there is *only* matter; the other, that *this* life is our *only* life. They are right in what they affirm, but wrong in what they ignore or deny. Their names are delusive and mere decoy-ducks; their professors are distinguished not by what they affirm, as matter and this life, but by what they deny or ignore, namely, spirit and a future life. They are both atheistic, and wear a cloak—which is stolen from Christianity and common humanity—for all are materialists and secularists in the true meaning of those terms; but the majority, including all Christians, are also spiritualists, believers in the Divine and human spirit, and in an eternal life.—*B. G.*

[970] It gives us a pretended lever, but without a fulcrum—a building without a foundation—an effect without a cause. The mind of man will not and cannot be content thus to dangle in mid-air; but we find our resting-place and refuge in our belief in the power and providence of an intelligent God and Creator of all nature.—*Professor Sedgwick.*

II. ITS PRESENT PHASE.

I. The adoption of an equivocal, or non-descript, form, viz., spirit-matter—a something between matter and spirit.

[971] The present fashion in many quarters is to rule out all metaphysical ideas, and to substitute everywhere in scientific thinking physical formulas for the spiritual entities of the philosophers. Great pains have been taken in the invention and perfecting of a suitable physical symbol for the mind. A formula which neither affirms nor denies its immaterial essence,

but by which it may be represented as a physical quantity in the scientific equation of things, has lately been elaborated. Professor Bain, accordingly, writes of "one substance with two sets of properties, two sides, the physical and the mental—a *double-faced unity*." Mr. Lewes represents these two aspects of life as like the convex and concave sides of one identical curve—though he fails to inform us what is curved, or what substance possesses these contrasted properties. This new positive philosophy of mind escapes the charge of grossly confounding mental and physical processes, and conveniently faces both ways; but Lotze justly characterizes it as a fruitless hypothesis, for it explains nothing—not even, we may add, itself. When we think it logically out, it leaves us no better off than we were before. For either these opposite properties, the mental and the physical, must be properties the one of the other—the mind a function of the brain, or the brain of the mind—which would be the old materialism, or idealism, over again; or else these properties must inhere in some third something, which would launch us again into metaphysics; or else we must try and conceive of nothing with two sides to it, a feat which might task the power even of a Hegelian. In fact, this scientific formula for the soul, only substitutes one metaphysical idea for another. Our present purpose, however, is not to show the insufficiency of this "guarded materialism," but rather to avail ourselves of whatever new light mental physiology may be able to throw across the old problem of the nature of the soul. Possibly from these modern studies of mind and brain a modified immaterialism may be produced, which we may set over against the qualified materialism of Mr. Bain as "the growing opinion."—*Newman Smyth, Old Faiths in New Light.*

III. ITS TRUE INTERPRETATION.

I. It implies the orphanage of mankind.

[972] The loss of faith in Providence is in fact one of the most deeply felt deprivations which are connected with the giving up of the Christian beliefs of the Church. In the enormous machine of the universe—amid the incessant whirl and hiss of its toothed iron wheels, amid the deafening crash of its ponderous stamps and hammers—in the midst of this whole terrific commotion, man, a helpless and defenceless creature, finds himself placed, not secure for a moment that on an imprudent motion on his part, a wheel may not seize and rend him, or a hammer crush him to powder. This sense of abandonment is at first something awful.—*Strauss.* "No God," adds the American translator of these words in *Scribner's Monthly* for February, 1874, "No God; man without a soul and destined very soon to perish for ever; the race also to be eventually destroyed, together with everything on the earth, and the earth itself; no goal, no grand final cause—an aimless universe. Such is the attractive creed of the new religion."

77

PHILOSOPHICAL MATERIALISM.

I. ARGUMENTS AGAINST THIS CREED.

- 1 It seeks to permanently retain the results of religion without its vital principle.

[973] To retain the pieties of human character without any conscious relations with *the living God*, as these men wish to do, is impossible. The very life of religion centres precisely in that which they discard. They feel the elevation and the beauty of the best type of spiritual growth, but would dispense with its secret aliment and conditions. They look with wonder at the stately stem as it springs aloft; they love the shade of the foliage; they admire the blossom; but they cut the root.—*Martineau*.

- 2 It makes sense the measure of faith.

[974] To judge after this manner, nothing is real which cannot be seen; therefore there is no such Being as God, because we do not see Him. This would be most foolish arguing, of which any one, who pretends to reason, may be ashamed: for if we consider it, *invisibility* is necessarily implied in the notion of a God, and He could not be God without it. For is not our notion of a God that of a Being *everywhere* present, and everywhere *active*? but if He be everywhere, He cannot be like matter or body, which is shut out of all those places where other bodies are; and if He be not a body, He cannot be visible to bodily eyes.—*H. Grove*, 1683-1738.

- 3 It contains no force to conquer the power of evil habit.

[975] This principle is one of the mightiest in human nature. Through its influences men have slowly become what they are. In a great degree our existing modes of thinking, of acting, and our whole moral environment, have grown up under the power of habit. But habituation, from its very nature, is powerless to grapple with a state of moral evil and corruption. Its operation must be slow, for any gradual change is one which is implied in the very conception of a habit. To enable it to struggle against a state of corruption it requires a vantage-ground from which to commence its operations. If a bad or an imperfect man is to be made good by habituation, the means must be provided for coercing the vehemence of passion, while his moral character passes through a succession of slow stages of improvement. In a word, it is necessary that he should possess a certain amount of goodness before the principle of habituation can exert any salutary influence on his reformation. It can act on an unformed character with ease; but how can it be brought to bear on one where the evil appetites are predominant, and the power of self-restraint has been weakened or destroyed? Ancient philosophy, therefore, rightly viewed an advanced stage of moral corruption as one lying beyond

its power to remedy. What had it to preach to the morally corrupt? The beauty of disinterested virtue, which such characters were unable to discern; or the cold considerations of prudence, which were easily overborne by passion. How was a new power to be created capable of appreciating them?—*Contemporary Review*, 1869.

78

NIHILISM.

I. ITS DEFINITION.

[976] Nihilism, from the Latin *nihil*—nothing, means simply “nothingism,” and is the proper province of those who know nothing, but whose modesty is not equal to their ignorance.—*B. G.*

II. ARGUMENTS AGAINST ITS PRINCIPLES.

- 1 Nihilism is the suicide of science and philosophy.

[977] The Nihilist theory, which Mr. Spencer shares with the disciples of positivism, while disclaiming M. Comte's theories on many important questions of philosophy, as presented in these chapters, has one fatal defect. By proving too much it proves nothing, and betrays its own inherent falsehood. It abolishes all possible theology by abolishing equally all possible science. The reasons from which it infers that nothing at all can be known of God, have precisely the same efficacy to prove that nothing can be known of any object of thought whatever. The Ultimate Religious Ideas, and the Ultimate Scientific Ideas, are pronounced alike to be “unthinkable and inconceivable.” The only just conclusion from such premises must be, either that knowledge is possible both in religion and physical science, or in neither. But the legs of the lame are not equal. The conclusion actually drawn is that all theology, beyond the admission that there is a mysterious something of which nothing can be known, is a fiction; but that science may claim a wide, progressive, and ever enlarging domain of ascertained and ascertainable truth. How shall we account, unless by some ‘strange and fatal moral bias, for premises exactly similar in the two cases leading thus to wholly opposite conclusions?

This Nihilist argument rests mainly on the misuse of ambiguous terms, and a most deceptive antithesis between science and religion.

The three main subjects of human thought, the objects of actual or possible science, are Nature, Man, and God. The answering categories of thought are physics or natural philosophy, humanity, and theology. In each there is, or may be, something that is known; and there is also, and must be, unless we were omniscient, much that is still unknown. The first constitutes science, the second its attendant mystery. Thus there is a natural science, and there are physical mysteries; there is human—

that is, biological, social, and moral science, and there are human mysteries; there is a theological science, and there are Divine mysteries. The higher we rise in the scale of being, from things beneath us to the God above us, the larger the proportion of the unknown to the known is likely to be.

Science, however, is sometimes taken in a limited sense for physical science alone. The positive philosophy, and Mr. Spencer also, though less its disciple than a collateral ally, extend the title to include human or social science also. Next, because the highest subject is the most mysterious, religion is made an equivalent for pure mystery. By this double, silent process, theology is shut out entirely from the domain of science. Religion sinks into a synonym for nescience; and science is condemned to grind in a prison-house of utter irreligion, without one ray of heavenly light being allowed to disturb the settled midnight gloom.—*Rev. T. R. Birks, Scripture Doctrine of Creation.*

2 Nihilism agrees with atheism in most respects.

[978] Nihilism is really another *alias* for atheism, and what is true of one system is true very much of the other; they both agree in the following respects:—

1. Atheism supplies no motives to do well which theism need reject if they are right.

2. It must reject some motives to good which theism supplies.

3. It mutilates human nature, or suppresses some of its most powerful instincts—*e.g.* prayer, and gratitude to God.

4. It provides no substitute for religion.

5. It confines men to time and the world when they aspire to immortality and pant for the Divine.

3 Nihilism involves, if possible, still deeper contradictions than atheism.

[979] The doctrine of nihilism professes to hold an impartial position, and to prove alike of atheism, pantheism, and theism, that they are unthinkable and inconceivable, and that of the origin and authorship of the universe nothing whatever can be known. But this neutrality is a mere delusion. Its own negative atheism is just as complete as that positive atheism which it disclaims and professes to disprove. For theism is no abstract, unpractical theory of the universe. It is the belief in a First Cause, the Creator and Moral Governor of the universe, who has a claim on the reverence and love of all His intelligent creatures, and whom it is their highest duty to serve, honour, and obey. To affirm that there may be a God, and still that nothing can ever be known of Him, so that there can be no obligation on any other being to serve and obey Him, is to accept in words the existence of a Being, whose distinctive and defining character is absolutely and wholly denied. So far as the whole sphere of know-

ledge, life, duty, and practice extends, the creed is one of simple atheism. It differs in theory, only by involving still deeper self-contradictions. However sad and dark, the view is morally consistent:—"I believe that the universe is self-created, and has no Divine Author, and therefore I own no debt of service to a Being who does not exist." But it is stranger still to say—"I am not sure that there is a God, and I am not sure that there is no God. Of this only I am sure, that if He exists I can know nothing about Him, and can owe Him no service, gratitude, or love. I am sure of this, that neither to love Him nor care for Him is scientific wisdom, and to love Him or seek to learn His will is a superstitious folly." Such a doctrine seems more unreasonable and offensive than even formal atheism. Its wide acceptance in these days, under the plea of scientific insight, is a moral portent of a most unusual and startling kind.—*Rev. T. R. Birks, Scripture Doctrine of Creation.*

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PESSIMISM.

I. THE MEANING OF THE TERM ITSELF.

[980] Pessimism is from *pessimus*, the superlative of Latin *malus*—bad or evil, and is literally "worstism;" it is the opposite of optimism or "bestism," the language of which is—

"I stretch lame hands of faith and hope
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

"And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is Right."
Pope, Essay on Man.

[981] A. Taubert, in her work "Der Pessimismus und seine Gegner," remarks that the term "pessimism" is not well chosen, as it might express the idea that the present world was the worst that could be conceived. The term, however, she regards as correct so far as it conveys the idea that the non-existence of the universe is to be preferred to its existence. She observes that the more suitable expression would be that proposed by Knauer, namely, *Malismus*, or, as Haym has proposed, *Miserabilismus*. For these terms permit one to hold the opinion that, in spite of its badness, the world as it exists is the best of all possible worlds, while the word "pessimism" conveys a much stronger idea.

II. ITS MISERABLE CONCLUSION.

1 Life is not worth living.

[982] A pessimist is what is commonly called a universal complainer, but the one I intend to

introduce to you is a scholarly, thoughtful, studious man, who after much study has formed his own opinions on the subject of life.

[983] A pessimist's view of life and cosmology does not give a very glowing picture, as the brighter shades are almost eclipsed by the more sombre ones, and the life of man is reduced to a doleful existence.

[984] The pessimist in studying even nature herself can hear no music in the harmony of the spheres, "for ever singing as they shine, the hand that made us is Divine." He only comprehends them, in all their galaxy of beauty, as a conglomeration of "the fortuitous concourse of atoms," which the concretions of *æons* have developed into amazing masses of matter, rolling in their distinct orbits, by the laws of dynamics; also he, considering this cosmos on which he dwells, in all its amazing variety of hill, mountain, dale, forests, flowers, fruit, rugged rock, fertile plain, swelling seas, placid rivers—or when he digs deep into its interior, and explores its geological formation or its wondrous paleontological museum of dead and extinct animals and human remains—he finds it but a vast Golgotha, a charnel-house, filled with the dust of untold ages. The pessimist, therefore, thinks that as men are ruled by such inexorable and unrelenting laws that life becomes a hard taskmaster, and like Shylock will have its pound of flesh; neither more or less. Viewing life ethically, psychologically, physically, and theologically, the pessimist concludes that "life is not worth living."—*H. Hastings, M.D., in the Homilist* (1881).

III. THE NATURE OF ITS PHILOSOPHICAL CREED.

I Avowed atheism yet exhibits a pantheistic tendency.

[985] This school of philosophy, as represented by Schopenhauer and others, is avowedly atheistic in its creed, though in the shape it has assumed in the writings of Von Hartmann it exhibits somewhat of a pantheistic tendency. It is in many respects one of the most extraordinary phenomena of the present age. Men have existed in all ages predisposed to melancholy and inclined to look upon life as dark and gloomy. This "unreasoned pessimism," as it has been well termed by Mr. Sully, has assumed many forms. Some of the finest outpourings of poetry have been the outbursts of the feeling of melancholy which often seizes upon the human heart. The optimism of Leibnitz, eagerly embraced both by the deist philosophers and the Christian theologians of the eighteenth century, produced a reaction in an opposite direction among philanthropic thinkers, a reaction strongly aided by the writings of David Hume. Several of the leading poets of the succeeding age, such as Byron and Shelley in England, and Heine and others in Germany, were deeply imbued with a dislike of the then

prevalent optimism, and their poems often complain of the misery of human life. Some of them went further, and even Herder in some of his poems expressed sentiments not very different from those lately propounded. Pessimism, however, may be considered to have been first elevated to the position of a philosophic creed by the writings of Schopenhauer and Von Hartmann.—*C. H. W. Wright, D.D., Donnellan Lectures* (1883).

2 It is the desperation element and shadow of atheism.

[986] There is another system, called pessimism, which has dropped down into pure materialism. The doctrine of Schopenhauer and of Hartmann, is that this is the worst of all worlds; or, if it is not the worst, then it is so bad that it would have been better if it had never been created, and that the supreme aspiration of the human race must be for extinction. This, literally, is the outcome of Malthusianism and materialism, whose principles naturally run into pessimism, and end at last in the name of culture and absolute despair.—*Joseph Cook, The Boston Monday Lectures*.

3 It is the gospel of despair.

[987] It is the favourite and logical resort of atheism in its more thoughtful and melancholy moods; that is, when atheism turns, from deriding religion, to count its own treasures; when it vacates "the seat of the scorner," and sits down on the throne of despair. The poetry of atheistic freethought is wondrously doleful; its highest hope is to enter the "silent land"—to reach "the last dark day of nothingness."—*B. G.*

IV. THE MENTAL SOURCE OF ITS ERROR.

I Its miserable conclusion results from a one-sided induction.

[988] Sully has pointed out that the empirical proofs adduced by Von Hartmann in favour of pessimism are unsatisfactory. Many of the statements of Von Hartmann respecting the illusory character of human progress are founded on arbitrary assumptions. For instance, he asserts that the amount of immorality is to be regarded as a constant quantity; that diseases increase in a greater ratio than the remedies; that industrial progress has achieved nothing positive for the happiness of mankind; that the sense of misery arising from the fierce uncontrolled passions of savage races "is equalled by the sum of misery arising from the prudentially restrained but still active immoral tendencies of civilized society." Sully notes that a general theory of pleasure and pain is still far from complete, and that it is impossible to estimate scientifically the relative value of different kinds of pleasure. He maintains that happiness is a balance of pleasure, and though happiness is unattainable here, when thought of as an unbroken state of delicious excitement, yet it is to a very considerable extent attainable as an

object of human pursuit. Sully admits that "the view of the present life as an opportunity of laying the foundations of our eternal well-being, or of helping to secure this immeasurable good for the souls of our fellow-men, has, no doubt, its unique value as a stimulus to human effort." He observes also that "if men are to abandon all hope of a future life the loss in point of cheering and sustaining influence will be a vast one, and one not to be made good, so far as I can see, by any new idea of services to collective humanity;" and yet he remarks sadly in the next paragraph that "it is one thing to see the limits of an object, another to deny it its proper magnitude. After all, this earthly life *may be* our sole portion, and it is well not to dismiss it from view too scornfully."—*Pessimism: a History and a Criticism.*

[989] If this life were all, and if enjoyment were the object of being, it would be difficult to deny that the pessimist had a formidable case, or that the world, on the whole and for the majority of mankind, was a failure. It is, at least it may be, otherwise if the theistic hypothesis is true, if the secret of the universe is not mechanical but moral, if the paramount object is the formation of character, and if the results of effort are to endure, in any form whatever, beyond the physical catastrophe of the planet. Trying to be good is within the power of a galley-slave; and it is conceivable that by being ever so little better than himself the most abject of mankind may cast into the moral treasury a mite more precious in the estimation of the Author of our moral being than the effortless virtue of a born seraph.—*Professor Goldwin Smith in Contemporary Review.*

[990] It is the compensation of the future life that destroys pessimism in this. "If in this life only we have hope in Christ, we are of all men most miserable."

[991] Where is that to be found? Surely only in the perception of a higher good than happiness, in the recognition of an aim so desirable that it may be sought through and in spite of much misery, in the consciousness that, given human free will, much misery is a needful means to the attainment of that great end, the righteous soul that loveth righteousness. Armed with this interpretation of life, one may stand in the presence of much suffering, and experience some share of it one's self, without losing faith in the Divine greatness and goodness.—*H. Shaen Solly in Modern Review.*

[992] The pessimist should listen to the confession often made in wretched homes: "I brought it on myself;" "it's my own fault;" "I have no one to blame but myself;" still better is it to witness the unconscious heroism by which suffering is turned into a school for fortitude, of resignation or renewed endeavour, of faith either to do or to bear.—*Ibid.*

V. REASONS AIDING ITS PRESENT ADOPTION.

1 It flatters one's sense of superiority.

[993] "Unreserved pessimism" is, as Sully has well observed, in many cases but the natural outburst of a carping, fault-finding disposition. Many take pleasure in finding fault with all around them, and in thus seeking to exhibit their own real or fancied superiority. "By how much, one wonders, would the amount of human criticism be diminished, if one no longer derived from the process any agreeable feelings of intellectual elevation." "Pessimism flatters a man by presenting him with a portrait of himself in which he appears as another 'Prometheus vincitus,' suffering tortures from the hand of the cruel Zeus-pater, the World-all, which begot and holds us, yet bearing up and resisting in proud defiance. . . . Pessimism enables its adherent to pose as some wronged and suffering divinity, to the admiration of himself at least, if not of spectators around him," an admiration not less real though it is generally disavowed. Many persons have adopted the creed of modern pessimism, not because they have made for themselves any deep study of its principles, and still less any careful study of the arguments in favour of Christianity, but simply because of the novelty and temporary popularity which that system has attained in some quarters; and because, like other atheistic theories, it is unquestionably upheld by some writers of ability and renown.—*C. H. W. Wright, D.D., Donnellan Lectures.*

VI. ARGUMENTS AGAINST THIS CREED.

1 It is essentially selfish.

[994] In his "Phänomenologie des sittlichen Bewusstseins," pp. 42-46, Von Hartmann has some striking criticisms on these notions of Schopenhauer. He points out that pessimism in the form advocated by Schopenhauer is essentially selfish in its aims. It is selfish for a man to seek to escape from life and leave others to go on in the same "mad dance of fools which common life is." One ought, according to Von Hartmann, to be perfectly indifferent to life or death, to the idea of our existence being prolonged indefinitely or terminated. The latter idea is in some aspects akin to the doctrine of the Yoga taught in the second chapter of the Bhagavad-Gītā.—*Ibid.*

2 It leads to the indulging of a sensual gratification.

[995] However the highly trained philosopher may act, the adoption of an atheistic creed must lead the multitude to seek after sensual gratifications, and ultimately drive them into the most terrible excesses. Even Renan has clearly perceived this. Hence he writes ("Étude sur l'Écclesiaste," p. 88): "In his greatest follies Koheleth does not forget the judgment of God. Let us do as he does. In the midst of the absolutely fleeting character of things let

us maintain the eternal ! Without that we shall not be free nor easy in discussing it. The morrow of the day when men believe no more in God, the largest number of victims will be the atheists. One never philosophizes more at ease than when he knows that his philosophy will not be carried out to its consequences. Ring, ye bells, entirely at your ease ; the more you ring, the more I will permit myself to say that your voice does not mean anything definite. If I believed that I could silence you, ah ! it is then that I would be timid and prudent.”—*Ibid.*

3 It tends to suicide.

[996] However theoretically opposed Schopenhauer's philosophy may be to suicide, and however much his followers have tried to avoid the accusation that the doctrines of pessimism tend to that result, suicide cannot but be regarded as a logical outcome of such doctrines. It must be borne in mind that pessimists are not opposed to suicide on any principles of morality. Every real basis of morality is destroyed by their system. If life be hateful and its burden unendurable, and if death lands us in the everlasting rest of nothingness (for we need not here discuss the possibility of some continuity of existence when consciousness has ceased), then the conclusion of the song is logical, “the sooner 'tis over the sooner to sleep.” Why should an individual continue to live a life of martyrdom and useless striving when the end of all is that nothing, into which ascetics and voluptuaries shall alike descend ? Why not as speedily as possible step behind the veil into the rest of unconsciousness ? For even the miseries of those who remain still on earth, whose sufferings the individual might by living perhaps help to alleviate, only tend to make them more willing to seek the same blissful goal.—*Ibid.*

VII. ITS HISTORICAL RELATIONS.

1 Its modern exponent supposed to have been slightly deranged.

[997] Gwinner, his ablest and latest biographer, speaks of him as one who from childhood was always disposed to believe that some terrible misfortune was about to happen to him. He admits that his hero's intense anxiety often bordered on madness. As a young man he was tortured constantly with the idea that he had all sorts of diseases. When a student he once fancied he was dying of consumption. He fled from Naples through a nervous dread of the smallpox, and from Berlin on account of the cholera. For many years he was miserable, owing to his fear of a criminal process. He was greatly deficient in personal courage, and was in a constant state of alarm in 1813, fearing lest he should be forced into the army. If he was awake by any noise at night he would rush out of his bed armed with a dagger and pistols, which he always kept loaded. He was more than inclined to be a regular misanthrope, although sometimes desirous not to be regarded as such, but simply as one who despised man-

kind in general. In his old age he seemed to look upon any contact with men as a contamination and a defilement, and maintained that the wisest man is he who in the whole course of his life has the least intercourse with his fellows. He regarded the vast majority of mankind as either knaves or fools. See Schopenhauer's “*Leben*,” von Wilhelm Gwinner, 2te umgearbeitete u. vielfach vermehrte Auflage der Schrift “*Arthur Schopenhauer aus persönlichem Umgange dargestellt*.”—*Ibid.*

2 Its followers live not as pessimists but as optimists.

[998] Schopenhauer, though strongly inclined to misanthropy, was keenly susceptible to all adverse criticism of his writings, and to matters affecting his reputation. He endeavoured in early life to obtain distinction as a University professor, and failed. His denunciation in after life of all university professors and of “*Katheder-philosophie*” (“*Parerga und Paralipomena*,” Werke, vol. v. pp. 151 ff.) was not a little influenced by his own failure. His great work, too, “*Die Welt als Wille und Vorstellung*,” was, notwithstanding the vigour of its style and the novelty of its opinions, for many years an utter failure (see Sully's “*Pessimism*,” pp. 78 ff.) Misanthropic, too, as he became in later life, he was at least once guilty of writing a love-poem, and, when he was a Docent in the University of Berlin, thought seriously of marriage. His dread of the necessary cares and trouble of married life, however, led him to abandon his intention. The troubles of married life he describes characteristically as “*endlose Ausgaben, Kindersorgen, Widerspenstigkeit, Eigensinn, Alt-und-garstigwerden nach wenigen Jahren, Betrügen, Hörneransetzen, Grillen, hysterische Anfälle, Liebhaber, und Hölle und Teufel*” (Gwinner's “*Leben*,” p. 335). It was thus his melancholy forebodings rather than his philosophical opinions which restrained him from marrying. He was, however, not without exhibiting at times a susceptibility to the power of female charms, and was wont to confess, with Lord Byron, that he found it hard to fall out with women, and easy to fall out with men (Gwinner's “*Leben*,” p. 527). Luthardt (“*Moderne Weltanschauungen*,” p. 188), alluding to the phenomenon noticed above, very appropriately refers to the scoff of Voltaire, that, however pessimistically men may often express themselves, they usually try to live as optimistically as possible, and seldom prove insensible to the pleasures of venison and champagne.—*Ibid.*

VIII. CHRISTIANITY CONTRASTED WITH PESSIMISM.

1 The pessimist surrenders in despair to fate; the Christian triumphs through faith over fate.

[999] Pessimism is the teaching of hopelessness and doubt, the disposition of those who have managed to bring into a system what their moral apathy wishes to justify as truly noble.

Christianity is the gospel of hope, which exalts man above his weakness, to a new joy in life.

In the one case, man surrenders the battle before he enters the conflict, saying, All is vanity; in the other case, man enters the battle of life with certainty of victory. "Our faith is the victory that overcometh the world." Pessimism and Christianity are the two great paradoxes. Not infrequently have they been declared to be related. Christianity is pessimistic in so far as it declares the earth to be a valley of sorrow. Yes; truly they are related. Both preach the suffering of earth, and the weakness of the individual purpose. But while pessimism is satisfied with this, and makes suffering the ground of vanity, Christianity takes occasion from this suffering to direct its vision aloft to the "hills from whence cometh our help." *There*, the preaching of the misery of our life is made the occasion of haughty pride; *here*, it is a matter of humility which speaks thus, There is nothing for me and my life on this earth but to go hence; what Christ has given me that is worthy of love; "for the grace of God that bringeth salvation hath appeared to all men." Both speak of the weakness of man, but Christianity knows and speaks with the apostle: "*when* I am weak, then I am strong," for it is the power of God which is mighty in the weak. And thus, when Luther sings that with our might nothing is done, he so sings only because he knew that, for him, "the true man" strove, in whose name and strength he lifted his age from disaster.—*C. E. Luthardt.*

- 2 Christian pessimism is the road to true optimism.

[1000] Christianity is pessimistic in so far as it recognizes that "the world is out of course" on account of sin, and that "the world" as it is "lies under the power of the evil one (1 John v. 19). This is also the doctrine of the Old Testament. For Judaism, notwithstanding Schopenhauer's assertions to the contrary, has also a pessimistic side. Judaism and Christianity both recognize the fact that "the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). The doctrine that "all things work together for good to those that love God" (Rom. viii. 28) was taught even in the Old Testament, and the Book of Job was written with the distinct object of pointing out that afflictions and sorrows are not always to be regarded as marks of the Divine displeasure, but are often permitted in order to purify the righteous, and to test their integrity. Inasmuch as pain and misery exist in this world, Christians are taught by their great Master not to endeavour to go out of the world, but, continuing in the same, to seek to be preserved from the evil that abounds in it (John xvii. 15), while working for the good of others. They are not called upon to become ascetics, though "bodily exercise is profitable for a little," but to "exercise" themselves rather "unto godliness" (1 Tim. iv. 7, 8), bearing in mind, whether they eat or drink or whatever they do, to do all to the glory of God (1 Cor. x. 31).—*C. H. W. Wright, D.D., Donnellan Lectures.*

DIVISION E

(Continued).

THE FORCES OPPOSED TO
CHRISTIANITY.

[1] INFIDELITY.

(1) *ii. Its Actual Phases.*

3. Denial of the Divine Personality.

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DIVISION E

(Continued).

THE FORCES OPPOSED TO CHRISTIANITY.

[I] INFIDELITY (*continued*).(1) *ii.* Its Actual Phases.b. *Denial of the Divine Personality.*

80

PANTHEISM.

I. ITS TENETS.

- 1 It confines Deity to nature, as identified with it.

[1001] According to scientific theism, we are equally sure of the Divine Immanency in all nature, and of the Divine Transcendancy above it. Pantheism, however, asserts that natural law and God are one; and thus, at its best, it teaches but half the truth, namely, the Divine Immanency, but not the Divine Transcendancy. —*Rev. Joseph Cook, Boston Lectures.*

[1002] God is everything, and everything is God.

- 2 It virtually denies man's personality and responsibility.

[1003] The pantheistic doctrine is that man is not an individual subsistence; he is but a moment in the life of God, a wave on the surface of the sea, a leaf which falls and is renewed year after year. When the body, which makes the distinction of persons among men, perishes, personality ceases with it. There is no conscious existence for man after death. —*Dr. C. Hodge, Systematic Theology.*

- 3 It makes man a temporary phenomenon.

[1004] Pantheism denies the personal immortality of the soul. To pantheism death is the sinking of a wave back into the sea. —*Ibid.*

II. ITS FORMS AND DEVELOPMENTS.

- 1 As infecting the ancient philosophy and mythology.

[1005] The philosophic speculations of antiquity touching the Divine nature seldom rose above pantheism; they could arrive at the conception of one primary fountain of Deity, but they identified their deity with nature, and so the Divine Being became a mere abstract essence, at once everything and nothing, not a living, personal, operative agent. Hence in its

ancient mythology, it is never the one invisible God who interferes with the affairs of men; no sooner does the Divine Essence come forth from the void abyss, which is its proper residence, and manifest itself in action, than it becomes multiplied into polytheism, and appears under the form of the manifold heathen deities, to whom the real administration of the world was held to be committed. —*Canon Liddon, Bampton Lectures.*

- 2 As an enemy to the religion of the cross.

[1006] Pantheism has ever and anon, through the eighteen centuries of Christianity, proved itself a grave, a subtle, and a serious enemy to the religion of the cross. Sometimes it has appeared in the gross form of a materializing religion, which has depicted the Creator as an earthly and carnal being; sometimes in a far more spiritual phase, needing but a slight disentanglement to become Christian; sometimes in a dualistic shape, proclaiming with Manicheism the existence of two rival principles, a good and evil one, engaged, amidst internecine warfare, in the production and governance of created things; sometimes trading, so to speak, upon a reaction from prosaic systems of logic, and upon incautious language employed by devout Christians concerning the nature of the union betwixt God and His creatures; and, lastly, presenting itself robed as an angel of light in a system clear-cut, logical (provided its premisses be granted), calm, comprehensive, but withal utterly ruinous, if really accepted and carried out into practice, alike to Christian faith and Christian morals. —*Church Quarterly Review.*

III. CHARACTERISTICS.

- 1 It is evasive and unreal.

[1007] Pantheism is as though a dethroned monarch were allowed all places and positions but his own. The sum total of all dignities and offices is not equal to kingship. —*C. N.*

- 2 It debases the idea of God.

[1008] It degrades what is high by exalting what is low. Better to deny God, after all,

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than to debase Him. Pantheism is, if possible, worse than atheism.—*Dr. Feune.*

3 It deifies nature and undeifies the Creator.

[1009] It runs together the distinct ideas of the Creator and the creature; it deifies the universe, and amalgamates together the notions of the finite and the infinite, unity and universal substance.—*Blunt.*

IV. ARGUMENTS AGAINST THIS CREED.

1 It is one of the varied phases of veiled atheism.

[1010] There are various phases of pantheism. In some of its phases, God is merely a term for an universal force that exhibits intelligence only when modified by matter in organization. Certain phases of the evolution theory accord with this position. Or, God means merely a world soul like vital force in the tree. Some carry the conception higher, making the term God mean a world soul like the soul of the animal. The higher the organization in which it is manifested, the higher the expression of this vital force or world soul. Some make God merely latent or nascent life or intelligence pervading all matter, and susceptible of development by conditions, as latent heat is developed by conditions. In all these phases of pantheism, it is assumed that God attains his highest consciousness in man. These are really atheistic, and all these phases of pantheism are atheism. There is often an attempt to conceal this by taking refuge behind the use of such phases as God, the infinite, &c.; and often a denial of atheism is made with much assumed indignation, when the grossest atheism is hid under such subterfuges. There are theories professing to be theistic that are pantheistic in reality. God is recognized as Spirit and as eternally active and conscious, but He is related to the universe as the human spirit is to the body. Milton's theory that God and matter were alike self-existent and eternal is of this character. It strips God of independence and self-sustenance, and limits Him, and subjects Him to the necessary properties and laws of matter. We cannot conceive of the universe as consisting, at first, of infinite mind and infinite matter, or of infinite mind and infinite laws that are self-existent, or of infinite mind and infinite resources, that are eternal and self-existent, without limiting and finiting God, by infinite matter, or infinite laws, or infinite resources, and entering on the descending inclined plane that will land us in the abyss of atheism. We must place mind back of all matter, law, and resources, creating, constituting, and co-ordinating them. Much of modern poetry sentimentalism and speculation is pantheistic. It has a fascination for dreamy, sentimental minds, inclined to mysticism. Spiritism is a system of pantheism, and often of the grossest kind.—*Clark Braden, the Problem of Problems.*

2 It makes the universe a palace without a king.

[1011] Pantheism shows us a beautiful mansion—but the sight is melancholy; we have no desire to enter the building, for it is without an inhabitant; there is no warm heart to beat, and no just mind to rule, in these large but tenantless halls. It gives us illusions which serve to alleviate nothing, to solve nothing, to illuminate nothing; they are vapours which may, indeed, show bright and gaudy colours when seen at a great distance, but in the bosom of which, if one enters, there is nothing but chill and gloom.—*John Foster, North British Review.*

3 It identifies the worshipper and the object of worship.

[1012] Now it would render a temple alike insignificant, to suppose no worshipper as to suppose none who should be worshipped. And what should be the worshipper, when our souls are thought the same thing with what should be the object of our worship?—*John Howe.*

4 It mocks, instead of satisfying, man's spiritual nature.

[1013] Every form which pantheism takes, every disguise which it assumes, to hide from itself and from the world its real character, is a testimony borne by atheism to the necessity which all men feel for assuming the existence of Deity. What Robespierre is reported to have said with reference to political government and national well-being—that if there were not a God, it would be necessary to invent one—is felt by pantheistic philosophers to be true in regard to nature.—*Modern Scepticism.*

[1014] It is a testimony to theism, as the atheists' acknowledgment of the necessity either of a God or of a *simulacrum* of one. It is a vain effort to fill up the hideous chasm which atheism creates and shudders at.

5 It affords no help to the sorrowing, no check to the wicked.

[1015] Go with the gospel of pantheism to the fatherless and the widow, and console them by talking of sunsets and the universal order; tell the heartbroken about the permutation of energy; ask the rich tyrant to remember the sum of all things, and to listen to the teachings of the *Anima Mundi*; explain to the debauchee, and the glutton, and the cheat, the Divine essence permeating all things and causing all things—including his particular vice, his passions, his tastes, his greed, and his lust. And when social passions rage their blackest, and the demon of anarchy is gnashing its fangs at the demon of despotic cruelty, step forward with the religion of sweetness and light and try if self-culture, so exquisitely sung by Goethe and his followers, will not heal the social delirium.

We know what a mockery this would be

It would be like offering roses to a famished tiger, or playing a sonata to a man in a fever. —*Frederick Harrison in Nineteenth Century*, 1881.

V. OBJECTIONS MET.

1 Why did Infinite Power only create a finite universe in time?

[1016] Pantheism stumbles at the idea of creation. It affirms that creation is inconceivable, and infers that it is impossible. In treating of materialism, I have indicated that the assertion is equivocal, and the inference illegitimate. But another argument has been employed. The idea of the creation of a finite universe in time has been pronounced dishonourable to God, as implying that His omnipotence is to a large extent inoperative. What, we are asked, was Omnipotence doing before creation? How and why did Infinite Power produce only a finite effect? Is power unused, not power wasted? Is there not something irrational and repellent in the thought of an Omnipotence which originated only a limited sum of results, which has no adequate operation or object? To break or avoid the force of these questions, some theologians have maintained that God does all that He can, that His activity is the free expression of His ability; and others have argued that nature is an eternal and infinite creation. These are views, however, which, far from warding off pantheism, inevitably tend to it; and they grievously offend against reason, which declares it an absurdity, that even an infinite power should produce an infinite effect within a finite sphere, within limits of time and space. Is then omnipotence never fully exercised? Is infinite power never fully productive? We have no right to think so. Although omnipotence cannot express itself fully in the finite world to which we belong, the Divine nature may be in itself an infinite universe, where this and all other attributes can find complete expression. Is either God's power or His activity to be measured exclusively by the production or support of beings distinct from Himself? If so, obviously, unless His power be perpetually and completely exercised about finite things, His activity is not equal to His power, and He is not infinitely active, but only infinitely capable of acting. Even infinite activity, however, and absolutely infinite production, cannot be reasonably denied to the Divine nature. As activity is a perfection, infinite activity may be reasonably held to be a supreme perfection, which must be ascribed to God. If an absolutely infinite agent acts according to all the extent of its absolutely infinite nature, it must necessarily produce an absolutely infinite effect: the effect would not otherwise be proportionate to the Cause. The production of an absolutely infinite effect must be a far greater perfection than the creation of any number of finite effects, and the mind may feel constrained to refer such production to God. So be it. But must the infinite effect all within the realm of contingency, of time, of

space? Must it not, on the contrary, belong to the sphere of the essential, the eternal, the absolute? Must it not lie *within* instead of *without* the Godhead? Must it not be such an effect as theologians mean when they speak of the eternal generation of the Word, or the eternal procession of the Holy Spirit? It cannot, I think, be such an effect as external creation. God can never find or produce without Himself an object equal to Himself, and fully commensurate with His essential, necessary activity and love. The Divine nature must have in itself a plenitude of power and glory, to which the production of numberless worlds can add nothing. —*Robert Flint, Anti-theistic Theories.*

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INTUITIONALISM.

I. ITS DEFINITION FROM A CHRISTIAN STANDPOINT.

[1017] Axiomatic truths not derived from sensation, but arising from the structure of the mind itself, and called out and illustrated, on suitable occasions, in the course of our experience.

II. THE ESTABLISHED TESTS OF INTUITIVE TRUTHS.

[1018] Since Aristotle, these three—self-evidence, necessity, and universality—have been the established tests of intuitive truths.

An intuition is to be distinguished from an instinct. The latter is an impulse or propensity existing independent of instruction and prior to experience.

An intuition is to be distinguished from insight, emotional, reflective, or poetic.

An intuition is to be distinguished from inspiration or illumination, sacred or secular.

In scientific discussion, any use of the word intuition to denote other than a proposition marked by self-evidence, necessity, and universality, is a violation of established usage. —*Joseph Cook, Monday Boston Lectures.*

III. CHIEF POINT IN DISPUTE ABOUT INTUITIVE TRUTHS.

1 Do they exist before or after experience.

[1019] The supreme question of philosophy is whether the self-evident, necessary, and universal truths of the mind are derived from experience, or are a part of the constitution of man brought into activity by experience, but not derived from it nor explicable by it. Do these self-evident truths arise *a priori* or *a posteriori*—that is, do they exist before or after experience?

Up to this point we are all agreed, and we have attained distinctness, I hope, as to our fundamental term. From this point onward we

may not all agree, but I must venture these further propositions:—

This fundamental question has a new interest on account of the recent advances in philosophy, and especially in biology.

These advances, if the German as well as the English field is kept in view, favour the *a priori* or the intuitionist school.

On one point there is no debate any longer, namely, that there are certain truths which are not only evident, but self-evident; which are absolutely necessary beliefs to the mind; and which are, therefore, universal, both in the sense of being explicitly or implicitly held by all sane men, and in that of being true in all time and in all places. Immanuel Kant instituted a great inquiry as to the origin of this particular class of truths, especially of those which are not identical propositions; and now I beg leave to ask whether it is not worth while for us, now that Germany has gone back to Immanuel Kant, and dares to-day build no metaphysical superstructure except on his foundations or their equivalents, to ask over again, in the light of all the recent advances of biological science, the supreme question: Are the self-evident, necessary, and universal ideas of the mind derived solely from experience, or are they a part of the original furniture of the soul, not derived at all from sensuous impressions?

I am quite aware that Mr. Frothingham, of New York City, who in philosophy seems to have very little outlook beyond the North Sea, says that the Transcendentalism of which he is the historian has for the present had its day. Here is his graceful book; and although it is only a sketch, there is large meaning between its lines in its plaintive undertone of failure. This coast of New England the Puritans made mellow soil for all seeds of religious fruitfulness. Transcendentalism rooted itself swiftly here for that reason; but the effort was made to bring up that seed to the dignity of a tree without any sunlight from Christianity. Mr. Frothingham says the attempt has failed. I believe the seed, if it had had that light, might have lived longer. Let it never be forgotten that there are two classes of those who revere axiomatic truth—the Kantian, Hamiltonian, and Coleridgean, on the one side, and the purely rationalistic on the other. Mr. Frothingham says New England Transcendentalism deliberately broke with Christianity; but in that remark he overlooks many revered names.

His own school in Transcendentalism was indeed proud to shut away from the growth of the seeds of intuitive truth the sunlight of Christianity. No oak has appeared in the twilight; but does this fact prove that the tree may not attain stately proportions if nourished by the noon? Already axiomatic truth is an oak that dreads no storms, and forests of it to-day stand in Germany, watered by the Rhine, the Elbe, and the Oder; and one day similar growths will rustle stalwart in New England, watered by the Mystic and the Charles; and the stately trees will stand on the Thames at last, in spite of its

grimy mists. There will be for Intuitionism an Philosophy a great day so soon as men see that the very latest philosophy knows that there is a soul external to the nervous mechanism, and that materialism must be laid aside as the result simply of lack of education.

The positions of Kant, Sir William Hamilton, and Coleridge, and not those of the rationalistic wing of Transcendentalism, are favoured by the searches of the most recent German philosophy.

As materialism and sensationalism assert, there is in the spiritual part of man nothing which was not first in the physical sensations of the man.

Leibnitz long ago replied to this pretence by his famous and yet unanswered remark: There is nothing in the intellect that was not first in the sensations, except the intellect itself.—*Ibid.*

IV. RATIONALISTIC ERRORS RESPECTING INTUITIVE TRUTHS.

- 1 Mere intuitionism is not a substitute for revelation.

[1020] In the power of man to find out God, I will never believe. The religious sentiment, or God-consciousness, so much talked of nowadays, seems to me—as I believe it will to all practical common-sense Englishmen—a faculty not to be depended on; as fallible and corrupt as any other part of human nature; apt—to judge from history—to develop itself into ugly forms—not only without a revelation from God, but too often in spite of one—into polytheisms, idolatries, witchcrafts, Buddhist asceticisms, American spirit-rappings, and what not. The hearts and minds of the sick, poor, and sorrowing, all demand a living God, who has revealed Himself in living acts—a God who has taught mankind by facts, not left them to discover Him by theories and sentiments—a Judge, a Father, a Saviour, and an Inspirer.—*Canon Kingsley.*

V. AN AID TO FAITH.

[1021] These intuitionist truths and processes are to be claimed and used by the believer as aids to faith, and not to be surrendered as the property of the rationalist.—*B. G.*

[1022] But the infinite in which the mind is led intuitively to believe is not an abstract infinite. It is a belief in something infinite. When the visible things of God declare that there is an intelligent Being, the author of all the order and adaptation in the universe, we are impelled to believe that this Being is and must be infinite; and we clothe Him with eternal power and Godhead. The intuition is gratified to the full in the contemplation of a God Eternal, Omnipresent, All Mighty, and All Perfect.—*James McCosh, Christianity and Positivism.*

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SPECULATIVE PHILOSOPHY.

I. THE CONTRADICTION CHARACTER OF ITS CHIEF EXPONENTS.

[1023] *Berkeley's Theory*.—A soul without a body.

Combe's Constitution of Man.—A body without a soul.

Hegel.—Genius minus its chief element, common sense. Clairvoyance of nothing.

Humboldt.—Could not see God for the universe.

Spinoza.—Could not see the universe for God.

Fichte.—Could see neither the universe nor God for the Ego.—*The Homilist*.

II. ITS FAILURE UNDER CRUCIAL TESTS.

1 It is like leaning on a broken reed.

[1024] If there were no other proof of the truth of Christianity but the hope and comfort it gives in the hour of death, that would be sufficient to show that it is not a mere human invention. Which of the elegant systems of philosophy has proved a support when heart and flesh fail—which of the mere philosophers has died with any degree of hope or joy? Ludwig Feuerbach, among the most noted of German savants, died at Nuremberg in 1872; he expired in utter bewilderment and confusion, saying: "Truth! O truth! where is it?" and with this confession of despair on his lips passed into eternity. All his life he had professed to seek the truth; he wrote on such subjects as "the Essence of Christianity," and why did he die without the light, or die in pursuing an *ignis fatuus* which left him in dire extremity, and mocked his last moments with the unattainable? He discarded the idea of a personal God; he believed in humanity, nothing higher. "God is only a name given to the ideal nature of man as it educates itself on towards perfection." High-sounding words these—but how they failed in the stern presence of death! Humanity was no god to the poor human soul just passing out into the great unknown—it needed a surer staff to lean upon in the dark valley. Humanity deified is but a poor god to humanity dying. Goethe's last words were: "Light! Oh for more light!" Of what avail was it now that he had been the idol of the literary world. Instead of light there was the blackness of darkness. Hobbes, the deist, said: "I am taking a fearful leap in the dark." What would he not then have given for the Christian's hope, the trust of the gentle Herbert, who whispered with his parting breath: "Now, Lord Jesus, receive my spirit;" or to be able to say, like Wesley, "The best of it is, God is with me!" Goldsmith on being asked, while dying: "Is your mind at ease?" replied sadly: "No, it is far from it." Richard Brinsley Sheridan, the brilliant parliamentary orator, shrieked: "O, I am absolutely

undone!" In the stern presence of the King of Terrors, the refuge of lies is swept away.

2 It affords no true rest to the soul.

[1025] The true cure for poisonous error is to be found, not in speculations, but in that practical grasp of truth which unites the soul to God and the spiritual world, through the daily growing purification and elevation of the life and character.—*Abp. Tail, Church of the Future*.

3 It ends in gloom.

[1026] Human reason left to itself, leaves us, as to God, a threefold choice; we may deny God, we may degrade God, we may ignore God. A noble result! A godless philosophy ends in suicide. So it will ever be.

"Philosophy which, in Heaven before,
Sinks to her second cause, and is no more."

Dr. Feune.

[1027] Speculative philosophy, like a "speculative" business, affords more blanks than prizes, and abounds in risks, but not in satisfactory results.—*B. G.*

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TRANSCENDENTALISM.

I. ITS RADICAL PRINCIPLE.

[1028] The radical principle of the transcendental philosophy, the corner-stone of the whole edifice, is Cousin's doctrine, that spontaneous reason acquaints us with the true and essential nature of things. According to this doctrine reason, when uncontrolled by will, or when left free to expatiate, undirected and uninfluenced by the voluntary faculty, always apprehends things as they are, or has direct and absolute knowledge of the objects of its contemplation.—*The Church Review*.

II. ITS DEFINITION.

1 Etymologically.

[1029] The word transcendental may be used in both a definite and a vaguer sense; in a definite sense as opposed to the empirical way of thinking dominant during the eighteenth century, alike in France and in England. The empirical thinker derives all our ideas from experience, some members of the school asserting that it is through the senses alone that we obtain these ideas. The transcendental thinker believes that the mind contributes to its own stores ideas or forms of thought not derived from experience. As to a Divine Being, and man's relations with Him, the empirical thinker may be a theist, but he will ordinarily require an apparatus, a mechanism to connect the Divine Spirit with the spirit of man; the transcendental thinker can with difficulty endure the notion of such a mechanism or apparatus;

the natural and the supernatural seem to him to touch, embrace, or inter-penetrate one another ; in the external world and in his own soul the Divine presence for ever haunts, startles, and waylays him. So far, the meaning of the word transcendental is definite enough. But a word, like a comet, has a tail as well as a head, or at least a coma as well as a nucleus, and much vague talk about the Infinite, the Immensities, the Eternal Verities, the Eternal Silences, and what not, is properly a part of transcendentalism ; that is, of its coma, or its yet fainter and more extended tail. We are bound to recognize this vague transcendentalism, even if we cannot accurately define it. Much has justly been said of fallacies which arise from not defining our words ; it has not, perhaps, been sufficiently noted how fallacies arise from assuming that a formal definition of a word is equipollent to the word considered as a winged thing, and acting with a vital power.—*The Contemporary Review*.

[1030] The word transcendentalism, as used at the present day, has two applications, one of which is popular and indefinite ; the other, philosophical and precise. In the former sense it describes men rather than opinions, since it is freely extended to those who hold opinions, not only diverse from each other, but directly opposed not only in their statements, but in their bearings upon the most important interests of man. In its precise and strictly appropriate application, it denotes a class of philosophical opinions concerning the principles of human knowledge, or the grounds of our faith in the world of sense, and also in those higher truths which make us capable of science and of religion, those truths which impart to our being, as men, all its dignity, and to our hopes and fears for the future, their interest.—*Biblical Repository*.

2 Philosophically.

[1031] This clairvoyance of reason Cousin calls an "instinctive perception of truth, an entirely instinctive development of thought," "an original, irresistible, and unreflective perception of truth," "pure apperception and spontaneous faith," "the absolute affirmation of truth, without reflection, inspiration, veritable revelation."—*The Church Review*.

III. ITS LEADING CHARACTERISTIC.

1 Knowledge regarded as immediate and infallible.

[1032] The characteristics of this kind of knowledge as being immediate and infallible, though not always perfectly distinct at first, and as being Divine, or as coming from God, either directly or indirectly, all transcendentalists maintain. But in what manner, or by what mode of action, our reason acquires this knowledge, they do not distinctly inform us. Whether our Creator has endowed us with an intellectual instinct, a power of rational intuition ; or whether the rational soul, as itself partaking of the

Divine nature has this inherent sagacity in and of itself ; or whether the Divine Being, God Himself, is always present in the soul, and acting in it by way of inspiration, these philosophers seem not to have decided. They use terms, however, which fairly imply each and all of these hypotheses ; and especially the last. But however undecided on this point, which is of so much importance in a philosophic view, on the general fact, that all rational beings do possess this knowledge, they are very explicit ; and some of them attempt to prove it, by reasoning from the necessity of such knowledge to us, and from the current belief of mankind.—*Ibid*.

IV. ITS EFFECTS AS REGARDS THEOLOGY.

1 Transcendentalism dispenses with the necessity of external revelation.

[1033] The effects of this principle when carried into theology are immense. It dispels all mysteries and all obscurities from this most profound of all sciences, and gives to human reason absolute dominion over it. For it makes the Divine Being, His government and laws, and our relations to Him, and all our religious obligations and interests—every part of theology theoretical or practical—perfectly comprehensible to our reason, in its spontaneous operation. It makes all the doctrines of natural religion the objects of our direct, intuitive knowledge ; we need no explanations, and no confirmations from any books or teachers ; we have only to listen to the voice of spontaneous reason, or to the teachings of our own souls, the light which shines within us, and all will be perfectly intelligible and absolutely certain. And hence we need no external revelation, no inspired teacher, to solve our doubts and difficulties, or to make any part of natural religion, or any principle of moral duty, either more plain, or more certain. We are all of us prophets of God, all inspired through our reason, and we need no one to instruct and enlighten us. The great seers of ancient times, Moses and the prophets, Christ and the apostles, were no otherwise inspired than we are ; they only cultivated and listened to spontaneous reason more than ordinary men ; we need not pore upon the so-called external evidences, miracles, prophecies, &c., but merely listen to the testimony of our own souls, the teachings of spontaneous reason, or what it called the internal evidence, and we shall at once see the clear and infallible marks of inspiration.—*Ibid*.

2 Transcendentalism dispenses with the help of extraneous interpreters.

[1034] To understand the Bible, we need no aid from learned interpreters. Only give us the book in a language we can read, and the suggestions of our own inspired minds will enable us to comprehend, perfectly, the import of every sentence, and to see clearly what is Divine, and what is human, or what originated from spontaneous reason, and what from human

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infirmity, in the Holy Scriptures. And, of course, every man is competent to decide, definitely and infallibly, all the controversies among theologians, all the disputes between different sects of Christians, respecting the doctrines taught in the Bible. In short, not only the profound researches of philologists, antiquarians, and biblical commentators; but also the elaborate discussions of didactic theologians, polemic, apologetic, and metaphysical, are all of little or no value in theology. Instead of depending on them, the theological inquirer should rather retire to solitude and silence, and while musing on religious subjects, with the Bible and the Book of Nature before him, he should refrain from giving any determined direction to his thoughts, and allowing them to flow on spontaneously, he should listen to the voice of reason, as she expatiates freely in the open field of visions; then he will be caught up, as it were, to the third heaven, and will see all that the inspired prophets saw; his knowledge will be superhuman and Divine.—*Ibid.*

[1035] It is these speculations, such as they are, which the German philosophy has substituted for the Bible. All authority of revelation being discarded, the human mind, then, is like a man wandering on a prairie; there is on every side a boundless prospect; there is neither pathway nor guide; there is in every direction the same profusion of plants and flowers, without any diversities sufficient to mark his progress; and the proud wanderer, disdaining to turn his eyes towards the luminaries of heaven which might direct him, pushes onward and onward with laborious diligence, and applauds himself for his rapid progress, when he is only returning again and again upon his own track without knowing it. Just so it will be here, if the guidance of revelation be abandoned for the brilliant mazes of transcendentalism, to which, it must be confessed, there is now a strong tendency.—*Ibid.*

V. ITS EFFECTS ON SOCIOLOGY.

- 1 It destroys the finer and friendly feelings between rival schools of speculative thought.

[1036] We judge the tree by its fruits, when we assert, that the study of such writings tends to heat the imagination and blind the judgment—that it gives a dictatorial tone to the expression of opinion, and a harsh, imperious, and sometimes flippant manner to argumentative discussion—that it injures the generous and catholic spirit of speculative philosophy by raising up a sect of such a marked and distinctive character, that it can hold no fellowship either with former labourers in the cause, or with those, who, at the present time, in a different line of inquiry, are aiming at the same general objects. The difference in the mode of philosophizing between the old and new schools is radical. Either one party or the other is wrong. To come over to the new system we must

read our former lessons backwards, give up the old tests of correctness and sincerity, and rely no longer on meek and gentle features without, as indications of truth and goodness dwelling within. We are fully aware, that it is dangerous in speculation to appeal to the practical tendency of any doctrine as evidence for or against its soundness. Men are inconsistent beings. Their actions are controlled by innumerable causes distinct from the direct influence of their speculative notions. But the assailants of Locke's philosophy have rested their objections to it mainly on this ground, and have invited a comparison, in this respect, to the dogmas and mode of reasoning adopted by the two schools. And there are reasons at the present day for paying especial regard to the immediate influence of speculation upon conduct. The defence of metaphysical pursuits consists chiefly in the advantages to be expected from them in disciplining and developing the mental and moral faculties. We may not reasonably look for great discoveries in mental science. Philosophers do much, if they succeed in dispersing the clouds, which their own efforts have collected. Such, at least, is the common opinion. And if metaphysicians are to come from their studies with feelings worn, and their general sympathies with humanity diminished, better let them at once burn their books, and renounce their vocation. There is an old reproach, that "no stone is harder than the heart of a thoroughbred metaphysician," which must be wiped off entirely before one can account satisfactorily to his conscience for engaging in the science of abstruse learning.

Whatever course, therefore, tends to rive the philosophical world into parties, to inflame discussion between them beyond all discreet bounds, to remove the objects of thought still farther from the common pursuits and interests of mankind is, so far, positively pernicious and wrong. Let the transcendentalists look to this point. Their efforts hitherto have tended to undermine the only foundation on which they could safely rest. They have deepened the gulf between speculative and practical men, and by their innovations in language, they are breaking down the only bridge that spans the chasm. Let them succeed in this end, and they perish by isolation.—*Christian Examiner.*

- 2 It alienates practical men by arrogantly ignoring their intelligence.

[1037] The insufferable arrogance of the new school, and their anxiety to place themselves apart from the mass of mankind, are shown in the very plea by which all objections to their philosophy are commonly met, that men do not understand the system which they presume to criticize. True, men do not usually understand what is intentionally made unintelligible. It is of the perverseness shown by this wilful and designed obscurity that we complain. *Si non vis intelligi debes negligi.* There is more point than truth in the saying of Coleridge, that we cannot understand Plato's ignorance, but

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must be ignorant of his understanding. How far is such a remark applicable? Is the intellect of every author so much superior to that of his reader, that every want of understanding between the two must necessarily be ascribed to the latter? Do not cloudy minds sometimes belong to men who write books, as well as to those who read them? Do not authors, now and then, indulge in wilful mystification? The plea is a very convenient one, but it proves nothing, because it proves too much. Jacob Böhme might have used it, as well as the plainest thinker that ever lived.—*Ibid.*

VI. ITS AMBITIOUS AND HOPELESS ATTEMPTS.

1 To consider general truth without previous examination of particulars.

[1038] The aim of the transcendentalists is high. They profess to look not only beyond facts, but without the aid of facts, to principles. What is this but Plato's doctrine of innate, eternal, and immutable ideas, on the consideration of which all science is founded? Truly, the human mind advances, but too often in a circle. The new school has abandoned Bacon, only to go back and wander in the groves of the Academy, and to bewilder themselves with dreams which first arose in the fervid imagination of the Greeks. Without questioning the desirableness of this end, of considering general truths without any previous examination of particulars, we may well doubt the power of modern philosophers to attain it.—*Church Examiner.*

2 To inquire after the real and absolute as distinguished from the apparent.

[1039] Again they are busy in the inquiry (to adopt their own phraseology) after the real and the absolute, as distinguished from the apparent. Not to repeat the same doubt as to their success, we may at least request them to beware lest they strip truth of its relation to humanity, and thus deprive it of its usefulness. Granted that we are imprisoned in matter, why beat against the bars in a fruitless attempt to escape, when a little labour might convert the prison to a palace, or at least render the confinement more endurable. The frame of mind which longs after the forbidden fruit of knowledge in subjects placed beyond the reach of the human faculties, as it is surely indicative of a noble temperament, may also, under peculiar circumstances, conduce to the happiness of the individual. But if too much indulged, there is danger lest it waste its energies in mystic and unprofitable dreams, and despondency result from frequent failures, till at last disappointment darkens into despair.—*Ibid.*

VII. ARGUMENTS AGAINST THIS SYSTEM.

1 Independence of mind impossible.

(1) *The rejectors of revelation become man-worshippers.*

[1040] But some boast of the independence of

the human mind, and rejoice in these developments as proofs of its exercising that independence. The human mind is not independent, and independent it cannot be. It was created limited, and of course dependent. It feels its own dependence in its inmost heart. From the very necessity of its nature, it must have some God to worship, some authority to lean upon. In Germany, where the authority of revelation has been so generally rejected, the mind has no more independence than it has here, where the authority of revelation is still so generally respected. As the ancient Egyptians in their wisdom despised the God of the Hebrews, and worshipped crocodiles and calves, so literary Germany in her pride has despised Jesus Christ, and worshipped her Hegels and her Goethes, both, as the Apostle Paul expresses it, receiving within themselves that recompense of their errors that was meet.—*Biblical Repository.*

2 The system leads inevitably to atheism.

[1041] To consider self-dependence as the highest stage of moral advancement, to look upon all recourse to the teachings either of natural or revealed religion as an evidence of weakness, as a defect that may both practically and theoretically be done away—and such is the ground assumed by Fichte—is a mode of thinking which, fully carried out, can stop in nothing short of atheism. If the religious law is narrowed down to an entire identity with the moral, if revelation requires nothing more of us than what conscience alone would demand, then disappears not merely all necessity for any direct and special intervention of the Deity in the course of human affairs, but also all sure ground for believing in His existence. Such an opinion may be held for a time, for it is flattering to the pride of human reason. But in many minds a reaction will be liable to occur, that will carry its subjects to the opposite extreme; and thus may be explained the sudden transitions that are often witnessed, from a state of unbelief to a complex, exaggerated, and gloomy faith.—*Christian Examiner.*

VIII. SPECIAL TENDENCY OF SOME MINDS TOWARDS THIS SYSTEM.

[1042] We shall not hesitate to admit, that there is in the German mind a tendency to mysticism, properly so called; as perhaps there is, unless carefully guarded against, in all minds tempered like theirs. It is a fault; but one hardly separable from the excellences we admire most in them. A simple, tender, and devout nature, seized by some touch of Divine truth, and of this, perhaps, under some rude enough symbol, is rapt with it into a whirlwind of unutterable thoughts, wild gleams of splendour dart to and fro in the eye of the seer, but the vision will not abide with him, and yet he feels that its light is light from heaven, and precious to him beyond all price. A simple nature, a George Fox, or a Jacob Böhme, ignorant of all the ways of men, of the dialect in

which they speak, or the forms by which they think, is labouring with a poetic, a religious idea, which, like all such ideas, must express itself by word and act, or consume the heart it dwells in. Yet how shall he speak; how shall he pour forth into other souls that of which his own soul is full even to bursting? He cannot speak to us; he knows not our state, and cannot make known to us his own. These are mystics; men who either know not clearly their own meaning, or at least cannot put it forth in formulas of thought, whereby others, with whatever difficulty, may apprehend it.—*T. Carlyle.*

IX. LOCKE'S SYSTEM VIEWED AS ITS ANTITHESIS AND CORRECTIVE.

[1043] Alluding to the Essay on the Human Understanding, Mackintosh observes: "Few books have contributed more to rectify prejudice, to undermine established errors, to diffuse a just mode of thinking, to excite a fearless spirit of inquiry, and yet to contain it within the boundaries which nature has prescribed to the human understanding. In the mental and moral world, which scarcely admits of anything which can be called a discovery, the correction of the mental habit is probably the greater service which can be rendered to science. In this respect the merit of Locke is unrivalled. His writings have diffused throughout the civilized world the love of civil liberty, the spirit of toleration and charity in religious differences, the disposition to reject whatever is obscure, fantastic, or hypothetical in speculation, to reduce verbal disputes to their proper value, to abandon problems which admit of no solution, to distrust whatever cannot be clearly expressed, to render theory the simple expression of facts, and to prefer those studies which most directly contribute to human happiness." *Hinc illæ lachrymæ.* The transcendentalists have good reason to decry the tendency of Locke's philosophical writings.

[1044] We are not left to infer vagueness and incompleteness of thought merely from obscurity of language. The transcendentalists openly avow their preference of such indistinct modes of reflection, and justify loose and rambling speculations, mystical forms of expression, and the utterance of truths that are but half perceived, on the same principle, it would seem, that influences the gambler, who expects by a number of random casts to obtain at last the desired combination. In this respect the philosophy of the new school is well summed up by a modern writer in the following assertions: "that a guess is often more fruitful than an indisputable affirmation, and that a dream may let us deeper into the secret of nature than a hundred concerted experiments." "Poetry comes nearer to vital truth than history." Why not follow the principle of the gambler entirely by shaking a number of words in a hat that, after a number of trials, they may so arrange

themselves as to express some novel and important truth?

"Insanum vatem adspicies, quæ, rupe sub imâ,
Fanta canit, folisque notas et nomina mandat."

If it be urged that vagueness is not inconsistent with reality and truth, we reply that this assertion does not meet the point, nor resolve the difficulty. In the imperfect conceptions of man, mystery may envelope truth, but it does not constitute that truth, any more than the veil of the temple is in itself the "Holy of Holies." Still less is there any necessary connection between dimness and reality; for truth, considered as the object of Divine contemplation, is light itself, and glimpses of the spiritual world are blinding to man, only because they dazzle with excessive brightness. We live in the twilight of knowledge, and though ignorant of the points of the compass, it argues nothing but blind perverseness, to turn to the darkest part of the horizon for the expected rising of the sun.—*Ibid.*

X. PURPOSES WHICH IN A MODIFIED AND POETICAL FORM IT MAY SERVE.

1 As a protest against the literalism of mere scientists.

[1045] It seemed to me that some good might be done, if I could succeed in bringing before our hearers the truth that, while the several physical sciences explain each some portion of nature's mysteries—or nature considered under one special aspect—yet that, after all the physical sciences have had their say, and given their explanations, there remains more behind—another aspect of nature—a further truth regarding it, with which, real and interesting though it is, science does not intermeddle. The truth on which especially I wished to fix attention, is the relation which exists between nature and the sensitive and imaginative soul of man, and the result on creation which arises from the meeting of these two. This is a true and genuine result, which it does not fall within the province of science to investigate, but which it is one peculiar function of poetry to seize, and, as far as may be, to interpret. That the beauty which looks from the whole face of nature, and is interwoven with every fibre of it, is not the less because it requires a living soul for its existence, is as real a truth as the gravitation of the earth's particles or the composition of its materials—that careful noting and familiar knowledge of this beauty reveals a new aspect of the world, which will amply repay the observer—and that the poets are in a special way kindlers of sensibility, teachers who make us observe more carefully and feel more keenly the wonders that are around us:—these are some of the truths which I wished to bring before my hearers, and which, if I could in any measure succeed in doing so, would, I felt sure, not be without mental benefit.—*J. C. Sharp.*

DIVISION E

(Continued).

THE FORCES OPPOSED TO CHRISTIANITY.

[I] INFIDELITY.

(1) *ii. Its Actual Phases.*

c. Denial of the Christian and Catholic Idea of God.

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DIVISION E

(continued.)

THE FORCES OPPOSED TO CHRISTIANITY.

[I] INFIDELITY (*Continued*).(1) *ii.* Its Actual Phases.*c. Denial of the Christian and Catholic Idea of God.*

84

DEISM.

I. ITS HISTORICAL RELATIONS.

1 Its rise as a regular system.

[1046] Deism may be divided into two classes : those who, believing in one God, deny that He takes cognizance of men and of their actions, and reject the idea of any historical revelation made to man, and those who allow the work of Providence. Limiting to the former the name of deist, Kant has applied to the latter the designation of Theists. Deism synchronizes with the Reformation. The coincidence of corruption with the high mission of the Church was fatally mischievous ; and men learned not only to question her authority, but to deny the truth of all revealed religion. As Spinoza's system was the result of reaction from Jewish Talmudism, so deism sprang naturally, as it were, from the condition into which religion had subsided in the sixteenth century.—*Rev. J. H. Blunt, M.A.*

2 Its development.

[1047] Two generations ago, deism was the profession of infidels, or those who rejected Christianity, and who covered the rejection of the special truths of revelation by the profession of this one general truth. What deists professed was right, but it was in their rejection of that religion, from which they learned their deism, that they were in error. Deism was a religious mask for infidel opinions.—*B. G.*

II. ITS PHASES.

[1048] The following are the prevalent defective views of the Divine character :—

First, the mechanical view of God. This view is the natural product of a mechanical age. It is an age engrossed in studying the mere mechanism of nature, and its idea of God has come to be that of a great mechanician, or an omnipotent engineer, constructing worlds like steam-engines, to work according to the properties with which they are endowed.

Secondly, the sentimental view of God. This is the product of the poetry as the other is of the science of the times ; or, to go deeper, the one is the creation of the imagination and emotions, as the other is of the mere intellect empirically exercised, and both under the guidance of an unholy heart. The one view, like the other, is not so much erroneous as it is defective. Let us clothe the Divine Being with as bright a robe of loveliness as we please ; but let us not pluck from him, meanwhile, his sceptre and his crown, or represent him as indifferent alike to evil and to good.

Thirdly, the pantheistic view of God. This is the combined result of the influences which, when existing separately, produce one or other of the views which we have just been contemplating.—*McCosh, Method of the Divine Government.*

III. ARGUMENTS AGAINST THIS CREED.

1 The existence of a latent theopathic tendency in man.

[1049] There would thus appear to be something in the human mind always disposing it to accept the revival of the primitive revelation, whenever circumstances in any degree appeared to suggest it—a kind of theopathic tendency, always ready to be called out and, however unconsciously, to revert to the earliest and truest form of human belief—the belief in a Creator and a God. “The heart,” as has been well said by Van Oosterzee, “is the palimpsest, on which the older letters, however pale and effaced, will come to light again when it has been properly handled,” and when the conditions for revival have in any degree assumed a favourable aspect.—*Bp. Ellicott.*

2 Deism is a retrograde movement.

[1050] Deism is not a growth of religious revivalism ; but a backward movement into indifference and irreligion, while retaining *nomi-*nally, as a profession, belief in God.—*B. G.*

3 Deism, as a moral guide, refuted by experience.

[1051] The following reasons were assigned

by a reclaimed infidel for renouncing deism and embracing Christianity :—1. That I never saw, heard, nor read of any man, woman, or child that was reformed, either in whole or in part, by embracing the principles of deism. 2. That I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity. 3. That I have known industrious and sober men, who, by imbibing the principles of deism, almost instantly became desperately wicked, and, in many instances, dangerous members of civil society. 4. That I have known some deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, “by the preaching of the gospel,” to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness, and universal philanthropy. 5. That I do not recollect ever hearing but one deist profess really to believe in a future state of rewards and punishments. 6. That I never met with a man who professed to be a real Christian, but who built his principal hopes upon the reality of a future state. 7. That I cannot, in all the deistical writings, find any law to prevent wickedness, or encourage virtue, with rewards and punishments annexed thereto.

[Paine's Deism is an exception to the 7th proposition].

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THEISM.

I. ITS DEFINITION.

[1052] There is some difficulty in the use of the word theism, owing to the different shades of meaning in which it is used by different writers. Perhaps the most simple and intelligible mode of using the word is to denote by it belief in a personal God, the Creator and moral Governor of the universe. As, however, this belief may be contravened in at least two ways—either by only admitting the existence of an impersonal First Cause; or, more generally, by denying the existence of God in any form, we need two corresponding expressions. One of these is obviously atheism, which correctly applies to the second and general form of denial. The other form is frequently denoted by the term anti-theism (see Flint, “Antitheistic Theories,” pp. 443 et seq.), but as this has been used, conformably to its etymological aspect, by Chalmers and others to denote atheism in its most pronounced or dogmatic form, we need some term like Paratheism (*i.e.*, a perverted theism) to designate the first-mentioned form of misbelief.

[1053] Theism is a term of religious philosophy rather than of theology. Theism, then, may be defined as speculative theology.—*J. H. Blunt.*

[1054] Theism is the doctrine of an extramundane, personal God, the Creator, Preserver, and Governor of the world.—*Dr. C. Hodge, Systematic Theology.*

[1055] Theism is distinguished from deism, as not having acquired a meaning hostile to Christianity.—*B. G.*

II. ITS GENERAL RECOGNITION.

[1056] The belief in a God has been found in all ages and in all nations, and the cases in which this belief has not been found are so few and so exceptional that they cannot justly be regarded as modifying in any sensible degree the general force of the universality of the testimony.—*Bp. Ellicott, Six Addresses on the Being of God.*

[1057] Dr. Ebrard, in his recent work on “Christian Apologetics,” after a very careful survey of ancient and modern religions, says that he cannot trace the faintest indication of a progress from polytheism to a gradually dawning theism, but that the evidence of a depravation from an earlier and relatively purer knowledge of God is everywhere most distinct.

III. THE TRUE INFERENCE FROM THIS DOCTRINE.

[1058] Let us urge on the theist to realize continually the full force of this doctrine which he recognizes, its bearing on an all-pervading Providence, its suggestion that if God is, it may be possible for the soul to hold communion with Him.—*Abp. Tait, Church of the Future.*

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MONOTHEISM.

I. CONTRAST BETWEEN MONOTHEISM AND POLYTHEISM.

[1059] Monotheism is, for intelligent belief, simply a natural consequence of theism; yet is none the less of most indisputable value for religion and morality.—*Van Oosterzee.*

[1060] Polytheism is a fruit of sin. The darkened understanding could no longer raise itself to the clear conception of one absolute perfection, because the imagination was at the same time captivated and deceived by the varying brightness of the creation.—*Ibid.*

II. ARGUMENT IN FAVOUR OF THIS BELIEF.

1 Monotheism is a primitive form of religion.

[1061] It would almost appear as if the earliest form of religion had been monotheistic. From Tacitus we learn that “a Being, master of the universe, to whom all things were submissive and obedient, was the Supreme God of the Germans;” and from other sources we gather that, in all Teutonic tongues, this Being was called by the general name of God. The object of the most ancient Norse-worship is described as the “author of everything that existeth, the

eternal, the ancient, the living and awful Being, the searcher into concealed things, the Being that never changeth."—*Dr. Burns in Faiths of the World.*

[1062] I doubt whether this question would ever have arisen, unless it had been handed down to us as a legacy of another theory, very prevalent during the Middle Ages, that religion began with a primeval revelation, which primeval revelation could not be conceived at all, except as a revelation of a true and perfect religion, not therefore as monotheism. That primeval monotheism was supposed to have been preserved by the Jews only, while all other nations left it and fell into polytheism and idolatry, from which, at a later time, they worked their way back again into the purer light of a religious or philosophical monotheism. It is curious to see how long it takes before any of these purely gratuitous theories are entirely annihilated. They may have been refuted again and again; the best theologians and scholars may long have admitted that they rest on no solid foundation whatsoever; yet they crop up in places where we should least expect them—in books of reference, and what is still worse, in popular school books; and thus the tares are sown broadcast, and spring up everywhere, till they almost choke the wheat.—*Max Müller, Origin and Growth of Religion.*

2 Monotheism the obvious inference from the unity of the universe.

[1063] The unity of the universe as one system, is our argument for one mind regulating it. All is as one kingdom under the same sets of laws, under one king and constitution.—*B. G.*

See article on "Fetishism."

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NATURALISM.

I. ITS PROPER PLACE.

1 Natural theology subordinate to, not the substance of, religion.

[1064] For what is called "natural theology," which a man is supposed to get by studying all sorts of things inferior to himself, I have but a small esteem. Well as a supplement, it is naught as the substance of religion. Faith comes, I am persuaded, through the *moral* elements of our nature, by the presence of spiritual causes above us, not by the observation of material effects beneath us.—*James Martineau.*

2 Natural religion needs to be supplemented and completed by revelation.

[1065] Allow nature to have all the advantages that ever the greatest patrons of natural religion laid claim to on her behalf; allow reason to be as

clear, as uncorrupted, as unprejudiced, as even our fondest wishes would make it; yet still it can never be supposed that nature and reason, in all their glory, can be able to know the will of God so well as He himself knows it; and therefore, should God ever make a declaration of His will, that declaration must, according to the nature and the necessity of the thing, be a more perfect rule for religion than reason and nature can possibly furnish us with. Had we the wisdom and reason of cherubim and seraphim to direct us in the worship and service of our Maker, nevertheless it would be our highest wisdom, as it is theirs, to submit to His laws—that is, to the declarations of His will.—*Bishop Sherlock, 1678-1761.*

II. NATURAL COMPARED WITH REVEALED RELIGION.

[1066] The definition of natural religion is simple enough: the sum of knowledge of things superhuman which is discoverable to the human mind by its ordinary faculties, and the ordinary methods of scientific investigation. The natural way to inquire how much knowledge is thus discoverable would be by an appeal to history—how much has, without supernatural assistance, been discovered by man.

Natural religion fails (1) because its existence can be accounted for from causes not involving its truth; and (2) because it suggests difficulties which it cannot solve. Revealed religion does not fail similarly, (1) because its existence is a fact not explained by natural causes; and (2) because, though it suggests at least as many difficulties as the other, it accounts, as the other does not, for the existence of difficulties.

III. ITS TWOFOLD PHASES.

[1067] This word is used in two senses, an objective and a subjective. In the former sense, it is the belief which identifies God with nature; in the latter, it is the belief in the sufficiency of natural as distinct from revealed religion. The former is pantheism, the latter deism.—*A. S. Farrar, Critical History of Free Thought.*

[1068] This name, which has now become nearly obsolete in a theological or philosophical sense, has been used to designate two sections of the antichristian school which rejects belief in supernatural causes or operations.

1st. The name has been mostly used by German writers for those who identify God with nature, but who are now more generally known as Pantheists.

2nd. By English writers it is generally taken as signifying those who consider natural religion to be sufficient for man's guidance and happiness without any supernatural revelation.

But these latter may be subdivided also into two classes; the first of which has received the name of "philosophical naturalists," rejecting altogether belief in revelation; the second, that of "theological naturalists" who accept revela-

tion as containing truth, but as being at the best only a republication of natural religion, and so unnecessary. The name is rarely found in works written later than the seventeenth century, when it was used by Kant in Germany, and by Boyle in England; and the school formerly known as naturalists are now called pantheists and rationalists.—*Rev. J. H. Blunt.*

IV. ARGUMENTS AGAINST THIS SYSTEM.

1 Natural religion not a practical force.

[1069] It has been truly said that so-called natural religion, the apotheosis of moral abstractions, exists only in books. Religions which have vital force and influence are positive religions, *i.e.*, they make for themselves a church and rites and dogmas.—*Canon Eaton, Bampton Lectures.*

[1070] Sometimes the deniers of the miraculous become the worshippers of nature. Nature worship was, perhaps, the earliest form of natural religion. Men worshipped trees and rivers, the ocean, the sky, the sun, and the moon. Hence flowed the corruption and superstitions which defiled the religions of the world before Christ. The present form of nature worship is not like this in its superstition. But it is equally powerless. It makes no provision for the highest wants of man.—*Rev. W. Anderson.*

2 Natural religion presents the character of God in a forbidding aspect.

[1071] To call upon men to praise such a Being, as the God of nature and providence merely, to be happy in the contemplation of His character, would be to call upon the offender against law to rejoice in the aspects and accents of the judge who is pronouncing upon him the sentence of death.—*W. Sparrow, Sermons.*

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SPIRITUALISM.

I. ITS FALSE CLAIM TO NOVELTY.

[1072] Nothing in the spiritualistic circles of our day has been more strange, mysterious, and wonderful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits; astrologers, who could read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history.

From a cave on Mount Parnassus, we are told, there was an exhalation that intoxicated the sheep and the goats that came anywhere near it, and a shepherd approaching it was thrown by that exhalation into an excitement in which he could foretell future events and hold consultation with the spiritual world. Yea, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement, which the spirits have exploited in our day; precisely the same thing, over and over again, under the manipulations of the Brahmins. Now, do you say that Spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the unseen world.—*Tal-
mage.*

II. ITS ABSURDITY.

[1073] The spiritualist is perfectly content with an ideal heaven wherein he will remain in just as much doubt or error as he happens to have entertained upon earth. Further, as regards his personal and social affections, does he at least image to himself that he will be nearer and more able to protect and bless his dear ones after death? Or that he will pass freely hither and thither, doing service like a guardian angel to mankind, strengthening the weak, comforting the mourner, and awakening the conscience of the wicked? There is (so far as we have followed the literature of Spiritualism) no warrant for such a picture of beneficent activity. Good spirits, as well as bad—the souls of Plato and Fénelon, as well as those of the silliest and wickedest “twaddler” (as Dr. Wallace honestly describes many spirits, *habitués of séances*)—have seemingly spent all the centuries since their demise humbly waiting to be called up by some woman or child, precisely as if they were lackeys ready to answer the downstairs’ bell. In many cases we are led to infer that the dead have been striving for years and ages to make themselves known, and now for the last quarter of a century have very clumsily and imperfectly succeeded in doing so. Let us conceive for a moment a grand and loving soul—a Shakespeare or Jeremy Taylor, or Shelley, who once spoke to mankind in free and noble speech, a man among men—fumbling about the legs of tables, scratching like a dog at a door, and eagerly flying to obtain the services of an interpreter like Miss Fox, Mr. Hume, or Mrs. Guppy—and we have surely invented a punishment and humiliation exceeding those of any purgatory hitherto invented. If virtue itself has nothing better to hope for hereafter than such a destiny, we may well wish that the grave should prove indeed, after all, the last home of

“Earth’s mighty nation,
Where Oblivion’s pall shall darkly fall
On the dreamless sleep of annihilation.”

In conclusion, is it too much now to ask that we may be exonerated, once for all, from the charge of unreasonable prejudice, if we refuse

to undertake the laborious inquiry into the marvels of Spiritualism which its advocates challenge.—*Cornhill Magazine*.

III. ITS SINFULNESS.

[1074] What does God think of all these delusions? He thinks so severely of them that He never speaks of them but with livid thunders of indignation. He says, "I will be a swift witness against the sorcerer." He says, "Thou shalt not suffer a witch to live." And lest you might make some important distinction between spiritualism and witchcraft, God says, in so many words, "There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord." And He says again, "The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall be cut off from among his people." The Lord Almighty, in a score of passages, which I have not now time to quote, utters His indignation against all this great family of delusions. After that, be a spiritualist if you dare!—*Talmage*.

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RATIONALISM.

I. ITS DEFINITION AND FALLACIES.

[1075] Rationalism is the title given to the views of those who pare down religion to the size of their boasted reason, in which they have no special prerogative.

[1076] There are two ways by which the human mind can attain the knowledge of truth; first by receiving a Divine revelation of it; and, secondly, by means of observation and ratiocination. The name rationalism is given to that school of thought which believes that the latter of these two ways is of itself fully sufficient for the attainment of all truth.

[1077] The following are some of the fallacies underlying rationalism:—

1st. It is founded upon the false principle that, in order to the rational exercise of faith, we must understand the truth believed. The impossible cannot be believed, but every one does believe much that is incomprehensible.

2nd. It assumes that the human intelligence is the measure of all truth.

3rd. It destroys the distinction between faith and knowledge, evidence and experience.—*Condensed from Dr. C. Hodge, Systematic Theology*.

II. ITS EVIL CONSEQUENCES.

1 Rationalizing religion is robbing it of all motive power.

[1078] What is it that is now leading thousands

and thousands of men and women to form their resolutions of holiness, to live more for God and less for themselves? What is it that sends out the learned and the eager-minded, and the great men that go out to the ends of the world; to the wilds of North America and the centre of Africa, trying to bring to the fold if they can those dear sheep of Jesus which they know to be there? What is it, to come nearer home, that leads educated and learned men and women, well born and of gentle nurture, to go into the foul dens of London where you and I dare not show our respectable faces at all, to go there and pick up Christ's children out of the gutter, and tell them they are heirs of heaven; to rescue the harlots from the pavement, and to bring the drunkard and thief to penitence? Is it rationalism which is doing all this? I think not.—*Rev. C. L. Acland*.

2 Rationalism affords no ground-work for moral obligation.

[1079] The idea of goodness is something radically different from the idea of pleasure, happiness, or prosperity, whether of the individual, the tribe, or the whole human race. The idea of a being who sacrifices all for the good of others is the idea of a very good being, but not necessarily of a happy one. The idea of goodness is generally accompanied by a feeling of complacency, but it need not be so. Moral goodness is a sort of rational instinct, and its existence is necessary to form a perfect man, but moral truth may be both clearly perceived and *hated*. Moreover the goodness of acts is measured, as all men (save the few who have an eccentric theory to maintain) agree to declare, by the *motives* which prompt actions, and not by the *results* of the acts performed. It is abundantly evident that no collection of sensuous experiences can generate the ideas of goodness. This truth cuts the ground from under—renders simply impossible—the view that a judgment as to moral obligation can ever have been evolved from mere likings and dislikings, or from feelings of preference for tribal interests over individual ones.—*Prof. Mivart in British Quarterly Review*.

III. CONFUTATIONS OF THIS SYSTEM.

1 All nature is a mystery equally with religion.

[1080] Herbert Spencer ("First Principles of a New Philosophy," p. 45) says that in nature there is the omnipresence of something which passes comprehension, and that this inscrutable Power is believed in alike by science and religion. Professors Tyndall and Huxley speak in similar language. This Power "declines all intellectual manipulation," Tyndall says. Therefore all science leads up to the fixed belief of that which is admittedly incomprehensible, thereby overturning the fundamental postulate of rationalism.—*I. S.*

- 2 Scientific knowledge continually enlarges the horizon of mystery.

[1081] Positive knowledge does not, and never can, fill the whole region of possible thought. At the utmost reach of discovery there arises, and must ever arise, the question, What lies beyond? Science is a gradually increasing sphere, and every addition to its surface does but bring it into wider contact with surrounding ignorance.—*H. Spencer, First Principles.*

- 3 Rationalism is the uselessly leaving the province of reason.

[1082] The only sphere of knowledge in religion, as in natural things, is the relation of objects to ourselves—that fire burns, that clothing warms, that food nourishes; but why, how, these effects are produced, and what is the essence and nature of things, is a mystery which rationalism cannot solve; though reason accepts the facts and sees the benefits: and the same is equally true of religion and its doctrines.—*B. G.*

- 4 That cannot be truly rational which is morally injurious.

[1083] It has ever been a great evil in the Church that men have allowed the logical understanding, or what they call their reason, to lead them to conclusions which are not only contrary to Scripture, but which do violence to our moral nature. It is conceded that nothing contrary to reason can be true; but it is no less important to remember that nothing contrary to our moral nature can be true.—*Dr. Hodge, Systematic Theology.*

- 5 Practical knowledge is the only wisdom and true rationality.

[1084] The first and main question should be, What is true to the renewed heart? and not merely, What is true to the understanding? So legitimate and powerful is this inward teaching of the Spirit, that it is no uncommon thing to find men having two theologies—one of the intellect, another of the heart; the one finding expression in creeds and systems, the other in prayers and hymns.—*Ibid.*

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NEOLOGY.

I. ITS DEFINITION AND MISTAKEN ATTEMPT.

[1085] From Greek νέος—new, and λόγος—speech, discourse, reason, or science. Nihilism is *Nothingism*, Neology is *Newism*; it is mainly another term for rationalism in religion. It is of the “advance” party, who assume that what is old is obsolete; though King Lear, addressing the stars, asks them to pity him, an old man, “since ye yourselves are old.” Religion was complete in its fundamental documents some two thousand years ago; and admits of no

“discovery” of any new truth, but only with regard to definition, practical application, terminology, and practice.

If newness is the quality of truth or rationality, there is no permanent truth, and present neology should be set aside for another “phase of faith.”—*B. G.*

II. ITS ORIGIN.

1 Attributed to Coleridge.

[1086] Coleridge is the origin of all this modern English rationalism: “The compatibility of a document (*i.e.*, of the statements in it), with the conclusions of self-evident reason and with the laws of conscience, is a condition *a priori* of any evidence, adequate to the proof of its being revealed of God.” And, “There are mysteries in Christianity; but these are reason, in its highest form of self-affirmation.” [These words are cited in “Essays and Reviews,” by Dr. Pattison, “The Ground of Truth,” p.263.]

[1087] Coleridge would turn in his grave to find such use of his metaphysics, which were intended as a defence of orthodoxy.—*B. G.*

III. ITS UNDERLYING ERRORS.

[1088] The two underlying errors of neology are, first, the conscience above the scriptures; secondly, the supremacy of reason in matters of religion. Both these statements are very similar. “Man’s reason supreme in religious matters” only differs from “conscience supreme above the Bible” in that conscience is the larger faculty of the two; for it receives religious impressions of fact and ideas as well as forms final decision respecting them, whereas reason does not receive impressions. Reason has a work indeed, distinct from conscience, of combining and separating ideas and facts, and then of generalizing and abstracting; but even in forming moral conclusions, conscience unquestionably bears a part, and becomes then twin or one with reason, and assists afterwards in marshalling the facts and ideas. If then he says that reason is supreme, he must include conscience, and the two expressions are nearly tantamount.

But while we limit rationalizing in theology, we cannot afford to forget for a moment the services of reason and conscience. It is theirs even to determine where their own jurisdiction ceases, on account of the inadequacy of their powers: and it lies equally with them to determine the true meaning of the Scripture: but not on the principle that, when their undoubted interpretation of it goes contrary to what would be their own independent decision, that decision is right, and that interpretation wrong. Man’s reason is but a servant to our all-wise Maker; and to His undoubted word, reason must bow. If reason does not bow, it can only be defended, even for a moment, on the false ground that the Bible is not, or is not all, God’s word; or is not God’s word to such an extent that reason is

called on to submit to it. And what kind of Bible we have on this hypothesis, this very book ("Essays and Reviews") has shown us.

The most illustrative anecdote I know, I can but imperfectly recite. "Nay," said a learned man to a great king, "experience and logic are both against your majesty." His majesty coolly replied, "So much the worse for logic and experience!" What was presumption, in word at least, in the case of a mortal king, is all logic and philosophy regarding the word of the King of kings. If the Bible is not equal to the encounter, it is no Bible. It must be supreme, even when it *seems* to oppose reason and conscience. But it only does so really when they are both in error: and no doubt they often are. This is the second error in this essay, viz., making reason supreme. Dr. Pattison might only carry it to the length of rationalism: but its natural course, in fallen men, may be to the length of deism and atheism.—*Rev. Charles Herbert, Neology not True.*

[1089] Reason and conscience cannot be above revelation; but, when properly enlightened, may judge of its claims, and must then submit to its direction.

IV. ITS GENERAL PURPORT AND SCOPE.

1 The introduction of much sceptical uncertainty into the chief departments of theology.

[1090] It is most desirable to define our terms: and Dr. Morell says that the word "neology," "as a distinctive and significant expression, has become absolutely without any other meaning than" "something which is new to us, or differs from our system." I can accept this definition, for it is really in this sense that I use the term. I mean by it certain opinions which differ, as I maintain, from the doctrines of the Church of England and other accordant communities; and which are new, to a great extent, to us, in that their rise amongst us was chronologically coincident with the decline of that development of religious thought and practice on which Dr. Benson fixed the convenient and inoffensive name of Tractarianism. The general purport and scope of these new opinions has been to introduce much sceptical uncertainty into the chief departments both of religion and theology. Whether this new mode of thought be true or no, the readers of this and other books will judge. But if any particular answer is desired to the question what I designate by that general term, it is surely a fair method of adding speciality to my general description if I say that in the doctrines, which I extract from the latest works of three leading writers of that school, is seen a part of what I mean by neology. The writers of this class must be dealt with one by one, for they have no general confession; and it would be outrageously unjust to lay to the door of two at least of my authors the throwing open of the floodgates of doubt in "the seven" Essays and Reviews.—*Rev. Charles Herbert, Neology not True.*

V. ITS TACTICS.

[1091] Antagonism and variance between man's moral faculties and Scripture, and man's scientific faculties and Scripture, have often originated from confounding man's glosses upon Scripture with the word itself; and man's false inferences, when they have long lain and encrusted themselves upon it, have to be roughly chiselled and heated with strong solvents, and even ground away, if we would honestly arrive at the true jewel of God's revealed wisdom beneath. All, then, who are able to bring a larger portion of the utterances of God into real harmony with the general judgments of men, and to justify the words of God to man's understanding, are great benefactors to Christian nations.—*Ibid.*

91

FREETHOUGHT.

I. ITS NATURE AND FALLACIES.

[1092] (1) Freethought and freethinker are names fondly used by those who teach the impossibility of freethought, and who deny in effect, if not in words, that any one can be a freethinker.

(2) The doctrine of causation, or necessary sequence, by which no event, or action, or thought, or will, can possibly be otherwise than it is, makes freethought an absurdity according to the opinions of so-called freethinkers themselves.

(3) The denial of responsibility for belief, or thought and opinion, on the ground that our opinions, thoughts, or beliefs are necessitated by organization and circumstances, as maintained by the same professed and self-styled freethinkers, proves that, on their principles, the freethought which they profess is impossible.

(4) This line of argument was once answered, in a way of concession and evasion, by a noted freethinker, in a public oral discussion. That freethinker said in effect: We do not say that thought is free, but we say that we are freethinkers as claiming to be under no priestly compulsion, and deserving no legal punishment for our opinions. This was the answer given to the preceding arguments, proving freethought, in the mouth of a professed freethinker, is a contradiction of the same self-styled freethinker's teachings.

(5) This admits that, on their own showing, thought is not free; and the claim to be free from the dictation of priests and from human penalties for opinions is, in its first part, only a Protestant doctrine, and in its second part a question of general utility and of civil freedom, but is not a question of freedom of thinking. At most it refers not to thinking at all—for which we can be responsible only to God—but a question of speaking or writing, for which we may be responsible to men.

(6) The name "bigots" is applied by pretended freethinkers to all who do not think in the so-called "freethinking" groove.

(7) No self-styled freethinker would permit that title as suitable to a Christian man, who may be, and who is, as free in his thinking as any unbeliever in Christianity. This they are too liberal to admit.

(8) To be freethinkers we must subscribe to their articles, and be forced to think as they do. It is the curious boast of the leader of certain so-called freethinkers that he is regarded as "*doing the thinking FOR*" them. So that his freethinking followers are *free from thinking*; and it has been proved that every principle which he himself holds or professes is second-hand, and therefore his freethought is the echo of other people's opinions, just as the opinions of his *followers* are the echo of his, and are fabricated or adopted by him for them.

(9) Therefore freethought, as used by its adherents and professors, is a cant term, and it is time this was understood more generally.—*B. G.*

[1093] Freethought is a self-condemned term on the lips of those who deny the freedom of man, and regard him as the mere creature of circumstances. Freedom from the influence of all creeds is utterly impossible, as the language and literature of the world is saturated and impregnated with creeds and systems and schools of thought. If we could be free to think uninfluenced by the world of existing thought, we should be crude indeed in our notions. Freethought then would be free from thought—at least true thought. What we have to do is to be free, not from creeds and systems (which will be impossible, and, if possible, would be positively hurtful), but from prejudice, prepossessions, and other idols of the mind. The so-called freethinker has no right to claim that, as regards freedom in its true sense, he is superior to the "free man in Christ."—*C. N.*

[1094] As those who desert the temple of faith find themselves in the gloomy caverns of superstition, so the would-be freethinkers are possibly more manacled than their neighbours.—*C. N.*

[1095] There is a current in human thought like those in various parts of the ocean, and it is precisely when the ship is set free, and the anchors drawn, and the cables hauled in, that the current is most felt. It is the free ship which is its unresisting victim. What, we may ask, is meant by the phrase so often heard at present, that "a wave of sentiment," "a democratic wave," "an atheistic wave," is passing over European nations; what, but that men yield themselves captive to the prevailing sentiment of the society in which they move, and whilst they imagine themselves free are driven by a current that is in truth their master.—*Church Quarterly.*

II. ITS INEVITABLE TENDENCY TO POSITIVISM.

[1096] In my last lecture I gave a sketch of the progress of free thought in this country, and showed that it is tending to sink towards positivism. But this negative philosophy cannot last any great length of time. Persons cannot live long, for they cannot breathe, in a vacuum. A terrible wind will rush in to fill up the void when it begins to be felt. If men's heads do not discover the fallacy, their hearts will turn away from the emptiness. But, meanwhile, the movement has its course to run; and, as it does so, it will freeze by its coldness much blood at the heart, which would otherwise be felt vitally in every member of the frame, and go forth in practical activity; nay, as it is dragged along it may crush much life under its Juggernaut wheels. But before it closes its course it must assume another form: it will become a prevailing materialism.—*James McCosh, Christianity and Positivism.*

92

UNITARIANISM.

[1097] (1) Unitarianism, like many other names for doctrines, and badges of sects, does not really indicate the differences between its adherents and other bodies of professors. It in fact expresses the point in which all are agreed, not the points wherein those called Unitarians recede from the orthodox faith.

(2) Unitarianism, as to the word, is monotheism; as to its application, it is simply opposed to Trinitarianism, but it is not opposed to Trinitarianism in its etymological force. "The Trinity in Unity and the Unity in Trinity" is recognized, "not confounding the persons nor dividing the substance." Unitarianism, in its application to the opinions of those professing it, is a flexible term, and ranges from rationalism, neology, deism, to the very edge of orthodox evangelical religion. It includes Dr. Priestly and James Martineau. In general, besides rejecting the doctrine of the Trinity, it excludes the atonement, which rests on the true divinity of Christ. The name "Unitarian" refers directly to the rejection of the doctrine of the Trinity, which, however, as before said, is itself a doctrine of unity—Tri-unity being the etymology of Trinity.—*B. G.*

93

EVOLUTION.

I. ITS DEFINITION AND FALLACIES.

[1098] (1) Evolution is the abacadaabra of scientific conjuration, the mystic spell or charm and magic word that is to carry on or account

for the processes in nature, without the too close proximity of the Presiding Ruler.

(2) Sometimes the evolutionist admits Divine agency both in starting and carrying on the process, and assures us that he "does not exclude God," but "methinks he doth protest too much."

(3) Evolution is a name under which chance is masked, and transformed into the source of consecutive and orderly series of events or productions.

(4) Our "Ephesians of the modern church" sometimes have "Law" as their "great goddess Diana;" here it is "Evolution." Nothing is produced by a Maker, but one thing is evolved from another, and all is plain—and at least the explanation is muddy, if not profound.

(5) We ask for a key to unlock the secrets of nature; and in place of a key that will turn the lock we are favoured with a patent word—Evolution.

(6) It is a theory or phraseology evolved out of scientific consciousness. There is a gradation in things, and so one comes from another.

(7) The supposed elder and simpler, are progenitors, though sometimes the product and the producer are for a long time contemporaneous.

(8) The mollusc, the monkey, and the man live side by side; but why the "protoplasm" from which they are all evolved, and which started together, or have existed for ever, did not keep pace with each other in development, is not yet evolved or expounded.

(9) A spear is evolved into a cross-bow, Brown Bess, needle-gun, and, finally, cannon. The great gun called the "Woolwich infant" is evolved from its parent stem, "Colt's revolver."

(10) An acorn is evolved into an oak, which is evolved into ships called "hearts of oak." Clay is evolved into bricks, and then into houses, —all by a consecutive orderly course of nature, which every one can trace, and explain the whole by evolution—that is without human interposition; and so nature's products are equally, and no more, solved by evolution without Divine interposition and presidency.—*B. G.*

II. ITS PHASES.

[1099] *Theories of development or evolution.*

—Of these there are three phases: Cosmical development, physiological development, and historical development. 1. *Cosmical development.* This undertakes to account for the origin, forms, and motions of the planets and systems that constitute the physical universe, and for their physical constitution, and for the universe itself. 2. *Physiological development.* This undertakes to account for all life and varieties of life, both animal and vegetable, by what are called laws of nature, or natural law. 3. *Historical development.* This undertakes to account for the progress of the human race in arts, civilization, science, government, social and domestic life, religion and morality; and for all rational, moral, and religious ideas and systems, by natural law or laws of nature.—*Clark Braden, The Problem of Problems.*

III. ITS DISTINCTIVE SCHOOLS.

[1100] There have been at least three schools of evolutionists: those who deny the Divine existence, those who ignore it, and those who affirm it; or the atheistic, the agnostic, and the theistic.—*Rev. Joseph Cook, Boston Lectures.*

IV. PLEAS PUT FORWARD IN ITS FAVOUR BY ITS CHRISTIAN ADVOCATES.

1 It does honour to the Divine Wisdom.

[1101] Creative evolution, therefore, is a perfectly intelligible and legitimate hypothesis. It is perfectly in harmony with "the arguments of such writers as Paley, Bell, and Chalmers" (and I may add, with the first chapter of Genesis), as any hypothesis of "independent creation of species." Natural theology can have no possible quarrel with any hypothesis which seeks rationally and reverently to trace the lines along which Almighty Power has been guided by Omniscient Wisdom.—*Dr. Eustace Conder in Contemporary Review.*

2 It does honour to the Divine Omniscience.

[1102] Matter and energy, such as we know them, appear to be practically coming to an end, and we seem almost forced to believe that their original position and properties must have been impressed upon them by some Power apart from either. Supposing this to be the case, the Power who gave the atoms their position and properties must, from a knowledge of these, almost necessarily have been able, not only to declare the end from the beginning (Isaiah xlvii. 10), but to know what was going on in every space and at every time, and must indeed be not only omnipotent, but omniscient. Thus in the doctrine of *evolution*, carried to its very remotest limits, there is nothing atheistic, but the very reverse.—*Dr. Lauder Brunton, Bible and Science.*

3 It does not interfere with faith in the personal communion of God with the soul.

[1103] Whatever of truth there may be in the doctrines so ably advocated by the great scientist whom we have lately lost [Darwin] amounts, from the religious point of view, to no more than an extension of our knowledge of the sphere of secondary laws. The fundamental doctrine of the theist is left precisely as it was. The belief in the great Creator and Ruler of the universe is confessed by the author of these doctrines. The grounds remain untouched of faith in the personal Deity who is in intimate relation with individual souls, who is their guide and helper in life, and who can be trusted in regard to the great hereafter.—*Church Quarterly.*

4 It leaves room for creative and directive Divine energy.

[1104] Spirit is essentially energy, and the God who is a spirit can never be inactive, but must be

everywhere and at every moment a living Force, a producing and efficient Will. Continuous and universal action is given in the very idea of God; it is impossible to conceive them without receiving it. Then, as to His relation to Nature, it is, and must be, natural. I utterly refuse to conceive nature as the antithesis of God, independent of Him, going its own way, doing its own work, without, save at special moments, any care or concern or touch of His. I utterly refuse to regard His action in nature as supernatural or miraculous, as interposition or interference from without, possible only by a violation of what men call Law. Nature has no being without God; its energies are His, its processes are His, His are the works it is daily performing, His the results it daily achieves. And this conception of their relations is based on the nature of Nature as well as of God. It came into being through its cause; it is only as its cause is; continues to be and to act only as the cause abides unchanged and unchangeable. And on His side isolation is impossible; were He to withdraw from the world He would surrender His infinitude, sacrifice His omnipotence to inaction, and reduce His wisdom to silence. In *evolution*, then, the creative action does not exclude God; its process is one that only the more demands the exercise of His energy and the direction of His will.—*Dr. A. M. Fairbairn in Contemporary Review.*

[1105] The evolutionary process, supposing it to exist, must have had a beginning: who began it? It must have had material to work with: who furnished it? It is itself a law or system of laws: who enacted them? Even supposing that the theory represents absolute truth, and is not merely a provisional way of looking at things incidental to the present stage of knowledge, these great questions are just as little to be decided by physical science now, as they were when Moses wrote the Pentateuch; but there are apparently three important gaps in the evolutionary sequence which it is well to bear in mind. There is the greater gap between the highest animal instinct and the reflective, self-measuring, self-analyzing thought of man. There is the greater gap between life and the most highly organized matter. There is the greatest gap of all between matter and nothing. At these three points, as far as we can see, the Creative Will must have intervened otherwise than by way of evolution out of existing materials—to create mind, to create life, to create matter.—*Canon Liddon.*

5 It does honour to God as the Designer of the universe.

[1106] The whole course of nature may be the embodiment of a preconcerted arrangement; and if the succession of events be explained by transmutation, the perpetual adaptation of the organic world to new conditions leaves the argument in favour of *design*, and therefore of a *Designer*, as valid as ever.—*Lyell, Antiquity of Man.*

6 It explains and illustrates the hereditary depravity in man.

[1107] The Darwinian doctrine of evolutionary development—which, be it observed, has no necessary or even natural connection with the figment of spontaneous generation, which speculative *savants* have tried to hang upon it—at once and clearly explains how, if there ever was evil in human nature, it *must* of necessity be persistent throughout the whole progeny of our first parents; and if the fathers sinned, their children cannot by any possibility escape the penalty of their offences. Thus science has by one discovery removed the difficulty which has perplexed the mind of man through countless generations.—*Lancet (April 15, 1882).*

7 It does not necessarily imply the truth of the particular theory known as Natural Selection.

[1108] The theory of evolution is still very far from being scientifically established; and also, if true, very far from standing in any antithesis whatever to creation. It has been justly observed by Mr. Row that there are undoubtedly "indications that in the formation of the universe the Creator has acted through the agency of means, and not by direct action." He adds, however, very properly, that it is quite another question whether this be an entire account of the matter. (See Row, "Principles of Modern Pantheistic and Atheistic Philosophy;" compare also the special work of St. Clair, "Creation by Evolution.") It need scarcely be added that the evolution here referred to does not by any means involve or imply the truth of the particular theory known by the name of Natural Selection. The one is a broad principle for which there certainly seems some evidence; the other is a special exemplification of it, against which, as originally defined, there lie apparently insuperable objections.—*Bishop Ellicott, Modern Unbelief.*

[1109] The selection and preservation, and we may say the education, of the actual forms and adaptations, may be scientifically accounted for, but not their origination. The origination is the essential thing.—*Dr. Asa Gray in Contemporary Review.*

V. OBJECTIONS URGED AGAINST THIS THEORY.

1. From the study of comparative anatomy.

[1110] In the highest apes the capacity of the cranium is thirty-four inches, while the skeleton is not fitted for an erect position, and the forelimbs are essential to locomotion; but in the lowest existing men the capacity of the cranium is sixty-eight inches, every bone is made for the erect position, and the forelimbs are wholly taken from the ground and have other and higher uses.—*Professor Dana, Geology.*

2 From the evidence of geology and experience.

[1111] No remains bear evidence to less per-

fect erectness of structure than in civilized man, or to any nearer approach to the ape in essential characteristics.—*Ibid.*

[1112] The following are well-ascertained facts :—

1st. The age of man is small, extending only to a few thousand years.

2nd. Man appeared suddenly: the most ancient man known to us is not essentially different from the now living man.

3rd. Transitions from the ape to the man, or the man to the ape, are nowhere found.—*Rev. Frederick Pfarff, Present-Day Tracts.*

3 From common-sense and rational grounds.

[1113] A good sort of man is this Darwin, and well-meaning, but with very little intellect. Ah, 'tis a sad, a terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking round in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, men professing to believe what in fact they do not believe. And this is what we have got to. All things from frogs' spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man?" "To glorify God, and enjoy Him for ever." No gospel of dirt, teaching that men have descended from frogs through monkeys can ever set that aside.—*Carlyle in The Times (Jan. 17, 1877).*

4 From its three breaches of continuity.

[1114] The doctrine of *evolution* (the doctrine that the various species of animals and plants have been evolved through the action of natural causes from antecedent animals and plants of different kinds) has been exaggerated by enthusiasts into the assertion that the whole material universe has been evolved by one continued process, without any *kind of breach in its uniform continuity*, and this in the face of three evident breaches of *continuity* occasioned by (1) the difference between the living and the non-living; (2) the difference between sentiency and the absence of sentiency; and (3) the difference between intellect and the absence of intellect.—*Professor Mivart in British Quarterly Review.*

5 From its failing to contribute anything to the philosophy of causality.

[1115] *Evolution* is one of the strongest possible attestations of the dominion of thought in the universe, and not of the contrary. *Evolution* is *only a method* of effectuation. It implies (1) a designer of the method; (2) an operator of the method. *Evolution* possesses no efficiency. He who contents himself with discovering this method in nature contributes nothing to the philosophy of causality. He leads us along the

rills of phenomena, but only tantalizes the innate thirst to drink from the fountain of truth.—*Dr. Winchell, Science and Religion.*

[1116] And so a writer in "The British Quarterly Review:" "Even those who maintain the development theory, and even if they hold the co-eternity of matter, must rest their theory of the universe on a *primal miracle*, by which the first substance was endowed with energies and laws that would unfold into all the varieties of animate and inanimate nature."—*British Quarterly Review (Jan., 1861).*

6 From physiological considerations.

[1117] For the development of man, gifted with high reason and will, and thus made a power above nature, there was required a special act of a Being above nature, whose supreme will was not only the source of natural law, but the working force of nature itself.—*American Journal of Science and Art (Oct., 1876).*

7 From the unexplained stoppage of its progress.

[1118] We have no fact before us which would permit us to accept the conclusion that the oldest inhabitants of the earth, of whom we have as yet any information, were not on the same level as the majority of the now living population. In short, according to their physical constitution, the oldest men of whom we have information were not nearer to the brutes than those now living. The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated, seeing that the older we regard man in general to be, according to the theory of a ceaseless progressive development of all living creatures, it is incomprehensible how no perceptible advance has taken place in those long periods.—*Rev. Frederick Pfarff.*

[1119] Has evolution died out? If not, why is man stationary as man, and why is he not overtaken by all the other organizations? If there is such a law as that of evolution in force, how comes it that such series as have been referred to exist now? Why do *protogens* as well as men appear at this time? Why are not all species and genera developed into men, &c.? and why do not men themselves show any sign of being developed into something higher? Are not the species, which form the gradation relied upon, really the ends of so many parallel lines reaching back into the far past, and therefore a proof that the doctrine of evolution is untrue? certainly no proof of its truth.—*Christian Evidence Journal.*

[1120] *Evolution* only moves the difficulty further back—if there be a difficulty. The Divine hand may make the clock, but not wind it up, nor regulate its going.—*B. G.*

8 The puerility of its usual hypothesis.

[1121] "Spontaneous Generation," not less than "Transmutation of Species," is merely "a puerile hypothesis." But on these two dogmas the theory of agnostic *evolution* is absolutely dependent. By means of the support derived from them—if only they themselves could have been made to stand—it might have stood; but with their fall, it also comes to the ground. Its relation to them renders its fate inevitable. The instability of the superstructure is inseparably connected with the insecurity of the foundation.

[1122] The latest form of evolution asserts that God made the types, but that they print themselves without external aid.—*Rev. Joseph Cook, Boston Lectures.*

9 From the facts of animal biology.

[1123] If we take, as the most favourable case for the evolutionist, the most sagacious of the lower animals—the dog, for example—and compare it with the least elevated condition of the human mind, as observed in the child or the savage, we shall find that even here there is something more than that "immense difference in degree" which Darwin himself admits. Making every allowance for similarities in external sense, in certain instinctive powers and appetites, and even in the power of comparison, and in certain passions and affections; and admitting, though we cannot be certain of this, that, in these, man differs from animals only in degree, there remain other and more important differences, amounting to the possession, on the part of man, of powers not existing at all in animals. Of this kind are—first, the faculty of reaching abstract and general truth, and consequently of reasoning, in the proper sense of the term; secondly, in connection with this, the power of indefinite increase in knowledge, and in deductions therefrom leading to practical results; thirdly, the power of expressing thought in speech; fourthly, the power of arriving at ideas of right and wrong, and thus becoming a responsible and free agent. Lastly, we have the conception of higher spiritual intelligence, of supreme power and Divinity, and the consequent feeling of religious obligation. These powers are evidently different in kind, rather than in degree, from those of the brute, and cannot be conceived to have arisen from the latter, more especially as one of the distinctive characters of these is their purely cyclical, repetitive, and unprogressive nature.—*Principal Dawson in The Leisure Hour.*

[1124] If it could be shown that there is a stage of barbarism in which man knows, feels, and does nothing that might not be known, felt, and done by an ape, this would not be sufficient to reduce him to the level of the brute. There would still be this broad distinction between them—the one possesses a capacity for develop-

ment which the other does not possess. Under favourable circumstances the savage will become a reasoning, progressive, and moral man; under no circumstances can a similar transformation be effected in the ape.—*Lecky, European Morals.*

10 On account of the want of clearness in its definition.

[1125] It is some comfort to know that our friends the materialists have finally settled—to their own satisfaction, at least—the difficulty about the origin of all things. Herbert Spencer, who is generally accepted as the high priest of the new faith, may, we suppose, be taken as good authority on the subject. In his "First Principles of the New System of Philosophy" occurs this luminous paragraph—

"Evolution is an integration of matter and a concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite homogeneity, and during which the retained motion undergoes a parallel transformation."

That is exactly what we have always thought, albeit we have never been able to put our ideas in such a clear shape as this. Now we think of it, however, it occurs to us that this definition can be slightly improved. If we wished to be critically exact in our analysis, we should say that "Evolution is, strictly speaking, a homologous development of helerosophic molecules, differentiated by natural selection, and segregated by the survival of the fittest, from which it results, through the correlation of forces, that matter passes from the definite coherent homogeneity of a tadpole into the incoherent homogeneity of some people's brains." Now that is a definition of "evolution" that we call "exhaustive." Still, Herbert is an acknowledged master of the whole subject. It is hazardous to attempt to "gild refined gold." How much clearer this "new philosophy" does make it all, than the very "old philosophy," which simply declares that "In the beginning God created the heavens and the earth!"

94

PHILOSOPHICAL COSMOLOGY.

I. ITS TENETS.

[1126] The philosophical cosmologist starts from a point of inquiry at which he supposes himself surrounded with a universe of phenomena in cosmical arrangement. He regards it as an assumption on the part of the theist or the Christian to ascribe these phenomena to a creative intelligence as their First Cause. The philosophy which denies the possibility to human thought of transcending phenomena and reaching the Absolute and the Infinite, which since the time of Kant has been the prevailing philosophy of Europe, forbids the formu-

lating of any theory of the origin of the universe *de nihilo*. The theist is opposed by the cosmologist, as placing beyond the facts of sense and reason the idea of God, which it is maintained is not given in that which comes under the cognisance of our faculties. But some of the profoundest thinkers of this school, as Mr. Herbert Spencer, and perhaps it might be added Mr. G. H. Lewes and Mr. J. S. Mill, have admitted that there are evidences which are appreciable by the rational faculties of man, of what is called a power beyond phenomena, though there is no possibility of defining or describing that power, nor of substantiating the reality of its existence apart from the universe itself as an effect in time and space.—*R. A. Redford, The Christian's Plea.*

[1127] The language of the philosophical cosmologist, when stripped of its verbiage, really amounts to this: he starts with a universe ready made, and assumes that nobody made it.

II. THE IMPOSSIBLE POSITION ASSUMED IN THIS SYSTEM.

[1128] If the philosophical cosmologist refuses to consider the Power behind nature which brought the universe into being, he cannot in his scientific investigations shut his eyes, except by mere perversity, to the Power behind nature which sustains everything. The act of creation is involved in that of preservation, and there is no rational way of evading the question of the Absolute and the Infinite, or the formulating some theory as to the origin of the universe.—*C. N.*

[1129] We protest against the ascription of causality to the "laws of nature" which science investigates. The methods of science can teach us nothing but the order of phenomenal succession to which our expectations are to adjust themselves; and this, in spite of all the special pleading of "acute analysis," does *not* fulfil our idea of causation. The mind demands a Power beneath the surface over which sense and observation range, to evolve the serial order, to marshal the punctual ranks of beneficent and beautiful events. We think that Power cannot in reason be otherwise conceived than as the Living Will of God.—*James Martineau.*

95

SCIENTISM.

I. ITS DEFINITION AND FALLACIES.

[1130] Scientism is the tendency to recognize as facts, only material or sensuous processes; and yet to frame really metaphysical theories outside the sphere of merely physical and material elements, and to dogmatize over the region of philosophical thought, as if science

itself, in all its inquiries and inferences, were not purely spiritual, and outside mere sensationism.—*B. G.*

II. INHERENT DEFECTIVENESS OF THE SYSTEM.

1 The world of spirit outside material science.

[1131] I will not admit that the whole world belongs to the men who follow scientific truth only in its physical relations. They mine into the earth, they sink wells down and down; but at the bottom of their wells, looking upwards, they do not see the whole range of truth.—*Rev. Joseph Cook, Boston Lectures.*

[1132] The plummet of physical science is not the fitting instrument for discovering the Infinite Spirit; a higher organon is needed for this investigation. The universe they have sounded, "broad and deep" though it be, is after all but one sphere, and that the lowest, of the true universe as it may be known to man. Physical and physiological research can go far; it has gone so far of recent years that some Christians have felt half-afraid lest it should succeed at last in reducing the whole world of being under the empire of mechanical necessity, prove men to be "magnetic mockeries—cunning casts in clay," and leave no room for religion. But all such fears are quite groundless. Science can go far, and the farther she can go the better; but she has found and she has recognized her limit. Beyond the molecular changes in the substance of the brain, further than the furthest point to which scientific processes, the scientific reason, even the scientific imagination, can go, is the hyperphysical fact of consciousness. And, with regard to this, science admits that she knows nothing. Her far-reaching, deep-searching analysis fails here. Her most delicate instruments are too coarse to dissect a motive, or weigh a desire, or measure the force of a moral effort. She can only stand powerless before the inexplicable undeniable facts and say: "This knowledge is too wonderful for me: it is high, I cannot attain unto it."—*T. M. Horne, Expositor.*

[1133] Science, searching for the origin of things, cannot find it in things themselves, and is compelled, after all its endeavours, to give the creation over to reason and conscience for its final interpretation. It knows nothing by which it can gainsay their assertion that on the other side of the atoms is God. Beyond the last conceivable subdivision of matter, beneath the last imaginable centre of force, is the One substance—the continuous, indivisible, omnipotent, spiritual ground of existence, the living God.—*Newman Smyth, Old Faiths in New Light.*

2 Material science is neutral in respect to moral questions.

[1134] To say that science has its own

morality is just as true as to say it has its immorality, for its discoveries can be and are daily employed for immoral as truly as for moral ends. If science discovers life-saving apparatus, it discovers the horrible slaughter machines which cut down human beings as the autumn winds sweep off the leaves. If science teaches how to detect adulterations of our food and drink, it teaches also the most skilful methods of adulteration. And so on *ad infinitum*. Looking at all sides of the question, and adding experience and observation, we feel that the public generally cannot be too deeply convinced of the fact that there is no moral force or life in mere science, though it may become most powerful as an instrument in the hands of men actuated by moral principles, whether good or bad.—*Earl of Carnarvon*.

3 Material science has no measure of moral truth.

[1135] The perceptions of the senses are undoubtedly the only guides we possess to a knowledge of the material world, and the inferences drawn from them by the faculties of the understanding are the legitimate conquests of physical science. But they entirely fail to explain the higher functions of the intellect, which are the domain of metaphysics; still less do we derive from the senses the moral laws of justice, of truth, of charity, of conscience; and least of all, that conception of the supernatural and the infinite which it is the glory of man to trace in nature and in the emotions of the soul.—*Edinburgh Review*.

4 Science can provide nothing better than religion.

[1136] We may turn our backs on religion, and repudiate revelation, but we have nothing better to turn to. No single fact in science is inconsistent with, or opposed to, the hypothesis of inspired or derived vitality, or the work of a Creator. Indeed, there is a need for this or some other hypothesis in the explication of physiology. The scientist is at liberty to reject religion as an aid to science, but if he does this on the ground that what religion has to offer is hypothesis, he must on the same ground reject the hypothesis of life as a property of protoplasm. All true men know this.—*Lancet*.

III. SCIENTISM CONTRASTED WITH TRUE SCIENCE.

[1137] Scientism is pedantry. Science itself is modest and intelligent, and amongst other points of knowledge knows its own place, and keeps it.—*B. G.*

[1138] A fact is one thing, while theories, hypotheses, doctrines—like that of evolution itself—framed by men of genius so as to include or account for facts, are quite another. These theories may or may not be true, even if they are brilliant and imposing; they may for a generation or for a century carry everything before them in the world of thought; but science knows no finality, and while theories pass and are forgotten, facts, like God's revelation of Himself in Christ, remain.—*Canon Liddon*.

IV. THE UNWISDOM OF SCIENTIFIC MEN TRAVELLING BEYOND THEIR OWN PROVINCE.

[1139] It is admitted that it is the province of scientific men to discuss scientific questions; and that much injury to the cause of truth has followed the attempts of men not devoted to such pursuits undertaking to adjudicate in such cases. Physicists are wont to take high ground on this subject. Metaphysicians and theologians are not allowed to be heard on questions of science. The rule must work both ways: scientific men, devoted to the study of the sensuous, are not entitled to be dictatorial in what regards the supersensuous. A man may be so devoted to the examination of what his senses reveal, as to come to believe that the sensible alone is true and real.—*Dr. C. Hodge, Systematic Theology*.

[1140] The first and greatest wrong committed by men of science is to mix up metaphysical doctrines with science, and cleverly invest the one with the authority of the other. Another fault of scientific men is, on the one hand, an almost total ignorance of the faith they attack; on the other, the misconception of the elements which constitute science.—*Père Didon*.

DIVISION E

(Continued).

THE FORCES OPPOSED TO
CHRISTIANITY.

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THE FORCES OPPOSED TO CHRISTIANITY.

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INDIFFERENTISM.

I. ITS DEFINITION AND FALLACIES.

[1141] In this case, no hostile attitude to the generally received body of truth may be taken. The doctrines respecting the Divine existence, personality, providential government, and the Bible redemption, may theoretically be admitted, but there is a want of stern fidelity to these doctrines. The truth is not, like a fortress, stoutly assailed and bravely defended. But it happens, either that those who are without pass by and turn toward it a look of indifference; or that some of its professed guardians would shake hands alike with friends and foes, persuade them that their variance is a mere trifle, and receive the one as well as the other within the citadel. The man does not go forth before us fully equipped and boldly defying the armies of the living God, but he shouts for a truce, alleges that mere matters of opinion are not worth contending for, and that a man is no more responsible for his belief than he is for the colour of his skin or the height of his stature. This diluted kind of scepticism is large in its toleration. Not attaching much importance to any kind of religious belief, it is indulgent towards all. It cares not to assail by argument, or otherwise, this creed or that; and it cares as little about defending what it may have adopted as its own. It says, Leave me alone to the indulgence of my opinion, and I will leave you to the indulgence of yours. Different forms of religious belief are much the same in its estimation, as the different-shaped or different-coloured coats which men wear. And it is disposed to think that the one sits with as little responsibility on the conscience as the other does on the back. It will stand up resolutely for a political creed, and unsparingly denounce its opposite; it will have its favorite theory in science, and argue keenly for it against every other; it will be engrossed with its land or merchandize, and suffer nothing to interfere with the most intense devotion thereto. But it has no zeal to spend on religious opinions, it has no article in theology so dear as to muster up an argument in its defence, and it will suffer itself to be en-

grossed with anything or everything rather than with the system of truth which it professes to believe. It is indifferent itself toward religion, and it cares little what quiet shape it may assume in others. Gibbon, speaking of the paganism of ancient Rome, says, "the various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful." The comment of some one is, "after eighteen centuries of the gospel, we seem unhappily to be coming back to the same point."—*Thomas Pearson.*

II. ITS PHILOSOPHY.

[1142] The indifferent in the circles of the well-instructed believe that they are able to infer from the religious controversy, by which they are on all sides surrounded, that in the region of supernatural things nothing certain is to be learned. They therefore consider it wiser not to enter upon their consideration, and passively to await what is only to be revealed as truth or as a lovely dream.—*Dr. Krummacher, The Religious Condition of Christendom.*

III. ITS ORIGIN.

[1143] It indicates an enfeebled sense of responsibility, or the existence somewhere of the notion that religious belief is not a matter of personal obligation for which we are accountable to God.—*Thomas Pearson.*

IV. THE FOLLY OF ITS VARIOUS PHASES.

1 As seen in mere theoretical religion.

[1144] There are those who are theoretical theists, but who are utterly indifferent to the presence and claims of God, caring for none of those things which involve fundamental obligations and the chief interests in life, dead to God's eye and God's presence.

[1145] And the more any one doth only notionally know in the matters of religion, so as that the temper of his spirit remains altogether unsuitable and opposite to the design and tendency of the things known, the more he hath lying ready to come in judgment against him: and if therefore he count the things excellent

1145—1153]

which he knows, and only please himself with his own knowledge of them, it is but a like case as if a man should be much delighted to behold his own condemnation written in a fair and beautiful hand ; or as if one should be pleased with the glittering of that sword which is directed against his own heart, and must be the present instrument of death to him.—*J. Howe.*

2 As seen in a false liberalism.

[1146] What passes for charity is really, in many cases, nothing but indifference. The man who prides himself on his liberal-mindedness is often only one who, caring but little for the principles which he professes, is, of course, not disposed to resent very warmly the action of those who set them at open defiance. But he by whom those principles are really prized is roused by it as by a personal insult.—*Thomas.*

[1147] Charity has nothing to do with opinions. If they are false and evil principles, it is charity to men to expose them ; if they are good principles, it is not charity but justice to praise and espouse them.—*B. G.*

3 As seen in the superfluous compliments to heretical and infidel writers by the religious press.

[1148] I may specify, by way of example, the reception that was given to the work entitled "Supernatural Religion" two or three years ago. It was spoken of by more than one religious periodical in terms of studious respect, which now, after the searching criticisms of Dr. Lightfoot in the *Contemporary Review*, and the extremely able answer of Mr. Sanday, we may certainly complain of as misplaced. Our opponents ought always to receive at our hands fairness and courtesy ; but it becomes positively mischievous, especially at a time like the present, when there is such a distinct tendency to consider everything as opinionable, to make complimentary and concessive statements as to the general tenor of sceptical arguments, until a close investigation shall have proved, beyond all reasonable doubt, that it is right and equitable to make them. The harm done by these reviews is excessive.—*Bp. Ellicott.*

[1149] This unnecessary and untrue complimenting of irreligious productions, in religious reviews, is from an affectation of liberality, which is simply treachery against the truth.—*B. G.*

[1150] To actually go out of our way to praise subtle and astute opponents for their knowledge and gifts when perverted (and shown by faithful champions of the truth to be so) is to act an unreal and insincere part, or else to prove that we do not regard our Christian privileges as inalienable, or those upon which we set much value. Our plain duty is always to "eschew the evil," and all the more so when it is concealed amid a profuse parade of scholarship likely to bewilder and unsettle the less instructed and simpler-minded of our brethren, whom it is

the special province of the leaders of Christian thought to protect.—*C. N.*

V. HOPEFUL SIGNS IN REGARD TO ITS DECREASE.

[1151] Moreover, it is no little thing that so much of the thinking of the day concerns itself with religious questions. If faith is shaken, inquiry is not neglected. And surely it must be better to be dimly groping after God afar off, than to have a clear cold knowledge of Divine truth and to be blankly indifferent about it. But the most encouraging feature of modern thought is its earnestness. Men ask Pilate's famous question, "What is truth?" not with the sneer of the Roman voluptuary, to whom truth was a matter of contempt, but in deep, sad earnest. We are no longer living in the heartless age of Voltaire. Men are not now inclined to follow Gibbon in disposing of Christianity with a sarcasm. With more earnestness in the inquiry and more genuine humanity in the hearts of the men who pursue it, surely there is something hopeful even in the darkest doubt of the age.—*W. Adeney.*

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FORMALISM.

I. ITS NATURE.

[1152] The formalist would no more think of denying that man is responsible for his dispositions, opinions, and conduct than of denying that he thinks, feels, and acts. Words implying moral agency and accountability are ever flowing over his lips, and yet his habitual sentiments and conduct are such as could only be formed under an habitual forgetfulness of Him whose eyes behold and whose eyelids try the children of men. There is no infidelity in theory, but there is abundance of it in practice. In so far as the mere letter of a creed is concerned, all may be evangelical and correct ; but the inner and outer man are as little influenced by it as by the abrogated notions of the Ptolemaic system. There is religion, but it is merely professional and verbal. "The sign is taken for the thing, the counter for the money." The structure is complete as regards shape, size, and bones ; but the flesh and blood, the sparkling eye, and the agile limbs, are wanting. This is what the Scripture means when it speaks of men having the form of godliness, but denying the power thereof.—*Thomas Pearson.*

[1153] Formalism is the tendency of the mind to rest in the mere externals of religion, to the neglect of the inner life of religion itself. It is just as when a child runs his lesson rapidly over without heeding the import of the story which he reads. It is just as if our knowledge of a man was confined to his stature, to the shape and colour of his coat ; so that, when his name

is mentioned in our presence, we immediately think of his size and dress, but nothing more. It is the folly of valuing the tree for its bark, instead of its goodly timber; the folly of choosing a book for its binding, irrespective of the nature of its contents; the folly of delighting in painted windows and adorned walls, regardless of the character of the society and accommodation within. It is the very essence of formalism to set the outward institutions above the inward truths, to be punctilious in going the round of ceremonial observances while neglectful of those spiritual sacrifices with which God is well pleased, to substitute means in the room of ends, and to rest in the type and symbol without rising to the glorious reality. It will stand up for the skeleton creed, though the life be as little influenced by it as by a mummy; it will, in the strength of its zeal, put on armour, brandish weapons, guard the courts of the sanctuary from unhallowed intrusion, and shout lustily, "The temple of the Lord, the temple of the Lord are we;" while it lacks heart for fighting the good fight of faith, and wrestling with spiritual wickednesses. The church and the sacraments, the symbol and the lettered creed, fill the sphere of its vision, and draw forth its devotion, to the almost utter exclusion of those grand spiritual objects that are unseen and eternal. Such, in general, is the character of formalism.—*Ibid.*

II. ITS ORIGIN AND PHILOSOPHY.

[1154] Formalism is the result of two opposing forces. The one of which will not let man live without a religion, and, if undisturbed by hostile influences, would lead him, spiritually, to worship God who is a spirit. The other is of the earth, earthy, and by its greater potency prevents the former in the natural man from rising above rites and ceremonies, above the symbol and the lettered creed. An adjustment or compromise of the claims of two rival parties takes place. The one pointing the thoughts and affections upward to God, and the other seeking to draw them away from Him. Both are persuaded to meet and shake hands over a religious form, and thus the former is hoodwinked while the latter triumphs.—*Thomas Pearson.*

[1155] It is easy to be a slave to the letter, and difficult to enter into the spirit; easy to obey a number of outward rules, difficult to enter intelligently and self-sacrificingly into the will of God; easy to entangle the soul in a network of petty observances, difficult to yield the obedience of an enlightened heart; very easy to embrace a self-satisfying and sanctimonious system of rabbinical observances, very difficult to love God with all the heart.—*Canon Farrar, Life of Christ.*

III. ITS PHASES.

1 As seen in the religions of the ancient heathen world.

[1156] What were the creeds and rites of

Greece and Rome but splendid and imposing systems of formalism? Objects of religious worship met the Greek or Roman, wherever he turned his eyes. Every street down which he passed, every house into which he entered, every fountain at which he drank, and the summit of every little hill on which he stood, reminded him of the divinities that he was to adore. Religion blended itself with almost every piece of daily business that he performed, with almost every journey that he took, and with nearly every amusement that he witnessed. There were numerous and magnificent temples into which he could enter. There was a gorgeous and attractive mythology with which he was familiar. There were statues and paintings everywhere, on which unrivalled art depicted to his view things sacred and divine. And there were rites and ceremonies of the most engrossing description which he was ever called upon to observe. But, amid all this sensible pomp and grandeur, there was no provision for the wants of the inner man. Heathenism had no line to reach the depths of human depravity, and no power to raise man up from his degradation, to break the spell by which he was bound to sensual objects, and to set his spirit free. It had no object of religious worship fitted to call forth love, veneration, gratitude; and no body of truth that could be instrumental in purifying and ennobling man's mental powers, in connecting him with the higher world, and renewing him after the image of God. It was a system every way fitted to gratify and strengthen the tendency in human nature to rest in mere external symbols, regardless of spiritual and invisible realities. The heathen duly went his round of religious observances, but it was merely a round of formalism.—*Ibid.*

2 As seen in the domain of revealed religion.

(1) *Under the Levitical economy.*

[1157] The tendency, in the domain of revealed religion, to halt in mere forms, was strongly evinced by the Hebrews. The Levitical economy, containing a large machinery of divinely appointed rites and ceremonies, which, though cumbersome compared with the dispensation of the gospel, was admirably adapted to the state of the Israelites, in conveying to their minds, and preserving in the midst of them, those elements of Divine truth which have been fully developed in all their simplicity and majesty in the gospel age. But their history, as faithfully recorded in Scripture, shows that their besetting sin was to idolize the symbol, instead of rising from it to the thing signified; to go the mere round of external observances, neglectful of the cultivation of the heart and that spiritual worship which God requires. And it deserves notice that, in the same record where the typical and ritual system is so fully and minutely detailed, the most strict cautions are given against resting in it; and the most terrible denunciations are uttered against those who substitute the symbol in the place of the invisible reality

The burden of prophecy, while leading the mind forward to the glory of the latter days, and seeking to concentrate the thoughts in Him who was emblematically represented in every lamb that bled on the Hebrew altars, contained often a strong rebuke to the hollow formalism that prevailed. The divinely appointed rites were repudiated as worthless, when men converted them into idols, and failed to be led by them to the high spiritual realities. "Hath the Lord," said Samuel to Saul, "as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "To what purpose is the multitude of your sacrifices unto me?" was the question which Jehovah addressed to the punctilious formalists among the ancient Hebrews. This system of religious ceremonialism appeared in all its odiousness in the Pharisees of the Gospels. And it was against the men who were scrupulously exact in paying tithe of mint, and anise, and cummin, while regardless of the weightier matters of the law—judgment, mercy, and faith, that the meek and lowly Saviour pronounced the most tremendous woes. Rigid adherence to bare rites went hand in hand with the most gross corruptions. Men would stand up and stoutly contend for the mere letter of the law, while shamelessly violating its spirit. The formalism of the system was complete, and the Amen, the faithful and true witness, denounced the hypocrisy of its worshippers.—*Ibid.*

(2) *Under the Christian dispensation.*

[1158] Under the shadow of Christianity, formalism soon grew up, and extended its cold, withering influence for ages over the Church. Judaizing teachers—the masters of forms—insinuated themselves into the first Christian societies, and insisted on the observance of abrogated ceremonies as indispensable to salvation. Apostolic influence and zeal, in a great measure, thwarted their pernicious efforts, and preserved the truth of God pure and unclogged. But soon after the apostles had fallen asleep, and the spiritual energy which they had infused into the Church had diminished, the tendency to exalt the material above the spiritual, and bind up the living element of truth in a system of forms, appeared almost unchecked. The symbols were aggrandized.—*Ibid.*

IV. ARGUMENTS AGAINST THIS SYSTEM.

I Its utter failure to satisfy the great wants of human nature.

(1) *Its powerlessness to remove the burden of guilt.*

[1159] Formalism, whether gorgeous or naked, can no more remove the condemning sentence from the head, and root out depraved principles from the heart, than saying to a destitute brother or sister, be ye warmed and filled, can profit, if we give them not those things that are needful to the body. To look amid a mere ceremonial for some power to atone and purify, were as

foolish and vain as to seek the living among the dead.—*Thomas Pearson.*

[1160] As man cannot feed upon flowers, nor his natural life be sustained by the most enrapturing music; so, amid the most strict observance of even divinely appointed rites, he will, if halting in them, remain, in the scriptural sense of the expression, dead in trespasses and sins.—*Ibid.*

[1161] The use of a ladder is to ascend by it to some lofty eminence; but if men were merely to run up and down the steps, and imagine that they had reached the height to which it pointed, and that they had beheld the view which the summit commanded, they would be regarded as under a strange hallucination. The hallucination is not less real, and infinitely more dangerous, in the man who goes the round of religious observances, stops short at them, builds upon them, and deems himself all the while to have attained to the position and character of a child of God and an heir of heaven. It betrays a littleness of conception in reference to the character and law of the great I AM, to suppose that, by mere outward rites and ceremonies, men are to be pardoned, sanctified, and saved. It manifests a great lack of spiritual discernment, to regard a punctilious attention to a ritual, and a reliance on forms, as occupying the place, and answering the ends, of faith and repentance, holy love, and spiritual obedience. It is acting as if the reverse of the proposition—and not the proposition itself—were true: man looks upon the outward appearance, but God looks upon the heart.—*Ibid.*

(2) *Its inefficacy to assimilate men to the likeness of God.*

[1162] If it be a religion merely formal, men will observe its rites and pass through its forms without throwing off any more of their impurity and receiving any more of the beauties of holiness, than if they paced to and fro the floor of the gallery, amid cold marble statues. The man of taste has stood amid some glorious amphitheatre of nature, and felt his soul elated by the majesty of the hills, the green loveliness of the valleys, the splendour of the setting sun, and the concert of the rejoicing creation. He has witnessed the same magnificence, and felt its power over and over again. But when the excitement of the imagination has been subdued, and the charm has passed away like a dream, and the man has fallen back upon himself, or mingled with the world, his heart has been found without God, and his life reflecting not a ray of the Divine image. Thus making it manifest that the formalism of taste, gratified though it be by the grand and graceful in scenery, has, in itself and independent of influences from above, no efficacy whatever to purify the heart and clothe man in moral beauty. The formalist has gone up, demurely and punctually, to the temple at the hour of prayer, and, whether it has been amid the architectural splendour of

the cathedral where the pealing organ carries the soul aloft, and gorgeous ceremonies are observed; or whether it be in the humble meeting-house where psalms are plainly sung, and the gospel is plainly preached, he has felt himself attracted and regaled as with a lovely song. But it has been a mere round of formal excitement, which has never moved the depths of the heart to harmony with the will of God, and thrown no hallowed comeliness over the life. Thus showing that the ritual of a sanctuary, be it splendid or simple, can of itself no more regenerate the soul of man than the ritual of material nature.—*Ibid.*

2 The pleasure found in spiritual religion is not experienced.

[1163] The creation is not so joyous and full of life when a mass of dark clouds intercepts the rays of the sun, as when that sun beams brightly forth on hill and valley, and covers heaven and earth with light as with a garment. God is a sun. He is the infinite good. Nothing but a living sensible communion with Him can displace heaviness from the heart, and shed a holy happiness over the life. Formalism interposes thick shadows between the fountain of light and the human soul. It is as when a man halts on the somewhat bleak and rugged borders of a lovely region, without ever entering into the beautiful territory itself. Forms were designed by Him who knoweth our frame to be the means by which we might ascend to the enjoyment of Himself. But when the mind halts in the symbol, instead of rising from it to the thing signified; when the man runs up and down the ladder, instead of reaching the eminence which commands the glorious prospect, he loses the enjoyment inseparable from intercourse with the blissful reality.—*Ibid.*

[1164] There is a pleasure felt under the shadow of the cathedral pile, derived from the imposing splendour of the place, the enrapturing music, and the rich ceremonial; but it is a pleasure different in kind, and vastly inferior in degree to what is experienced by the man, observant it may be of the same forms, who rises through them to Divine fellowship with the Father of spirits and the God of his salvation. And there is a pleasure, also, in going up to the humble chapel, amid the hallowed calm of the sabbath morning, and bearing a part in the routine of its simple services; but that pleasure, likewise, may have little or none of the life and joy of godliness, and be as unlike the holy inward happiness of the man who worships God in spirit and in truth, as earth is unlike heaven. Men do not gather grapes of thorns, nor figs of thistles; neither do they experience that joy which is a fruit of the Spirit, in a religion which is merely formal and not spiritual.—*Ibid.*

3 Its tendency is to intolerance.

[1165] Men, in proportion as they are imbued with the spirit of the gospel, have enlarged

hearts. Love is represented, in almost every page of the New Testament, as the characteristic of the Christian. It is not an attachment to men merely because they are members of this or that particular society, but because they belong to the church of the living God. It is not entwined around a man because he bears a humanly devised name, but because he wears in his bosom, and shows in his life, the Saviour's image. This holy principle looks beyond the outward appearance, and fastens its regard on that image, though it be found in a Lazarus sitting in rags and seeking to be fed with the crumbs of the rich man's table. Nor does it confine its regards to those who are united to the common Saviour, and are made partakers of the common salvation. It looks on the wide world with an eye of compassion, and feels towards it those stirrings of benevolence which seek to save that which is lost. It is like the sun in the firmament which confines not his radiance to any little spot on the surface of the earth, but spreads it over the wide fields of creation. "Its going forth is from the end of the heaven, and its circuit unto the ends of it: and there is nothing hid from the heat thereof." Formalism engenders a spirit the reverse of all this. It is sectarian. It is pent up within the pale of its own community; and whatever religious zeal it possesses, is spent on its own creed and ceremonies. We see this in the Pharisees of the Gospels. They were proud, haughty separatists. Men who stood aloof from others on the ground of mere outward observances.—*Ibid.*

[1166] The transition from separatism to a rancorous fanaticism is easy and natural. The full-blown separatist not only stands aloof from other men and disregards their claims, but he assumes towards them an attitude of scowling defiance. He carries his hateful spirit into the very exercises of the sanctuary, and utters his denunciations at the altar.—*Ibid.*

[1167] This odious system stings like a serpent and bites like an adder at every species of spiritual piety that crosses its path. It varies in the manifestation of its intolerance, from the man who, like a sentinel, goes the round of his own church observances, and inwardly says, "the temple of the Lord, the temple of the Lord are we," to the man who would erect the gibbet and kindle the faggot for schismatics and heretics and persuade himself that in thus acting he was doing God service.—*Ibid.*

4 It is diametrically opposed to the spirit and precepts of the gospel.

[1168] There are two ways of destroying Christianity; one is to deny it, the other to displace it. To put the church above Christianity, the hierarchy above the word of God; to ask a man, not whether he has received the Holy Ghost, but whether he has received baptism from the hands of those who are termed successors of the apostles and their delegates: all this may doubt-

less flatter the pride of the natural man, but is fundamentally opposed to the Bible, and aims a fatal blow at the religion of Jesus Christ. If God had intended that Christianity should, like the Mosaic system, be chiefly an ecclesiastical, sacerdotal, and hierarchical system, He would have ordered and established it in the New Testament, as He did in the Old. But there is nothing like this in the New Testament. All the declarations of our Lord and of His apostles tend to prove that the new religion given to the world is "life and spirit," and not a new system of priesthood and ordinances. "The kingdom of God," saith Jesus, "cometh not with observation, neither shall they say: Lo here! or lo there! for behold the kingdom of God is within you." "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." . . . Let us not, then, esteem the bark above the sap, the body above the soul, the form above the life, the visible church above the invisible, the priest above the Holy Spirit. Let us hate all sectarian, ecclesiastical, national, or dissenting spirit; but let us love Jesus Christ in all sects, whether ecclesiastical, national, or dissenting. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—*D'Aubigné*.

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SUPERSTITION.

I. ITS DEFINITION AND REAL CHARACTER.

[1169] Superstition is an outward ecclesiastical goodness that seeks to put God under obligation by unrequired services, or those which are required and invented by men, and of which God says, "Who hath required this at your hands?"—*B. G.*

[1170] As a rule superstition is to be regarded as a parody of faith, the latter being a belief founded on credible authority or other sufficient evidence; while superstition is a belief on insufficient evidence, or on no evidence at all. While faith may, therefore, be called an evidential belief in things unseen (the highest evidence of all being Divine revelation of them), superstition may be called a speculative belief, and its tendency is towards credulity.—*Rev. J. H. Blunt*.

[1171] Wherever God is apprehended as a mere power to be pleased rather than as a living source of light and blessing to all who trust in Him, superstition is more or less present. And worship, when directed to the outward vesture of religion rather than its inward spirit, is of the nature of superstition.

[1172] Superstition as to rites and ceremonies is the embodiment of formalism to compensate for spiritual religion.—*B. G.*

II. ITS RELATION TO ATHEISM.

1 The pendulum of thought oscillates between superstition and atheism.

(1) *As illustrated in the case of France.*

[1173] Superstition led to atheism, and the excesses of atheism drove men back to superstition. Even now in 1883 the freethought despotism of the Republic in repressing religion and forbidding services of Roman Catholic priests in hospital chapels tends to excite hostility to pretended freethought, and pity and sympathy for Roman Catholic priests and their suffering people, if not for their form of religion.—*B. G.*

(2) *As illustrated in the case of England.*

[1174] In this age, as in every other age of materialism and practical atheism, a revulsion in favour of superstition is at hand; I may say is taking place round us now. Doctrines are tolerated as possibly true—persons are regarded with respect and admiration who would have been looked on, even fifty years ago, if not with horror, yet with contempt, as beneath the serious notice of educated English people. But it is this very contempt which has brought about the change of opinion concerning them. It has been discovered that they were not altogether so absurd as they seemed; that the public mind, in its ignorance, has been unjust to them; and, in hasty repentance for that injustice, too many are ready to listen to those who will tell them that these things are not absurd at all—that there is no absurdity in believing that the leg-bone of St. Simon Stock may possess miraculous powers, or that the spirits of the departed communicate with their friends by rapping on the table. The ugly after-crop of superstition which is growing up among us now is the just and natural punishment of our materialism—I may say of our practical atheism. For those who will not believe in the real spiritual world, in which each man's soul stands face to face all day long with Almighty God, the Father, the Son, and the Holy Ghost, are sure at last to crave after some false spiritual world, and seek, like the evil and profligate generation of the Jews, after visible signs and material wonders. And those who will not believe that the one true and living God is about their path and about their bed, and spieth out all their ways, and that in Him they live and move and have their being, are but too likely at last to people with fancied saints and demons that void in the imagination and in the heart which their own unbelief has made.—*Kingsley, The Hermits: Simeon Stylites.*

DIVISION E

(Continued).

THE FORCES OPPOSED TO
CHRISTIANITY.

[1] INFIDELITY.

(2) Its Allied Social Systems.

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(Continued).

THE FORCES OPPOSED TO CHRISTIANITY.

[1] INFIDELITY (*continued*).

(2) Its Allied Social Systems.

99

COMMUNISM.

I. ITS DEFINITION.

[1175] This name is used to express the doctrine of *community* of property; it claims that all should share and share alike out of the common fund of general society.—*B. G.*

II. ITS PHASES.

[1176] It was attempted to be put in practice in England by Robert Owen, who induced many to go into "Community," one of which, called "New Harmony," was a sad example of confusion, and broke up like the rest in quarrels, dissatisfaction, calamity, and disgrace. Owen's movement was infidel or atheistic; but some have advocated communism as a Christian doctrine, and by "corrupt following of the apostles" have vainly urged the case in the Acts of the Apostles, where it is said they had all things in common. But this referred to a contributed common fund for cases of distress, and did not destroy private property outside that common accumulation. Communism would destroy industry by removing the proper incentive of personal advantage as the reward for labour and enterprise. It has never succeeded.—*B. G.*

III. ITS EFFECT.

[1177] Let us examine a little what would be the effect if all was equality. Were all equal in beauty, there would be no beauty; for beauty is only by comparison. Were all equal in strength, conflicts would be interminable. Were all equal in rank, and power, and possessions, the greatest charms of existence would be destroyed—generosity, gratitude, and half the finer virtues would be unknown. The first principle of our religion, charity, could not be practised, pity would never be called forth, benevolence, that great organ, would be useless, and self-denial a blank letter. Were all equal in ability, there would be no instruction, no talent, no genius—nothing to admire, nothing to copy, to respect—nothing to rouse emulation

or stimulate to praiseworthy ambition. Why, what an idle, unprofitable, weary world would this be, if it were based on equality.

IV. THE PROVED IMPOSSIBILITY OF ITS SUCCESS.

[1178] What roots out communism is experience of its impossibility—the plain demonstration that society cannot be carried by assault, and will defend itself remorselessly. It is this which has extinguished it in France, but even there it has taken three bloody conflicts to do it, and two generations of civil strife; and nobody who observes what is going on in Germany and Russia can doubt that the problem will have to be solved there in the same way—that is, communism will grow and its pretensions rise, until it thinks itself strong enough to attempt a realization of its dreams by physical force, and then it will find that the opposing strength of society is tremendous, and that it has no bowels of compassion.—*Nation*.

V. METHODS TO NEUTRALIZE ITS INFLUENCE.

[1179] The fostering of communistic views, either directly or indirectly, either by speech or legislation, is therefore great cruelty to the ignorant and unthinking, who form the bulk of those of whom they take hold. The sooner it can be made clear that they are seeking the impossible, the better for them as well as for society, and the way to make this clear is to show thorough readiness for defence. Much can be done, of course, to save the coming generation from this poison—the worst, all things considered, that has yet entered the moral world—by improved means of education and better social arrangements.—*Ibid*.

VI. DIFFICULTY OF DEALING WITH COMMUNISM.

1 On account of its thorough unpracticalness.

[1180] The difficulty of dealing with communism is great. It creates a distaste for the steady routine of life, and a shrinking from realities not unlike that created by gambling. In order to reason a man out of a vagary, too,

you and he must have some common ground to start from. With the communist there is no common ground to start from. He offers no fulcrum for your lever. He denies and scoffs at your religion. He repudiates all your virtues and all the motives by which your own life is governed. He shares none of your hopes, and is not troubled by any of your fears. He hates what you most admire, and longs for all that you most abhor; denies the force of all your tests and sanctions, and looks on you as a selfish impostor. This is not a pleasant phenomenon, and it is likely to prove to modern society a curse and puzzle somewhat like those which slavery proved to ancient society, and must be faced.—*Ibid.*

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SECULARISM.

I. ITS REAL MEANING.

[1181] Secularism is the system which proposes to waive all questions of man's origin and future destiny as either too speculative or too insoluble, or both too speculative and too insoluble, for the purposes of practical life.—*R. H. Hutton, Expositor (May, 1880).*

[1182] Infidel secularism professes to attend to this life, though it will never mend it. All that belongs to the so-called secularism is *not* a special regard for this life, but a disregard for the next.—*B. G.*

II. FAILURE WHEN PUT TO THE TEST.

x Historically.

(1) *It has produced no heroes.*

[1183] Who are the heroes of secularism? Who are the benefactors of the world that have adorned its ranks? Who are its philanthropists and patriots? Where is their Valhalla, crowded with the portraits of their great and good?—*Rev. W. G. Blaikie, D.D.*

(2) *It has produced no benefactors like Christianity.*

[1184] What has secularism got to match our modern missions, with names like those of Carey and Schwartz, Vanderkemp and Judson, Eliot and Zinzendorf, Williams and Moffat, Gutzlaff and Burns, Livingstone and Patteson, besides hosts of others that have become household words for devotion and self-sacrifice? If the slave has had to be rescued from unlawful bondage, who have toiled for him like Macaulay and Clarkson, William Wilberforce and Sir Fowell Buxton? If an atrocious jail-system has had to be reformed, and abuses corrected in Britain and the other countries of Europe the record of which now fills us with horror, what secularist ever flung himself into the work with the ardour and self-sacrifice of John Howard? If projects for the amelioration of humanity have been started, what can be set over against Pastor Fliedner's work at Kaiserswerth, or John

Bost's enterprise at Laforce? What secularist ever did for humanity what was done for our great cities by Dr. Chalmers? Was Florence Nightingale a secularist, or Agnes Jones, or Sister Dora? The great temperance reformers, the men whose appeals go to the hearts of the multitude, and move them like the leaves of the forest, such as John Gough and Francis Murphy, are not secularists, but Christian men. The man who passed the Ten Hours' Act, who has identified himself so conspicuously with the Ragged and Reformatory movement, and with every scheme for the relief of toiling humanity, is no secularist, but the eminently Christian Earl of Shaftesbury.—*Ibid.*

2 Ethically.

(1) *It has only the selfish principle in man to work upon and to work with.*

[1185] As a system, secularism repudiates everything which lies beyond the sphere of the tangible and the visible. Nothing is a more common fallacy than to assume that because there is some truth in a system, therefore it contains the whole truth. I am far from denying that the attempt to improve the outward condition of mankind will exert a beneficial influence on his moral character. But to propound this as the one only efficient means of grappling with human corruption, is to treat with contempt the entire experience of history, which proves that the highest forms of civilization in the ancient world were compatible with the lowest depths of moral corruption. Secularism, if true to its principles, can appeal only to the selfish principle in man. All past experience proves that self-love in any form is too weak to grapple with the violence of the passions. As secularism asserts that it is impossible to prove the existence of the invisible, the only power which it can bring to bear on man as a moral being is the influence of the present life. That influence has been tried, and has failed to effect the regeneration of mankind. No moral reformation can be effected by any power which is unable to penetrate to the depths of human nature. Bad political institutions help to degrade mankind, but good ones are unable to regenerate him when degraded. To effect this we must deal with him, not in his social, but his individual character.—*C. A. Row, Moral Teaching of the New Testament.*

[1186] We should fancy that when the school-master had taught the first moral lesson of secularism, that it is the duty of every man to aim at what he regards as his own greatest good, his scholars would think they had got enough, and would proceed to carry out the lesson very faithfully. If he should go on to teach next that it was their duty also to aim at the highest good of their country and their race, we can fancy them much more puzzled. In the first "standard" there would be no failures; but how many would pass the second?—*Rev. W. G. Blaikie, D.D.*

3 As an original and independent system.

[1187] The truth is that to a very great extent it is only Christianity which makes modern secularism look plausible. By long dwelling on the Christian type of character men have learnt to imagine that that type of character could stand alone, after all the beliefs which nourished and support it are gone. "Get rid," says secularism, "of this mystical religion of yours, and we accept your morality for its own sake with all our hearts. It is only your religion which prevents you from insisting as you ought to do on your morality." On the contrary, we reply, only get rid of what you call our mystical religion, and we do not believe that enough of the old morality would survive it to make your moral position in the least like that which you at present expect to hold. Sweep away the belief in the guidance of men by a Divine hand, and all the more mysterious and less commonplace of our moral intuitions will vanish into doubtful superstitions. Dispel the belief in a future life, and that intensity of personal affection which we now revere will become a folly. Convince yourselves that there is no law of God, and the law of human virtue will become suddenly questionable and hazy. Once assure yourselves that a holy character is not the end of life, and you will waver more and more as to what kind of life it is that should be the end of character. Secularism is strong and respectable only while it borrows its moral standard from the Gospels, even though it declines to acknowledge the assumptions on which the Gospels found it. So understood, secularism has a plausible air, only because it borrows a host of assumptions about every-day life painfully established by centuries of spiritual discipline and supersensual teaching.—*R. H. Hutton, Expositor (May, 1880).*

4 As to its locus standi.

[1188] It is certain that the Bible contains directions for industry and honesty, for mutual respect and kindness between employers and employed, for happiness in home life, for comfort in troubles, as part and parcel of Christianity; and further,¹ that it points to a power beyond ourselves, which mere secularism cannot offer, to aid our feeble and fickle energies in carrying out such purposes. Christianity is in truth the best secularism—*i.e.*, it works better than any other system in our ordinary pursuits and occupations.—*Girdlestone, Christianity and Modern Scepticism.*

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SOCIALISM.

I. ITS HISTORY AND TENETS.

[1189] Socialism was advocated by the late Robert Owen, who had a number of travelling

missionaries, most of whom developed into so-called secularism, which succeeded as the next phase of infidelity. Owen's socialism added to community of property, community not of wives, but of women: its social side was the abolition of marriage.

Owen's lectures on marriage set up animals as our true models, and perhaps he sunk below them in some of his teachings. His frequent phrase was, "The trinity of evils—religion, marriage, and property."—*B. G.*

[1190] It designates those who aim to reform society by a new social science, and comprehends the most various classes, from the wildest communist to the most careful and scientific philosopher. It takes in Owen and Louis Blanc, St. Simon and Fourier, and certainly does not exclude thinkers like Mill and Lamartine.—*Christian Examiner.*

II. A MISNOMER.

[1191] Nothing is more anti-social than such socialism which offered bribes to passion to hoodwink reason and lead astray the unwary. Secularism is not really secular, and socialism was not really social; infidelity uses good and plausible words to hide its ill principles.—*B. G.*

III. OBJECTIONS TO ITS THEORY.

1 Socialism over-estimates the power of external arrangements.

[1192] How it is that life in the "phalanstery" is to be free from the usual infirmities and passions of mankind—how strife and hatred are to cease within those favoured precincts, and industry, and order, and affluence are to abound—we cannot conceive, unless the members of the association are a very select class, already educated under the best Christian influences. How the evils of competition are to be avoided between rival "phalansteries," and the fluctuations of prices and the awards of labour kept at a desirable limit, we cannot understand, without presupposing a state of things that cannot exist in a nation not wonderfully pervaded by the blessing of education and its attendant industry and frugality.—*Christian Examiner.*

2 Socialism is not favourable to the true life of man.

[1193] The whole doctrine of the desirableness of luxury which lies at the basis of the "phalanstery," seems to us very questionable. That a palace more magnificent than Rome or Versailles ever saw can be favourable to the true life of man, we cannot easily believe. While in this world we cannot so entirely repudiate the self-denial of the cross, nor do we think it well to tell men striving for their daily bread, and cheered by hopes of reasonable success, that they ought to feast better than kings and revel in every indulgence, and with less should not be content.—*Ibid.*

DIVISION E

(Continued).

THE FORCES OPPOSED TO
CHRISTIANITY.

[2] NON-CHRISTIAN SYSTEMS.

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THE FORCES OPPOSED TO CHRISTIANITY.

[2] NON-CHRISTIAN SYSTEMS.

102

BRAHMINISM.

I. DESCRIPTION OF THE SYSTEM.

1 The nature of Brahm.

[1194] Brahm is the name of the highest purely spiritual divine essence in the religion of India, of whom the other gods are but servants. He is not an object of worship, but is revealed in the triad—Brahma, the creator; Vishnu the preserver; and Siva, the destroyer. The Indians glorify him by innumerable names.—*Faiths of the World.*

2 Twofold idea of Brahm.

[1195] He is regarded in one view as wholly inactive, existing in a state of unbroken sleep, undisturbed repose. This profound slumber, however, is not everlasting in its duration. After unnumbered ages he suddenly awakes, and, starting to a consciousness of his own existence, he exclaims, "Brahm is," or "I am." From that moment he begins to exhibit active qualities and attributes. A desire for duality arises in his mind. In obedience to this desire, the archetype or ideal form of the universe presents itself before him. This is succeeded by an act of volition, which calls the universe into actual existence. This done, Brahm relapses into his former qualities and attributes.—*Ibid.*

3 The worship of Brahm.

[1196] The Hindu Brahm has no temple dedicated to his worship, nor is a single act of adoration ever offered to him. This may appear strange, but the reason which is given by the admirers of Hinduism for the denial of all worship to Brahm is, that the representing the Supreme Being by images, or the honouring him by the institution of sacred rites and the erection of temples, must be perfectly incompatible with every conceivable notion of an all-prevailing, immaterial, incorporeal Spirit.—*Ibid.*

4 The heaven of the Brahmans.

[1197] In Brahm there was originally existent Swada, or the golden womb, the receptacle of

all the types of things, which produced Maya, matter or illusion, the source of all phenomena, and by means of which individual existences made their appearance. From the bosom of Brahm came forth the Trimurti or Triad of the Hindus, consisting of Brahma, the creator; Vishnu the preserver of forms; and Siva, the destroyer of forms, who by this very destruction causes the return of beings to unity and their re-entrance into Brahm. The Hindus are taught to look forward to absorption into the divine essence, or Brahm, as the ultimate reward, or final beatitude.—*Ibid.*

II. THE SOCIAL EVILS OF THE SYSTEM.

1 It intensifies instead of lessening class hatreds and antipathies.

[1198] Christianity found the highest finite manifestation of God in the person of One who was neither sacred nor great by birth or caste, who linked infinite greatness to the lowest earthly humiliation—the Son of God and the carpenter's son, the incarnation of Deity, and the companion of the pariah and the outcast, the friend of publicans and sinners. But Brahmanism, by its institution of caste, was a religious system in all respects the opposite of that. In it, arbitrary distinctions entered into the inmost sphere of the religious life, and instead of being modified or annulled by religion, constituted its very essence. Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion became itself the very consecration of them. The Brahman was by birth nearer to God than other men, standing in a special relation to Him, which is independent of character and moral worth, and to which no other mortal could aspire. No others could be his brethren. There were those among them whose very touch was contamination. To associate with them, eat with them, help them in danger, visit them in sickness, come even into accidental contact with them, was to him a pollution to be atoned for by the severest penalties. Nay, there were those whom it was no sin, but a duty, to treat with contempt and inhumanity, who were doomed by birth to a lot of infamy and isolation from their fellow-men, and, worse

than all, on whom religion inflicted a wrong more cruel than slavery by making them slaves who regarded their fate as no wrong. Instead of teaching them to look on their dark and hopeless lot as a thing for which they could seek higher consolation, an injustice against which it was right to struggle, religion only gathered over it a more terrible darkness by making that lot itself an unchangeable ordinance of God. In these and other ways, we could perceive how the system of caste involved the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion.—*Religions of India, Principal Caird.*

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BUDDHISM.

I. ITS HISTORY.

x The renunciation of Buddha.

(1) *Its psychological explanation.*

[1199] In the course of the sixth century B.C., Gautama—who afterwards came to be known by the designation of Buddha, the “enlightened,”—the son of a rajah or chief of the Sakyas, an Aryan tribe of Central India, abandoned in early life his position and prospects as heir to his father’s throne, and passed the rest of his life as a wandering religious mendicant. Various incidents, related with dramatic detail, were said to have led to that act of renunciation. But if we reflected on the influence which the conditions of the time—an age of gross and degrading superstition, and of intense social corruption—would exert on a mind of great intellectual originality, and of deep moral and religious susceptibilities, the step was one not difficult to account for. Buddha’s seemed to have been one of those natures, reflective, introverted, restless, for which the problems of the spiritual life had an importance transcending all outward interests, and which were impelled to seek the solution of these problems by an imperious inward necessity. In whatever form the object of spiritual inquiry presented itself—whether as the search for truth, or for the meaning and end of human life, or for the explanation of its moral contradictions and anomalies, or for salvation from sin, and sorrow, and death—for such natures there was no rest till the inward perplexity and anxiety were removed. Passive acceptance of circumstances was for them impossible; and if the outward conditions of life seemed to conflict with the profounder needs of the spirit, we could understand how such minds, jealous of their influence, in some access of spiritual anxiety and impatience, might at one stroke shake off the bondage of outward position, and set themselves free for what they deemed the great task of life—the work of spiritual thought and inquiry.

The subsequent career of Buddha was in keeping with the view he had now suggested. It was the history of a soul in search of spiritual rest, of the various experiments by which he vainly sought to find it, of the success which at last crowned his efforts, and finally of his life-long endeavour to communicate to others the blessing he seemed to himself to have attained. Of his abortive endeavours, two are specially recorded—the search after spiritual satisfaction, first by philosophic thoughts, and secondly by ascetic austerities.—*Principal Caird, D.D.*

(2) *Its supposed immediate occasion.*

[1200] In this connection it is helpful to look at a religion founded upon human misery which is held by nearly one-third of the human family. It is Buddhism—a religion without a Supreme God and without a heaven—a religion which offers nothing in the future state better than extinction.

The origin of this religion, as given by the great Oriental scholar, St. Hilaire, is this: The Prince of Kapilavastu, riding in his chariot, saw, on separate occasions, three spectacles of human misery which led him to renounce his prospective throne in order to find a way for the escape of men from the wretchedness of life.

The first vision of misery caused him to be utterly discontented with *youth*. It was the sight of an old man, broken, bowed, decrepit, bald, wrinkled, tottering on a staff, and almost toothless and voiceless with the infirmities of age.

The second spectacle of misery seen from his chariot gave him a discontent with *bodily health*. It was a sick man by the roadside, his wasted body parched with fever and covered with filth.

The third decisive spectacle of misery gave him a disgust for *life* itself. It was a dead body lying on a bier in the street and covered with a cloth. The friends stood about, crying and sobbing, tearing their hair, covering their heads with dust, striking their breasts, and uttering wild cries.

The prince, calling his coachman to witness this painful scene, cried aloud: “Oh, woe to youth, which must soon be destroyed by old age! Woe to health, which must be destroyed by so many diseases! Woe to this life, where man remains so short a time? If there were no old age, no disease, no death—if these could be made captive for ever—Let us turn back. I must think how to accomplish deliverance.”

He gave up all his wealth. He relinquished his right to the throne. He pondered many years upon the ills of life, and at last, calling himself “Buddha,” or the enlightened one, he proclaimed a plan of deliverance. It was a series of exercises by which, sooner or later, after death the soul might forget that it had ever lived, and finally become utterly unconscious of existence itself.

That empty, wretched prospect is to-day the brightest hope of perhaps 400,000,000 of our fellow-men.—*Ibid.*

II. CAUSES OF ITS SUCCESS.

1 Its social rather than its philosophical and religious elements.

(1) *It offered the Hindus release from an absolute and oppressive hierarchy.*

[1201] It was a humanitarian reaction against Brahmanism. No people were ever bound more closely in the chains of a hierarchy than were the Hindus under the Brahmins. The meshes of the Brahmanic law entangled the people everywhere. The caste of the Brahmins, rendered proud and self-confident by their increasing power, everywhere lorded it over the masses. An inevitable and eternal distinction was drawn between the castes. To those of the lower castes there was no hope, no possibility of rising; to those of the highest castes—the Brahmins—there was no possibility of a fall, however wicked they might be.—*Baptist Quarterly Review*.

(2) *It taught the possibility of salvation irrespective of caste.*

[1202] Buddha taught the possibility of salvation to all—nay, that all might become Buddhas, attain to the highest degree of merit and felicity. A man's happiness does not depend on the caste in which he was born, but on his own exertions, on his own life. Nay more, he taught that those very qualities that the proud Brahmins looked down on with contempt—humility, meekness, and kindness—were those of most avail to a man in working out his own salvation.—*Ibid*.

(3) *It adapted itself to the needs, social condition, and prejudices of the people.*

[1203] Buddhism, as a philosophy, is one thing; as a religion for every-day life, quite another. The history of every religion in the world sadly illustrates how widely the life and practice of its followers can diverge from its standards of faith and duty. Especially is this seen in religions whose Scriptures are unknown or unintelligible to the common people; or where they claim no authority, are not regarded as a basis of faith, a standard for appeal, and a rule for daily life. Every earth-born religion has only maintained itself on its native soil by becoming conformed to the growing intelligence and ever-changing habits of its adherents; and has only been propagated abroad by becoming adapted to the genius of the people upon whom it depends for support. In China, as elsewhere, Indian Buddhism never surmounted its environments, but, like organisms low in the scale of life, suffered these environments to modify its form, to tone down its abnormalities, to eliminate elements too offensive to national prejudices, and to incorporate other elements, foreign to its constitution, yet essential to its survival.

[1204] We are told that when it first started it spread rapidly, and won thousands and millions of converts. It may have been so; I should not be surprised if the converts were

more numerous than the converts to Christianity during the first hundred years, and I will tell you why. Because it is calculated to the latitude and longitude of our fallen humanity, and it does not encounter the hostility and repugnance of the natural heart which the gospel encounters, and which can only be overcome by an influence from on high.—*B. H. Cowper*.

2 Political events.

(1) *The conquest of Kandiagupta over Magadha.*

[1205] Political events in India aided in bringing about the Buddhist reformation just as in Germany they exerted a great influence in accomplishing the Lutheran reformation. Kandiagupta, a man of low origin, a mere adventurer, had conquered the throne of Magadha, and acquired his supremacy in India, in spite of the Brahmanic law, and had broken through the meshes of the intricate system of caste.—*Baptist Quarterly*.

(2) *The self-renunciation and remarkable character of its founder.*

[1206] Buddha had broken caste, by giving up his royal station and becoming a mendicant. Thus the *parvenu* of the throne found his natural allies in Buddha and his followers, who had won the highest esteem among the middle and lower classes, by their lives of virtue and their unostentatious behaviour.—*Ibid*.

[1207] Buddha proclaimed his doctrine first in Varanasi, the modern Benares, then in other cities and villages in the valley of the Ganges. Gradually the fame of the new teacher and his doctrine began to spread far and wide. His zeal, his rigid self-renunciation, combined with serene gentleness and benignity, his wisdom and eloquence, and even, it was said, his personal dignity and beauty, gave strange force to the stern doctrines he taught, and won men's hearts wherever he went. Crowds flocked to his teaching, and thousands of all ranks enrolled themselves among his adherents. The schools of the Brahmins began to be deserted, some of the most notable Brahmanical teachers became themselves his converts. The terrible bondage of caste became incapable of resisting the power of the newly awakened spirit of human brotherhood, and a moral reformation of the most undoubted character witnessed to the salutary influence of his teaching.—*Principal Caird, D.D.*

III. ITS MORAL SYSTEM.

1 Its ten virtues and vices.

[1208] The primitive Buddhist books have a higher moral tone than the latter, which are mere metaphysical abstractions. Ten virtues and ten vices are spoken of. There are various enumerations of these. One is as follows: The vices are, three of the body, viz., killing,

stealing, adultery; four of the lips, viz., slandering, reviling, lying, and elegant words, *i.e.*, *double entendres*, with vicious intentions; and three of the mind, viz., jealousy, hatred, and folly (including unbelief in Buddha and erroneous opinions).—*Baptist Quarterly Review*.

2 Its ten commandments.

[1209] The ten commandments which Buddha imposed on his disciples are—

1. Not to kill; 2, not to steal; 3, not to commit adultery; 4, not to lie; 5, not to get intoxicated; 6, to abstain from unseasonable meals; 7, to abstain from public spectacles; 8, to abstain from expensive dresses; 9, not to have a large bed; 10, not to receive silver or gold.

The lessening of human misery, and the promotion of human happiness, form the sum of human obligation.—*Ibid*.

3 Its tenets in regard to suffering.

(1) *As to the fact itself.*

[1210] The first of the cardinal tenets of Buddha's doctrine is a wail over the impermanence of everything earthly. Birth, old age, sickness, death, union with the unloved, separation from the loved, the clinging to earthly things, these all are suffering.—*Dr. William Hoey*.

[1211] The Buddhist view of human life goes out from the deepest melancholy and drapes it in weeds of perpetual mourning. It looks only at the dark side of existence. It runs over the words disease, sorrow, decay, death, and returns to them in perpetual repetition, till life is a tomb in which hope has been buried. Its proper symbol is found in the Buddhist ascetic wandering among graves wrapped in rags and in the ceremonies of the dead.—*The New Englander*.

(2) *As to its origin.*

[1212] The second tenet is the origin of suffering, and here we touch the kernel of Buddhism, and are face to face with the great difficulty of the origin of being, for being is suffering. The terms are equivalent in Buddhist thought. "The thirst for being leads from birth to birth, together with lust and desire, which finds gratification here and there; the thirst for pleasure, the thirst for power;" this is the origin of suffering.—*Dr. William Hoey*.

(3) *As to the method of its extinction.*

[1213] The third tenet is the "sacred truth of the extinction of suffering," which is said to be accomplished by the extinction of the thirst for being, the annihilation of desire. Buddha evidently felt that there was something needed as an explanation and as a support of these two tenets, and hence he propounded the "causal nexus of being." It is not possible to quote the formula here *in extenso* [*vid.* pp. 223-252 of *Dr. Hoey's translation*], or to enter into the metaphysical analysis of our being, but suffice it to say that the ultimate origin of our being is "ignorance," the non-possession of that know-

ledge which is comprised in the four sacred tenets or truths. "The ultimate root of all suffering is the delusion which conceals from man the true being, and the true value of the system of the universe. Being is suffering; but ignorance totally deceives us as to this suffering; it causes us to see instead of suffering a phantom of happiness and pleasure." From ignorance comes "conformations," a term used to translate the technical Buddhist word *Sankhāra*, and "from conformations comes consciousness;" and it is consciousness which, entering the womb at conception, assumes some material form. This brings us to the Buddhist idea of *Kamma* [*Kamma* is the Pāli form of the Sansk. *Karma*] or moral retribution. Whatever a man is, is the result of former action, and hence his present state of being involves that some other unit of being occupied his place at a former time, and acted through ignorance so as to necessitate a re-birth. The cutting off of re-birth can only be attained by the attainment of knowledge, *i.e.*, of the four cardinal truths, and the extinction of ignorance and desire—the extinction of all clinging to the earthly. To express this clinging a figurative word is used, and the underlying figure is that of flame. A flame feeds on wood or other fuel, and not only devours it, but also goes out on the air seeking other fuel. This is the state of our being; it is a continuous process of burning. The wise man does not supply the fuel to the flame of desire. He extinguishes desire (for being) and all thirst. His state is that of "Nirvāna." The ignorant man, on the other hand, supplies fuel to the flame, and the flame of existence presses on in transmigration to further stages of being. The cessation of clinging to being may begin at any moment, and from that moment Nirvāna begins.—*Ibid*.

(4) *As to the path of its extinction.*

[1214] The fourth tenet of Buddhism is the path to the extinction of suffering, and is a rule of life leading to pure habits of thought and action. The scope of Buddhist ethics is very different from that of the Christian. Buddhism does not recognize the will of a supreme law-giver, or the principle of the good of others as a rule to regulate conduct. The Buddhist practises any course of good action solely because it is the best policy, not because it is right.—*Ibid*.

4 Its tenets in regard to sin.

(1) *Men are miserable rather than guilty.*

[1215] A Buddha is a saviour, and not a god. His mission is to deliver men from suffering. Vices, faults, and misfortunes are incidental to birth into the world. Misfortune and sin are identical.—*Baptist Quarterly Review*.

(2) *All men have a moral nature, and would be good but for contact with the world and the delusions of the senses.*

[1216] This is very similar to the Confucian

doctrine that all men are born good, but become vicious by falling into evil habits.—*Ibid.*

5 Its teaching in regard to the tendencies of nature.

[1217] Buddhism, notwithstanding its lofty pretensions and its remarkable philosophy, has proved a practical failure. However noble some of its principles, it has been a curse and not a blessing in all lands wherever its system has taken root. Its ascetics, like those of other countries and other faiths, have not, as might have been anticipated, been able to conquer the tendencies of nature. It has sought not to regulate but to overcome nature, and nature has overcome it—

“Naturam expellas furca, tamen usque recurret.”
—C. H. W. Wright, *D.D.*

6 Its teaching in regard to motives for virtue.

(1) *The doctrine of future rewards and punishments is vaguely held by the common people, but regarded as superstition by the contemplative school.*

[1218] Motives to well-doing are drawn from the Hindu popular notions of heaven and hell. The rewards and punishments of the future world are the results of our actions here. Just as a tree bears its own fruit, an action is followed by its legitimate consequence. Forgiveness is obtained by repentance and merit. A man, though guilty of crime, may attain to future happiness if he will recite his prayers for the repose of his soul. After death the wicked are conducted to King *Im Lo* (Yama), who assigns them their punishment. Buddha is neither a creator nor a judge, but simply an *instructor*, a teacher who by his superior knowledge has passed from metempsychosis and attained to Nirvāna.

One school makes the western heaven the abode of *O ui tō* (Amida), the place of reward for the good. This is the popular idea in China. The contemplative school regard this as figurative, and obliterate all distinction between virtue and vice, regarding the other world as a myth, and giving themselves up entirely to their own abstractions. They say that idolatry is necessary for the common people, who need some sensible object to lead their minds to a sense of the supernatural.—*Baptist Quarterly Review.*

IV. ITS PHILOSOPHICAL SYSTEM.

1 Buddhism does not attempt to solve the problem of the primary origin of all things.

[1219] When Mālunka asked the Buddha whether the existence of the world is eternal, he made him no reply; but the reason of this was that it was considered by the teacher as an inquiry that tended to no profit.—*Contemporary Review.*

2 Buddhism denies that anything or any being in the universe has a separate and self-existent entity.

[1220] Buddhism takes as its ultimate fact the existence of the material world and of conscious beings living within it; and it holds that everything is subject to the law of cause and effect, and everything is constantly, though imperceptibly, changing. There is no place where this law does not operate; no heaven or hell therefore in the ordinary sense. There are worlds where gods or angels live, whose existence is more or less material, according to the lower or higher degree of holiness reached by them in their previous lives; but the gods and angels die, and the worlds they inhabit pass away. There are places of torment, where the evil actions of men or angels produce unhappy beings; but when the active power of the evil that produced them is exhausted they will vanish, and the worlds they inhabit are not eternal. The whole kosmos—earth and heavens and hells—is always tending to renovation or destruction, is always in a course of change, a series of revolutions or of cycles, of which the beginning and the end are alike unknowable. To this universal law of composition and dissolution men and angels form no exception. The unity of forces which constitutes a sentient being must sooner or latter be dissolved; and it is only through ignorance and delusion that such a being indulges in the dream that it is a separate and self-existent entity.—*Ibid.*

3 It taught a gentler and truer morality than Brahmanism under another form of Pantheism.

[1221] Buddhism, arising some six centuries before the Christian era, was a protest against the caste system of Hinduism. It proclaimed a gentler and more kindly, perhaps we may say, a purer morality. On the other hand, it can scarcely be said to have had a *cultus* or special theology; and its doctrine of Nirvāna, as the end and aim of all true wisdom—whether Nirvāna be regarded only as absolute quietism in the bosom of the soul of the universe, or actual annihilation—must be recognized as a form of pantheism. For a long time Buddhism was looked upon by the Hindus as a school of philosophy rather than a rival creed. But its progress weakened the powers of the Brahmans, as indeed was inevitable. A life-and-death struggle ensued, and Buddhism was effectually banished from its original home in India to take refuge in Thibet and Mongolia, in China and Ceylon.—*Rev. F. J. Masters.*

4 Its leading principles were, concerning Nirvana, the Buddhist heaven of absorption.

[1222] The doctrine of Buddha is a development of the following four principles: (1) Every kind of existence is transitory and painful; (2) all existence is the result of passion in some previous form of existence; therefore (3), the

extinction of passion is the one means to escape from existence and from the misery which is inseparable from it; hence (4) all obstacles to this extinction of existence must be eliminated.—*Rev. J. H. Blunt.*

[1223] It degrades man to the lowest of the brute creation. The swine is his brother, and the worm is his sister or friend. It tangles human destiny in a fatal web which drags it through ages of untold horrors—for what?—that it may be purified?—that it may come forth from all this at last to rejoice in the new effulgence of a life of love which has left all pain behind? No, nothing of this;—only that it may cease to be! There is no great glowing future to which faith can lift its eye; no eternal progress to inspire human aspiration. No God, no soul, no Saviour from sin, no love, no heaven!—*The New Englander.*

[1224] Nirvâna, the end of all desire, the end of all pain, the end of all sorrow, the end of hope and of fear, because it is the end of all consciousness, the return to that nothing out of which all things come. This is the final haven of rest, where no care, nor grief, nor disease, nor poverty, nor old age, nor death can come. Behold the goal of all earthly hope! Behold the solution of the whole problem of life! Over that calm where all being has sunk away, no wave of trouble shall sweep, for there shall be no sea of sorrows through which its billows may roll. In those depths of emptiness the good and the bad alike shall bury their griefs, in burying themselves for ever.—*Ibid.*

5 It undoubtedly holds that the "ultimate union" is the perfection of the nature of Buddha.

[1225] It appears that the idea of annihilation as the one equivalent of Nirvâna must be confined (if at all) to one period only in the history of the system, and that period one during which scholastic refinement sought to explain or define that which is, in its very nature, incapable of definition, viz., the condition of the Infinite; for, all along, Buddhism assumes that the same condition awaits the "emancipated soul" as is enjoyed by the Supreme Mind, and hence the constant reference to the state of the soul that has gone across (paramêtâ) to that shore where there is no "birth or death." This state, because it admits of no positive definition, is described *viâ remotionis*, i.e., by stripping from it every conceivable imperfection, and the process is carried to such an extent by the subtle logic of the schools that at length nothing is left for the mind to lay hold of, and this is the annihilation spoken of. But in the earliest and latest schools there is a different complexion given to the idea of Nirvâna. In the first period the thought seems to have been simply confined to a state of rest—rest or escape from all possible sorrow; and at this state, without attempting to describe or define it, Buddha directed his

followers to aim. In the latest school, the idea of Nirvâna was "restoration to the true condition of Being." It would be tedious to bring proofs of this, for many of the latest works or Sûtras consist of the one idea, that there is but one nature, to which all other natures must in the end return; and this "return" or "ultimate union" is the perfection of the one nature of Buddha.—*Beal (Samuel), A Catena of Buddhist Scriptures from the Chinese.*

6 Buddhism, as a philosophical system, teaches Atheism and Nihilism.

[1226] It does not deny the existence of God or of gods, but simply ignores them. It admitted but one subjective *self*, and taught the annihilation of all existence, of all thought, of all individuality and personality, as the highest object of all endeavours. But the mind of man instinctively shrinks from such a system of negation, and before long, as Max Müller well remarks, Buddhism "changed the very nothing into a paradise, and deified the very Buddha who had denied the existence of a Deity." As a system of philosophy it has had but few adherents. Its power as a religion over the millions of our race is owing to its moral system.—*Baptist Quarterly Review.*

[1227] It is an atheistic system. It ignores the existence of an intelligent and personal Deity. It acknowledges that there is a moral government of the world, but it honours the statute-book instead of the lawgiver, and adores the sceptre instead of the king.—*Spence Hardy, Manual of Buddhism.*

V. ITS RELATION TO PESSIMISM.

[1228] The doctrines of this modern school, the reader cannot fail to have observed, bear a close resemblance to the principles of Buddhism. But, although Buddhism teaches that existence is an evil which the wise man will seek to get rid of, that system does not so directly lead to immorality and suicide as the doctrines of Schopenhauer and Von Hartmann if carried out to their logical consequences. For Buddhism maintains that there is a life after death, and a transmigration of souls in the case of the wicked, and of those who are deficient in virtue. There is, according to Buddhism, something which the wicked may well fear, and something which the upright may desire to attain. The Buddhist dreads to be involved in an indefinite rotation of births, followed in each case by decay and death. The object of his desire is not merely to escape from life in one form, but to reach, as speedily as possible, his haven of rest and "city of peace," the Nirvâna where desire is totally extinct.—*C. H. W. Wright, D.D., Donnellan Lectures (1883).*

VI. ITS RESEMBLANCE TO PRACTICES OF THE ROMAN CHURCH.

[1229] The form of religious worship contains

1229-1237]

many points (veneration of relics, auricular confession, beads, processions, &c.) which bear a striking resemblance to the practices of the Roman Church, acknowledged by all, but explained differently.—*McClintock and Strong's Cyclopaedia*.

VII. ITS SYSTEM COMPARED WITH CHRISTIANITY.

I As to civilizing elements.

[1230] It has to some of his followers been the repose of annihilation ; to others the peace of blessed absorption into Deity and loss of personality ; to others the eternal rest of the heavy-laden in the bosom of God. The vagueness of the hope, the lack of sublime simplicity in the teachings, the want of an overpowering faith in the "Heavenly Father," and a certain absence of consciousness of perfect union with the Infinite Spirit, will perhaps account for the failure of Buddhism in promoting the progress of Asia as compared with Christianity in Europe.—*Brace, Gesta Christi*.

2 As to moral elements.

[1231] As much had been made of the apparent coincidences between the Buddhist and the Christian morality, it would appear, on closer examination, that the similarity was in some respects only a superficial one. The main defect of the former—arising out of the fundamental principle of Buddhism—was that it was a morality of negation or renunciation. It laid almost exclusive emphasis on the passive virtues of submission, resignation, indifference to the allurements of sense and passion, deadness to the world and the things of the world ; and if it seemed to find any place for active benevolence and kindred virtues, it did so only in name, or by a kind of noble inconsistency.

[1232] It taught that self-surrender to God, in which the essence of religion lay, involved, as a necessary element of it, the abnegation of self, the renunciation of any life that belonged to me merely as this particular individuality—of any life apart from God. The error of Buddhism was not that in it religion contained a negative element, but that it stopped short there.—*Principal Caird, D.D.*

3 As to social elements.

[1233] Another "fatal short-coming" of Buddhism, is that "the monk, with staff and arms-bowl asking for bread, is not quite honourable or manly in the midst of working mankind. He that is least in the kingdom of heaven is greater than he." This is most true, and Christianity is as truly the religion of the busy, working, practical member of society, as of the lonely, persecuted sufferer for Christ's sake. It goes with man into every relation of life, as a member of the family, the social circle, the state. No force has ever shown itself so potent to draw out the highest, fullest devotion as the

"constraining love of Christ," or has nerved weak human nature to so many sacrifices. Christianity needs not to fear comparison with Buddhism, or any other religious system, for while others have inculcated love and compassion among the duties to be fulfilled, they could bring no strong, tender power, like the "constraining love of Christ," to touch the heart and raise man above the innate evil of his nature. It could hold out no bright hope of purity and eternal blessedness in the "Father's House."—*Mills*.

4 As to theological elements.

(1) *The Bible gives in a clear manner what Buddhism aims after in a mystic fashion.*

[1234] In spite of our fuller knowledge of the highest points reached in Indian religious thought, and of its many excellences, in spite of our wonder at its marvellous subtlety, our admiration of the depth of its philosophic penetration, it still is true that when we pass from Indian ideas of God, and man's relation to Him, to the perusal of a page of the Psalms, the sensation is like that of exchanging the unwholesome atmosphere of the jungle for the pure air of the mountain height, of exchanging the gloomy canopy of the one for the unclouded heaven of the other.—*Church Quarterly*.

[1235] In no religion are we so constantly reminded of our own as in Buddhism, and yet in no religion has man been drawn away from the truth as in the religion of Buddha. Buddhism and Christianity are indeed the two opposite poles with regard to the most essential points of religion. Buddhism ignoring all feeling of dependence on a higher power, and therefore denying the very existence of a Supreme Deity ; Christianity resting entirely on a belief in God as the Father, in the Son of man as the Son of God, and making us all children of God by faith in His Son.—*Max Müller*.

(2) *Buddhism has external points of contact with Christianity which a missionary might turn to account.*

[1236] The absence of any theological element in Buddhism distinguishes it *toto cælo* from Christianity. But there are many external points of similarity which a well-prepared missionary might turn to account. It has a ceremonial, which has become a hard taskmaster ; like Christianity, too, it afforded a relief to the "weary and heavy laden," by calling away the mind to the spiritual world, and, on the other hand, by the doctrine of the brotherhood of all classes and nations of men. The philanthropy of the one is very like that of the other ; and the moral ideal, gentleness, meekness, longsuffering, compassion, love, is common to both.—*Rev. J. H. Blunt, M.A.*

[1237] Buddhism offered morality without religion, as Brahmanism had offered religion without morality. Christianity embraces the essential ideas of both, and more than fulfils the

highest spiritual aspiration of Buddha. He had his mission to fulfil in preparing the way for a greater than he, and we can be thankful for the light shed in darkness by this "star in the east," even while we feel that not from the mountains of Nepaul, but from the hill country of Judea, shone that "true light which lighteth every man that cometh into the world."—*The Canadian Monthly*.

5 As to progress.

(1) *Points of resemblance.*

[1238] There may be no irreverence in comparing the progress of a false with that of a true religion. The growth of Buddhism indicates both an inherent weakness in the system which it supplanted, and some adaptation to the condition of human nature in general, as well as some peculiar relation to the circumstances of the people among whom it spread. Its analogies with Christianity consist in its overthrow of the distinction of caste; its aiming at universal dominion; its rising out of a previous system which it supplanted; its spreading, and for centuries retaining, its hold over countries where its predecessor was unknown; its proselytizing, as well as its protesting spirit—whilst the analogies become actual points of resemblance when we view the virtues which it preached and inculcated; the councils by which its schisms were suppressed; and its missionary efforts for the propagation of its faith in distant regions. Even the surrender of its territory which it once possessed when Brahmanism became again the dominant religion of India, offers a remarkable parallel to the retreat of Christianity in Asia and Africa before the overwhelming tide of Mohammedanism.—*Christian Remembrancer*.

(2) *Points of difference.*

[1239] There is a grand distinction, which cannot be too carefully borne in mind when we allow ourselves to dwell upon this comparison—that, unlike Christianity, Buddhism does not profess to be in any way a completion or development of a previous form, but is wholly antagonistic to it; and what, if we were now comparing the respective claims of the two religions, would be of paramount importance, that, in the case of the retreat of Buddhism, it is its predecessor and old antagonist that has beaten it out of the field. Whatever objection may be urged against the Christian religion on the score of its having retreated from ground which it once occupied, the objection would take a much more serious form if it could be shown that Judaism had expelled Christianity from its strongholds, and had itself re-occupied them. And we cannot but think that as regards the religions of India, it is a strong point to be able to object to the undeniable fact that Buddhism has supplanted, and in turn been supplanted by, Brahmanism.—*Ibid*.

[1240] We are well aware that the analogies and resemblances we have been noticing will be pressed into a very different service from that

in which we have been employing them; and that many will seek to represent the one true religion as nothing more than an inevitable development in the Western world of the very same ideas which in the East exhibited themselves in a somewhat different form of progress. And with regard to any such arguments to be founded on the facts which we have been noticing, it is sufficient to observe that it will not bear being confronted with the contrast exhibited by the antagonism of Buddhism to Brahmanism, as set against the educational character of Judaism, its preparation for, and its prophetic anticipation of, Christianity.—*Ibid*.

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CONFUCIANISM.

I. THE CHIEF ELEMENTS OF ITS SUCCESS.

1 It was essentially a morality for this world.

[1241] In the earlier part of the sixth century, before the Christian era, Confucius stood forth as the exponent of Chinese doctrine. Little was known of the history of Confucius, but the interest they had in him consisted in the fact that he offered to his age an exposition of the Chinese religion which has been accepted by future ages. He professed to answer the question by what means a man was qualified to become a citizen of that heavenly kingdom which had been established in the Chinese Empire. When they examined the nature of the morality which Confucius claimed as the substitute for theology, there was one thing which struck them pre-eminently: it was essentially a morality for this world. It was built upon the notion that the existing framework of Chinese society was destined to be a permanent thing.—*Dr. Caird*.

[1242] Confucianism, or Chinese secularism, may serve as a link between Western and Eastern systems.

2 It took an optimist view of life.

[1243] The world in which Confucius lived was not only a world of speculation, it was a scene of pessimism—that was to say, of despair. As a general rule, the men of his day believed that in the present system of things everything was as bad as it could be. The effect of such a creed was manifest; it could only result in the neglect of the present hour; it led to the same disregard of practice which they had seen produced by the tendency to speculation. Into this world of pessimism the creed of Confucius fell with crushing power. It proclaimed a doctrine comparatively new to Eastern minds. It told them that the chief end of man was not merely or even mainly to prepare for a future world—that the immediate task allotted to him was the beautifying and the glorifying of the life which now

is. It told them that the life which now is admits of being beautified and glorified—that the present system of things, so far from being radically bad, contains in its root the germs of all perfection and the sources of infinite development. And let it be remembered that in proclaiming this doctrine China had made a real contribution to the science of religious thought. Could it surprise them that in proclaiming this creed of hope for the present world the doctrine of Confucius should have been acceptable to the world—should have been welcomed even by the faiths of pessimism? Men who took a gloomy view of life would at any time rather be found wrong than right in their calculations. Their wish invariably pointed in an opposite direction to their thought, and they were ready to accept any system that promised to reveal what they despairingly desired to see. They arrived then at this conclusion. The doctrine of Confucius owed its success to the fact that it had made a real contribution to the science of natural religion. It gave to the faiths of the East an element which was distinctive and new. There was, however, one thought which must forcibly impress the modern mind looking back upon the creed of Confucius through the vista of two millenniums; it was the fact that the Chinese Empire herself had not realized her own vision of optimism. That empire which professed to be the very source of human development had been left far behind by the stream of human civilization.—*Dr. Caird.*

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FETISHISM.

I. DIFFERENT SENSES IN WHICH THE WORD IS USED.

1 A heathen superstition.

[1244] A fetish is a rude idol, a piece of wood or stone, ignorantly regarded as a charm, or endowed with some magic power.

Many people, besides ignorant Africans, have their fetishes or charms and rude idols. The praying machine is a fetish, so are beads and relics, so is the miser's gold, and so are some terms of scientists', by which, as magic words—law, evolution, and such like—often without ideas, great questions are solved and much comfort and reliance are vouchsafed.—*B. G.*

[1245] The idea conveyed by fetishism is the very lowest form of barbarous superstition and belief in the preternatural; a notion of weird influence attaching to natural objects as the means of propitiating witchcraft and demoniacal malice. Thus fetishism at times seems to raise itself to something like belief in the unity of the Deity and the responsibility of man; but in every other respect its history is a dismal picture of the deep degradation into which unaided human nature is sure to fall.—*Rev. J. H. Blunt*

2 A modern theory built upon this heathen superstition.

[1246] Fetishism is a term employed to represent a modern theory, that monotheism was not man's original religious idea, nor yet polytheism. But instead of this, that the idea of God was one which grew out of some material object, a stone, relic, or the like, which for some special reason or other became surrounded with interest, sentimental regard, or superstitious awe. According to this theory the idol (or fetish) is the explanation of the idea of God, and not the idea of God the explanation of the idol. The order of things is reversed. The material leads to the spiritual, and the religious idea is the development of gross idolatry and the lowest superstition. Forsooth, fetishism is the basis of religion!—*C. N.*

II. CORRECTIVE CONSIDERATIONS.

1 It is impossible for any religion to be entirely free from fetish worship.

[1247] The word "fetish" has assumed with us an ugly sound, but we have only to replace the word by "symbol" or "emblem," which in many cases, though not in all, differs very little from what De Brosses and his followers call a fetish, and there will be much less reluctance to admit a fact which a careful study of religion teaches, viz., that it is almost impossible for any religion to be entirely free from fetish worship. Every outward sign, every instrument connected with Divine worship is apt to become a fetish as soon as its original import is forgotten. If an altar, as such, or a sacrificial vessel, if relics of saints, if a stone or a plant, a picture, a banner, or a book is treated with more than usual respect, it may be called by the outside world a fetish. Again, if people carry a rare coin in their purse as a hatch-penny (*Heckelpennig*), if young ladies value a piece of four-leaved clover because it is rare and brings luck, if we suspend a branch of mistletoe in our rooms at Christmas, all this, in the eyes of a negro, would be worship of *grugrus* or fetishes.—*F. Max Müller.*

2 Antiquarian researches for traces of fetish worship often misleading through want of discrimination.

[1248] What do we gain by mixing up objects so heterogeneous in their origin, under the common name of fetishes? De Brosses speaks already of fetishes, not only in Africa, but among the Red Indians, the Polynesians, the northern tribes of Asia; and after his time hardly a single corner of the world has been visited without traces of fetish worship being discovered. I am the last man to deny this spirit, which sees similarities everywhere. But we must not forget that comparison in order to be fruitful must be joined with distinction, otherwise we fall into that dangerous habit of seeing cromlechs wherever there are some upright stones and another laid across, or a dolmen wherever we meet a stone with a hole in it.—*Ibid.*

3 Antiquarian research, conducted upon sound and scientific principles, shows that the antecedents of fetish worship are seldom the same, even though its forms are similar.

[1249] We have heard a great deal lately in Germany, and in England also, of tree-worship and serpent-worship. Nothing can be more useful than a wide collection of analogous facts, but their true scientific interest begins only when we can render to ourselves an account of how, beneath their apparent similarity, there exists the greatest diversity of origin. If there is fetish-worship everywhere, the fact is curious; but it gains a really scientific value only if we can account for the fact. How a fetish became a fetish, that is the problem which has to be solved; and as soon as we attack fetishism in that spirit we shall find that, though being apparently the same everywhere, its antecedents are seldom the same anywhere.—*Ibid.*

[1250] Let us consider only a few of the more common forms of what has been called fetishism, and we shall soon see from what different heights and depths its sources spring. If the bones, or the ashes, or the hair of a departed friend are cherished as relics, if they are kept in sacred places, if they are now and then looked at, or even spoken of, by true mourners in their loneliness, all this may be called fetish-worship. Again, if a sword once used by a valiant warrior, if a banner which had led their fathers to victory, is greeted with respect or enthusiasm by soldiers, all this may be called fetish-worship.—*Ibid.*

[1251] If these banners and swords are blessed by priests, or if the spirits of those who had carried them in former years are invoked, as if they were still present, all this may be put down as fetishism. If we are satisfied with calling all this and much more simply fetishism, we shall soon be told that the stone on which all the kings of England have been crowned is an old fetish, and that in the coronation of Queen Victoria we ought to recognize a survival of Anglo-Saxon fetishism.—*Ibid.*

III. ITS REFUTATION.

1 The fetish theory lacks an historical no less than a logical and psychological basis.

[1252] Though our knowledge of the religion of the negro is still very imperfect, yet I believe I may say that, wherever there has been an opportunity of ascertaining the religious sentiments even of the lowest savage tribes, no tribe has ever been found without something beyond mere worship of so-called fetishes. I do not mean to dispute away the fact that a worship of material objects is widely spread among African tribes, far more widely than anywhere else. What I maintain is, that fetishism was a corruption of religion, that the negro is capable of higher religious ideas than the worship of stocks and stones, and that the same people who be-

lieved in fetishes cherished at the same time very pure, very exalted, very true sentiments of Deity.—*Ibid.*

[1253] Is there the slightest evidence to show that there ever was a time when these negroes were fetish-worshippers only, and nothing else? Does not all our evidence point rather in the opposite direction, viz., that fetishism was a parasitical development, intelligible with certain antecedents, but never as an original impulse of the human heart? Fetishism, far from being, as we are told by almost every writer on the history of religions, a primitive form of faith, is, on the contrary, so far as facts enable us to judge, a secondary or tertiary formation, nay, a decided corruption of an earlier and simpler religion. If we want to find the true springs of religious ideas we must mount higher. Stocks and stone were not the first to reveal the Infinite before the wondering eyes of men.—*Ibid.*

[1254] After carefully going through the whole of the evidence placed before us by the upholders of the fetish theory, we have arrived at the following two conclusions: First, that there are few, if any, well-authenticated cases of savage tribes whose religion consists of fetish-worship and of fetish-worship only. Secondly, that there is hardly any religion, however exalted in its original character, which has kept itself entirely free from the particular growth of fetish worship.—*Ibid.*

IV. ITS COUNTER THEORY.

[1255] My position, then, is simply this: It seems to me that those who believe in a primordial fetishism take that for granted which has to be proved, viz., that every human being was miraculously endowed with the concept of what forms the predicate of every fetish, call it power, spirit, or god. They have never proved, either as a fact or as a theory, that casual objects, such as stones, shells, the tail of a lion, a tangle of hair, or any such rubbish, possess in themselves a theogonic or god-producing character. They have never proved that there exists at present, or that there existed at any time, a religion entirely consisting of fetishism; and they have often depended on evidence which no scholar, no historian would feel justified to accept. We are therefore, I think, bound to look elsewhere if we wish to discover what were the sensuous impressions that first filled the human mind with a suspicion of the super-sensuous, the infinite, and the divine.—*Ibid.*

I. ITS LEADING FEATURE.

1 Declension from its ancient faith through Talmudic and Rabbinical influences.

[1256] It were an invidious task to show that

the ancient pure faith of the Jews, which the Saviour Himself pronounced to be a standard of moral guilelessness, has, as a general thing, sunk in these days into many superstitious and gross errors, being brought slavishly under the influence of the traditional law, or of the Talmud and other Rabbinical scriptures, which exercise a minute and rigid despotism over every act, destructive of free will, and tend to make the Jew still more of a bigoted Jew in his intolerance and isolation.

The Talmud has, in the opinion of the most eminent Hebraists, by its assumptions and interpretations, gone far to destroy the spirituality of the law of Moses, and to introduce the most puerile and even vicious beliefs and customs—such as prayers offered to saints and relics, the doctrine of purgatory, the allowance of usury, the forbidding of agriculture, the repression of all sympathy with other faiths and nations, and the inculcation of a Jesuitical dealing with others than Jews, that have greatly corrupted the morality of the Jews. Not only has the veil been upon the heart of congregations where Moses is read, but it is to be feared that Moses is not much read at all; and if he is, it is in the synagogues in the Hebrew tongue, which language is a dead language now to multitudes of the younger Jews in England and America, who, if they are taught to read Hebrew, are taught to read and pronounce merely the character without understanding its meaning.—*The New Englander*.

II. ITS LATEST PHASES.

1 Signs of life and activity among some members of its modern school.

[1257] There seems to be among the orthodox party (and this we conceive to be a hopeful sign) a strong desire for a more regular and efficient religious life, and a more distinct union of organization among themselves, which last idea has already been extensively carried out as far as their charitable institutions and efforts are concerned, but the attempt at union has hitherto failed. Of late there has been considerable activity in the Jewish bodies to secure for themselves religious immunities. A society is also active in the publication of works connected with Hebrew literature and religion, and has, we believe, under its fostering care Maimonides College, which was opened in Philadelphia, 1867, and also the Hebrew free schools in the larger cities.—*Ibid*.

2 Rationalistic tendencies of its so-called "Reformed School."

[1258] The "Reformed School," which is one of the latest phases of Judaism, is, in fact, a modified form of rationalism, and is in strong hostility to the orthodox party. It sets forth a philosophical system of religion, recognizing, indeed, the existence, unity, and government of God, but having few religious rites, and explaining the old forms of Hebrew faith in a rationalistic manner.—*Ibid*.

[1259] In 1840 an association was formed at Frankfort, whose object was the abjuration of Talmudism. The three propositions that it adopted were: (1) That unlimited religious development is not inconsistent with the law of Moses; (2) That the compilation called the Talmud has no authority over the associated, either in a doctrinal or a social point of view; (3) A Messiah who is to lead back the Israelites to Palestine is neither expected nor desired by the associated, and they acknowledge that alone to be their country to which they belong by birth or civil relation. The movement was short-lived, but the avowal of these principles has had a permanent effect, and they are held by an increasing number of Jews at the present day. Thus in the summer of 1869 a meeting of Jews was held at Leipsic, at which eighty-four members of different Jewish congregations, including twenty-five rabbis, attended. The great object proposed was to get rid of the peculiarities of Judaism.—*Rev. J. H. Blunt, M.A.*

III. ITS EVIDENTIAL ASPECTS.

1 The permanence of type in the Jewish character throws light on the Mosaic record.

[1260] The race is ever the same; what signs and miracle did not our God show them in the wilderness, but they continued still in unbelief. And now neither the marvellous appearing of Christ, nor His words of authority, nor His miracles wrought before all the people, could persuade them to believe in Him. Their present unbelief is in strict accordance with all that their own books tell of their want of faith in the past. Which miracles, think you, are the greater, those wrought in Egypt and in the desert, or those of Christ? If you give the preference to the former, must it not be easy to comprehend that the people who resisted the greater miracles should also resist the less? If you place both on the same level, is it astonishing if the same people should show themselves equally incredulous in view of the miracles which are at the basis of both covenants? In rejecting Jesus Christ you bear witness against yourselves that you are the worthy sons of those who in the wilderness withstood the clearest manifestations of the Divine power.—*Origen*.

2 The preservation of the Jews is a striking evidence to the truth of Christianity.

The Jews are the standing universal miracle of Providence.

[1261] 1. They have been in every age and in every country impartial and unwilling witnesses to the truth of Christianity.

2. They are a race that retains, and in which, as *mediums*, originated the prophecies which Christianity fulfils, and by which it is vindicated.

3. They are a race which, while preserving the original documentary standards of its own professed religion, proves, by its glosses on, departures from, or additions to, its Divine

written standards, that it did not invent those standards.

4. And, finally, by its "traditions" and metaphysical cabalistic doctrines, shows the necessity of adhering solely to the written standards of which the Hebrew Bible—carried down by the Jews—is the introductory, historical, and prophetic portion, and of which the New Testament is the corollary and completion.—*B. G.*

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MOHAMMEDANISM.

I. EXPLANATION OF TERMS.

[1262] Islamism is an older name than Mohammedanism. "Islam" signifies primarily entire devotion to another's will, especially that of God, and thereby the attainment of peace. Its relation to the Hebrew word "salem" is evident. It stands in a secondary sense for all the tenets, doctrinal and practical, belonging to the Mohammedan religion. From it are derived the terms "Moslem" and "Mussulman."—*Bibliotheca Sacra.*

II. ITS HISTORY.

1 Its marvellous origin and spread.

[1263] Glance for one moment at its marvellous history. Think how one great truth working in the brain of a shepherd of Mecca gradually produced conviction in a select band of personal adherents; how, when the Prophet was exiled to Medina, the faith gathered there fresh strength, brought him back in triumph to his native place, and secured to him for his lifetime the submission of all Arabia; how, when the master mind was withdrawn, the whole structure he had reared seemed, for the moment, to vanish away like the baseless fabric of a vision, or like the mirage of the desert whence it had taken its rise; how the faith of Abu Bakr and the sword of Omar recalled it once more to life, and crushed the false prophets that always follow in the wake of the true one, as the jackals do the trail of a lion; how it crumpled up the Roman empire on the one side, and the Persian on the other, driving Christianity before it on the west and north, and fire worship on the east and south; how it spread over two continents, and how it settled in a third, and how the tide of invasion carrying it headlong onward through Spain into France, it at one time almost overwhelmed the whole, till Charles the Hammer turned it back upon itself in his five days' victory at Tours; how throughout these vast conquests, after a short time, to intolerance succeeded toleration, to ignorance knowledge, to barbarism civilization; how the indivisible empire, the representative on earth of the theocracy in heaven, became many empires with rival Khalifs at Damascus and Bagdad, at Cairo, Cairoan, and Cordova; how horde after horde of barbarians of the great Turkish or

Tartar stock were precipitated on the dominions of the faithful, only to be conquered by the faith of those whose arms they overthrew, and were compelled henceforward by its inherent force to destroy what they had worshipped, to worship what they had destroyed; how, when the news came that the very birthplace of the Christian faith had fallen into their hands, "a nerve was touched," as Gibbon says, "of exquisite feeling, and the sensation vibrated to the heart of Europe."

2 Explanation of the fact of Mohammed's want of success at Mecca.

[1264] The monotheistic idea was not new to the Meccans, but was distasteful, and particularly so to the Kureish, whose position as one of the first among Arab tribes, and whose worldly prosperity arose from the fact that they were the hereditary guardians of the national collection of idols kept in the sanctuary at Mecca. Mohammed's message, therefore, sounded like a revolutionary watchword, a radical party cry, which the conservative Meccans could not afford to despise, and which they combated very energetically. The Prophet, therefore, in the first place, met with but little success. Khadijah accepted her husband's mission without hesitation, so did her cousin Waraka; and Zeid, "the Inquirer," a man who had spent his life in seeking for the truth, and in fighting against this same idolatry that was so repugnant to Mohammed's ideas, at first gave in his adherence to the new doctrine. For three years, however, only fourteen converts were added to the Moslem Church.

[1265]

3 Leading dates in regard to.

- 569. Birth of Mohammed at Mecca, one or
- 571. } of the tribe of the Koreishites. Married a rich widow for whom he traded. A traveller in Syra, &c.
- 611. The crisis of his life.
- 622. Began to preach at Mecca.
- 632. Expired.
- 636. Jerusalem taken.
- 638. Antioch taken.
- 641. Alexandria taken.
- 669. } Constantinople twice besieged by the
- 716. } Saracens.
- 637-651. Persian Empire ceased to exist.
- 665-709. North Africa was subdued.
- 711. Arabs or Moors overthrew in a single battle the kingdom of the Goths and, surmounting the Pyrenees, planted themselves in Aquitaine, and threatened to make all France, and with France all Western Europe, their own.
- 732. Charles Martel at the Battle of Poitiers (or Tours) encountered the armies of Islam with the assembled chivalry of the West, and inflicted so crushing a

defeat that for long centuries all their aggressive pressure upon the western kingdom was arrested; and, indeed, has never again received its full strength.

See Abb. Trench, Chapter on Islam, in Lectures on Mediæval Church History.

4 The origin of the Koran and method of compilation.

[1266] Dictated from time to time by Mohammed to his disciples, it was by them partly treasured in their memories, partly written down on shoulder-bones of mutton, on bits of wood or tablets of stone, which, being thrown pell-mell into boxes, and jumbled up together like the leaves of the Cumæan Sibyl after a gust of wind, were not put into any shape till after the Prophet's death, by order of Abu Bakr. The work of the editor consisted simply in arranging the Suras in the order of their respective length—the longest first, the shortest last; and though the book once afterwards passed through the editor's hands, this is substantially the shape in which the Koran has come down to us. Various readings which would seem, however, to have been of very slight importance, having crept into the different copies, a revising committee was appointed by order of the Khalif Othman, and an authorized edition having been thus prepared, "to prevent the texts differing, like those of the Jews and Christians," all previous copies were collected and burnt.—*R. B. Smith.*

III. THE CHARACTER OF ITS FOUNDER.

1 Does he deserve the opprobrious title of impostor?

[1267] Up to the age of forty, Mohammed's career was an uneventful one; but then occurred the crisis of his life. He had always been subjected to fits of an epileptic nature, and in one of these he believed that he had a direct call from heaven, through the angel Gabriel in person, to become a prophet of the Lord, and to preach His unity and the sinfulness of idolatry. The story has been so often told that we need not repeat it here; suffice it to say that he was, in all probability, at first convinced of the reality of his vision, and that it was a genuine enthusiasm which led him, as he shortly after did, to denounce "those who gave companions to God," and to declare that "there was no God but *the* God, and that Mohammed was the Prophet of God."

[1268] If by "impostor" we understand, and we can scarcely understand less, one who devised a cunningly constructed system of fraud and falsehood, which then, with the full consciousness that it was such, he sought to impose upon others, impostor Mohammed was not. Deceiver I believe that he often was, but only where, not of course without his own sin, he was himself first deceived. On any scheme of simple and self-conscious imposture it is altogether

impossible to explain the results of his preaching, which has changed the face of so large a part of the world, given birth to a religion which for many centuries contended as on equal terms with the Christian; and which, if waning now like the moon that is its symbol, yet still subsists a mighty power and passion, filling the hearts and moulding the lives of millions of our fellow-men. "Lies," as our proverb declares, "have no legs;" at all events, lies that are nothing else but lies have not legs which will carry them through some twelve hundred years and more. Instead of dismissing without more ado this religion as a lie, and its founder as an impostor, it will profit us more to ask ourselves what were the sources of its strength, to divide, as far as this may be, the light from the darkness in the man and in the faith, and to do such justice to both as they have a right to demand.

IV. ITS CIVIL AND RELIGIOUS CHARACTER.

1 The civil morality of Islamism is of a low character.

[1269] The civil morality of Islamism, drawn from the religious, is of a low character. The law of revenge, or the *talio*, is directly enforced from the Koran. Polygamy, connected with pliant divorce and slave concubinage, opens the door to sensuality, only limited by the wealth and power of the individual. It is true that earth and heaven, according to Islamism, are made for man, and woman has at best an uncertain, and always a degraded place in either. The names of the crimes themselves, under the Mohammedan civil law, exhibit the mournful condition of the public morals, and in the administration of justice the grossest bribery universally prevails.—*Bibliotheca Sacra.*

2 Its worship is intensely formal and devoid of spiritual power.

(1) *The Mohammedan rises from his prayers to return to his own life of mere sense.*

[1270] The Mohammedan prayer is something more than picturesque: it is impressive to behold the Mohammedan at his devotions, his simple prostration before God, in the field or in town, whenever the Muezzin calls from his minaret, or whenever the sun comes forth, touches the meridian, and sinks beneath the horizon, without regard to place, occupation, or company. But what are his prayers? Are they a spiritual communion with God? are they confessions of sin? are they the breathings of penitence? are they the pleadings for pardon? are they purifyings of the heart, or even expressions of holy, devotional desire? This can hardly be claimed. The brief Mohammedan creed, repeated and repeated, with a few variations in general ascriptions of praise, constitute the prayer itself, while physical prostrations and attitudes make up the rest. It is, in fact, chiefly a bodily exercise, and allies itself, with certainly a high degree of outward dignity and propriety, to all physical methods of worship,

of which we see an instance among ourselves, in the Shaker communities.—*Bibliotheca Sacra*.

(2) *The Mohammedan rushes back from his religious fast to his old vices.*

[1271] The Mohammedan generally observes his fast with rigour, even the solitary Bedouin on the desert, according to the exact Burckhardt, confining himself to half a pound of black bread in the twenty-four hours; but the manner in which all, from the sultan on the throne to the poorest "fellah" at the water-wheel, rush back again to their old vices, at the moment the cannon booms to announce the close of the fast, shows how little of a spiritual or chastening character it has, and how purely it is a matter of Stoic endurance.—*Ibid*.

3 The Mohammedan pilgrimage to Mecca is simply a disreputable affair.

[1272] The pilgrimage to Mecca, if it ever had a religious character, has long since become a sad business of mingled money-making, vagabondism, and immorality; a "hadji," or pilgrim, being almost synonymous with a worthless fellow. No longer does the magnificence of mighty caravans issuing from the arched gateways of Bagdad and Damascus, lend solemnity and pomp to these pilgrimages, and cover up their inutility, puerile superstition, and vices.—*Ibid*.

V. ITS VARIOUS ASPECTS.

1 Mohammedanism considered as a polity.

(1) *It is more available for the protection of the individual than is generally supposed.*

[1273] Considered as a polity, Mohammedanism is more available for the protection of the individual than is generally supposed. Turkey has had many violent and arbitrary princes, who would tolerate no claim of limitation to their power; but in theory, and at present in practice, the sultan is by no means absolute. Although, therefore, he is regarded with great reverence and devotion, and his firmans are usually obeyed without question as to their binding authority, yet the loyalty of the Turk is not of so personally degrading a character as the abject, crawling submission with which the Muscovite receives the ukase of the Czar, nor does the Moslem, like the Russian, elevate his sovereign to the rank of God's representative and vicegerent upon earth. In many cases of a civil and political character, the formal assent of the highest ecclesiastical authority, which is at once the supreme judiciary and the head of the church, is required, and the arbitrary will of a sultan has more than once found a firm resistance on the part of the doctors of civil and religious law.—*Christian Examiner*.

2 Mohammedanism viewed as a religious movement.

(1) *The bastard brother now of the Jewish, but chiefly of the Christian faith.*

[1274] Although the Koran furnishes abun-

dant evidence that its author was at least partially acquainted with the history and the principles of the Christian religion, yet we can by no means agree with those who think that Islamism is founded on the New Testament, and who in fact regard it as a species of Christianity *minus* Christ. It is far more nearly allied to Judaism, or perhaps we should rather say to that earlier and more widely diffused form of theism, which existed among the Semitic tribes before the Hebrew period, and may be considered as having been incorporated into the Jewish dispensation. The primeval religion of Arabia has left no record but the books of Genesis and Job, and the other scriptural notices of patriarchal life, and we know little of its ethical character, except as its moral precepts were recognized and embodied in the Mosaic law. Between those precepts and those of the Koran the accordance is so close, that Judaism and Islamism may be considered ethically identical, and the most important differences between the two religions are purely ritual.—*Christian Examiner*.

[1275] But Mohammedanism is not merely this falling back from the blessed truths of the gospel; it is a still further retrocession in the spiritual history of mankind. It falls short not only of Christian, but even of Jewish truth. It is a Judaism not provisional; not looking on to some better thing which it announces and prepares for; not pregnant with a nobler birth; but a Judaism stripped of its prophecy and its promise, reduced to a religion of nature, without a priesthood, without a sacrifice even, as it is without any deep consciousness of sin, without a Messiah.

3 Viewed in regard to human progress.

(1) *A mere episode.*

[1276] I could occupy much time by pictures of the temporary reformation, the elevation of manners and morals of which Islam was the parent. I will just read one little tale as a sample of multitudes, that you may see how really and powerfully such merciful and elevating precepts as there are in the Koran wrought in its disciples of the nobler type. It is related of Hasan, son of Ali, that a slave, having once thrown a dish on him, as he sat at table, boiling hot, and fearing his master's resentment, fell immediately on his knees, and repeated these words: "Paradise is for those who bridle their resentment." Hasan answered, "I am not angry." The slave proceeded, "And for those who forgive men." "I forgive you," said Hasan. The slave, however, finished the verse, "for God loveth the beneficent." "Since it is so," said Hasan, "I give you your liberty, and four hundred pieces of silver" (Sale's "Koran," p. 51, note). These hints will reveal a spring of moral power of no mean virtue in such a world as that into which Islam was born. It reformed for a time, it renewed and restored Oriental society. For a time, strictly for a time. And I have not used the word regeneration.

There is nothing in Islam which can reach humanity so deeply as to regenerate it. It has no regenerating power. It can stir, kindle, animate, but it cannot renew. There is nothing in Islam which can permanently nourish the higher life of men. It can inspire them with a frenzy of enthusiasm, it can send them forth to carry sword and flame through the world; but it cannot nourish, enlarge, and edify social and political life. Its activity is essentially fitful and spasmodic, and the history of Islam, wide as have been its triumphs, large as is its empire, comprising, perhaps, one-fifth of the human race, is, after all, but an episode of the history of human progress, the largest and the longest, but an episode—a movement out of the line of the vital progress—still.—*Baldwin Brown.*

4 Mohammedanism viewed from a missionary point of view.

[1277] The power of the Mohammedan rule is rapidly declining, but the pernicious influence of the religion still remains in full force. The faith which prevailed from the walls of China to the Pillars of Hercules, and stretched southward to the (unknown) sources of the Nile, is scarcely impaired, though symptoms of decay are visible. The martial devotion which hurried on its warriors to the most astonishing exploits in history, and influenced religion by the daring spirit of conquest, has passed away. Of all Mohammedan nations the hardy Turks have most obstinately clung to the debasing principles of their faith. They, too, have maintained their political supremacy longer than the rest. The Saracen has long since been forgotten. The Great Mogul has become a fable. The sons of Tamerlane in China have even forsworn the creed of their forefathers. But Turkey has held fast her traditions in defiance of Christendom. She has now drunk deep of the waters of bitterness, and has become a prey and a byword. The power of the Turks once terrified Europe; their weakness now alarms its jealousy. The wide regions over which Mohammed held his iron sway have long lain dark and desolate. It remains for the efforts of men filled with the spirit of missionary enterprise to proclaim the dawn of a brighter empire, and the opening of higher sources of civilization in the introduction of a purer faith.—*Christian Observer.*

VI. CAUSES OF THE SUCCESS OF MOHAMMEDANISM.

x On the side of the conquerors.

(1) *The Moslem hosts went forth in the confidence of a mission from heaven.*

[1278] The Moslem hosts went forth in the confidence of a mission from heaven. Not Kaled only, but every Moslem warrior felt himself indeed to be "the sword of God." Comparing what they now were with what they had been in those "times of their ignorance," when they worshipped dead idols, they felt that they had been

brought into a new spiritual world, now at length had learned what was the true glory and dignity of man, namely, to be the servant of the one God, Maker and Ruler of all; that such servants they were; whose office it was to proclaim His power; themselves submitting, and compelling others to submit, to His will. What a truth was here, to have taken possession of a multitude of souls! No wonder that, in the strength of this, innumerable tribes, which had hitherto done little but mutually bite and devour one another, were presently knit together into a nation, and the worshippers of a thousand discordant falsehoods into a society which bore some sort of similitude to a Church.—*Abp. Trench.*

2 On the side of the conquered.

(2) *Mohammedanism was the scourge of God upon a guilty Church.*

[1279] And then, if you would look further for an explanation, turn to the conquered. "Where the carcass is, there shall the eagles be gathered together." This is the law of God's dealings with men, with nations, and with Churches. Where they are abandoned by the spirit of life, and have thus become as a carcass, there the eagles, the executors of the Divine vengeance, are at hand, presently to remove out of the way that which, suffered any longer, could only taint the air and defile the earth. The Eastern Church was not altogether such a carcass, and therefore it did not wholly perish; but yet we must needs confess that it had grievously provoked those terrible judgments which now fell upon it. How rent was it and torn by inner dissensions which men would not lay aside even in the presence of a common foe, hating one another so much that the triumph of that foe seemed infinitely preferable to the triumph of a rival Christian sect; what mere strifes about words had taken the place of a zeal for holiness, and how fiercely were these debated; how much of superstition was there everywhere; how much which, if it was not idolatry, yet played most dangerously on the verge of this. We can regard Mohammedanism in no other light than as the scourge of God upon a guilty Church. He will not give His glory to another. He will not suffer the Creator and the creature to be confounded; and if those who should have been witnesses for the truth, who had been appointed thereunto, forget, forsake, or deny it, He will raise up witnesses from quarters the most unlooked for, and will strengthen their hands and give victory to their arms, even against those who bear His name, but have forgotten His truth.—*Ibid.*

(3) *It had a mission to perform, in God's providence, to the fetish-worshipping tribes of Africa.*

[1280] We shall best, I believe, understand God's purposes here when we regard this religion in its relations, not to the religions which stand above it, but to those idolatrous worships

which stand beneath it. Thus while Christianity has failed to attract the negro races with which it has been brought into immediate contact, many of the fetish-worshipping tribes of Africa, long sunken in abject and brutal superstitions, have been raised, as it is impossible to deny, by the moral impulses which Islam has supplied, by a religion which was not too far above them, to the worship of one God, to a certain measure of order and morality, which, so far as we can see, without it they might never have attained. Such a process is even now going forward, as all the reports which reach us from the interior of that land of darkness declare. There are indeed few more curious spiritual facts than the present spread of Mohammedanism in Africa; a movement which has failed hitherto at all to attract the attention which it deserves.—*Ibid.*

VII. CHRISTIANITY AND MOHAMMEDANISM CONTRASTED.

1 As to the causes which led to their rapid spread.

(1) *Islamism was propagated by the sword, Christianity against the sword.*

[1281] Writers constantly recur to the rapid propagation of the religion of Mohammed as the first step in the parallel between that and Christianity, and no more to be accounted for from human causes than the diffusion of the latter in the first ages. The propagation of Mohammedanism was by the sword.

We deny the parallel. The propagation of a religion by the sword can never be paralleled with the propagation of a religion against the sword.—*Methodist Magazine.*

[1282] I admit that the progress of Mohammedanism was very rapid and very wide—whole provinces bowed with submission to the false prophet of the East soon after his death—but consider the means by which that conquest was effected. It was a military triumph, and not a religious and moral one; it was the triumph of brute force and animal endurance, and not a triumph of holiness and truth; it was a triumph of ambition, grasping and ferocious, and not a triumph of meekness and gentleness, and patience and long-suffering, and of every Christian grace; and, therefore, it cannot be compared with the triumph of the gospel.—*B. Harris Cowper.*

(2) *Islamism fell in with, while Christianity resisted, the current of human corruption.*

[1283] The great consideration which destroys the parallel is, that Mohammedanism is an instance of a religion making its way by following, or rather by giving a new impulse to, the current of human corruption and fleshly appetite; Christianity by sternly reproof and bearing up against both. Progress, indeed, is made in each case; but here the parallel terminates; for, to institute a parallel between the same manner as we account for the progress of

Christianity, it was not even so successful as many of the elder forms of pagan error, which might, therefore, as plausibly father themselves upon the "special providence of God."—*Methodist Magazine.*

(3) *Islamism received an unreasonable assent on the part of its converts, Christianity a reasonable.*

[1284] In consequence of the haughty violence of the turbaned and scimitared apostles of the Koran, no time was given to any to examine the evidences of the mission of the Arabian impostor; the evidences of Christianity were for nearly three centuries left open to investigation, and no man ran the least risk of life, fortune, or fame by rejecting them; whilst to believe or die, or, at best, to be treated as a dog or a slave, was the stern alternative by which Mohammedanism was enforced—a mandate too urgent to admit of deliberation. Its first converts were in many instances hypocrites; and although they might afterwards catch the fanaticism, yet it chiefly allied itself to a blind sincerity, after it had occupied the prejudices of the infant mind by the force of education.—*Ibid.*

2 As to the nature of their teaching.

[1285] In clearest distinctness from this, the Saviour proclaims a parental king, unveils His glory, and calls all men to the Great One who waits to hear from His creatures' lips the trustful loving words, "Our Father who art in heaven." Nor does the reward of this kingdom consist, like Mohammed's, in a sensual heaven and a material hell. It is rather, "He that believeth hath eternal life;" Do this or the other, "for this is right." Moreover, He reveals about that kingdom how it is to triumph. Whereas Mohammed made subjects—and Islamism can produce only abject subjects—Christianity makes converts. The highest aim of its noblest and most inspired leaders is, "We persuade men;" while the watchword of its Founder is, not, Obey, submit, yield, but, "Come unto Me." The great power in extending and consolidating this kingdom is a cross, not a sword—a cross, for by sacrifice the rebellious subjects are brought into reconciliation with the king—a cross, for by self-sacrifice the empire will be welded into unity, and will win its conquering way in the world—a cross that tells of a victory won, and whose benefits we have to receive, and not a sword to proclaim perpetual struggle and agony to obtain—nevertheless, a cross that reveals love as the mightiest force in the universe, and therefore leaves no place for such persecutions, and cruelties, and nameless horrors of bigotry as Mohammed himself sanctioned, and the Mussulman still believes to be the way to the victory of the kingdom of God.—*Urijah R. Thomas.*

[1286] Mohammedanism recognizes only one side of the character of God, namely, His sovereignty.

[1287] "One God" the Arabian prophet
preached to man ;

One God the Orient still

Adore, through many a realm of mighty span,—
A God of Power and Will.

A God that, shrouded in His lonely light,
Rests utterly apart

From all the vast creations of His might—
From Nature, Man, and Art.

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MYTHOLOGY.

I. ITS DEFINITION.

[1288] Mythology is the legendary, fabled, and traditional account of the gods, and of nature, and of man in relation to the gods. It is the tradition or legendary lore of heathenism. It includes the Hindoo, Chinese, Egyptian, Græco-Latin, and all other traditional religions.

II. ITS RELATION TO CHRISTIAN MYSTERIES.

1 Viewed generally.

[1289] These relations and coincidences between the two are inferred from the *esoteric* explanations of the *exoteric* or popular and fabulous forms which heathenism assumed or retained for the populace.

It is probable that the Eleusinian mysteries or secrets revealed to the initiated, contained the philosophical explanations of the popular mythology, refining it from the grossness in which it was clothed, and affording the true moral of the fables in which that mythology consisted.

Even if these explanations are regarded as only the philosophers' invention, apology, and pretext for adhering to the popular superstition, they still contain what Lord Bacon suggestively describes as "several intimations that have a *surprising correspondence* with the Christian mysteries" ("Wisdom of the Ancients," end of "Prometheus")—*i.e.* in a word, adumbrations of Christian mysteries.—*B. G.*

2 Viewed as to the accounts of the flood.

[1290] We are not dependent on the Bible entirely for the story of the flood. All ages and all literatures have traditions, broken traditions, indistinct traditions, but still traditions. The old books of the Persians tell about the flood at the time of Ahriman, who so polluted the earth that it had to be washed by a great storm. The traditions of the Chaldeans say

that in the time when Xisuthrus was king, there was a great flood, and he put his family and his friends in a large vessel, and all outside of them were destroyed, and after a while the birds went forth and came back, and their claws were tinged with mud. Lucian and Ovid, celebrated writers, who had never seen the Bible, described a flood in the time of Deucalion. He took his friends into a boat, and the animals came running to him in pairs. So, all lands, and all ages, and all literatures, seem to have a broken and indistinct tradition of a calamity which Moses here, incorporating Noah's account, so grandly, so beautifully, so accurately, so solemnly records.—*Talmage.*

III. THEORIES CONCERNING ITS SOURCES.

[1291] Mythology is mixed up of various streams, each of which has in turn had more than its due proportion assigned to it. Historical fact exaggerated was the old story, when Jupiter became a king of Crete, and Odin a northern conqueror.

Abstract ideas personified next became the prevalent theory, and power, wisdom, beauty, war, &c., were shown working out their attributes.

Then followed the Christian habit of tracing the heathen tale to a scriptural tradition, such as Hercules to Samson, Arion to Jonah; and at the present day the atmospheric theory is swallowing up all the rest.

Now to our mind all these have had their share in the work of creating the three great mythologies of the world—the Indian, the classical, and the northern.—*F. Max Müller.*

[1292] The ancient mythology seems to us like a vintage ill-pressed and trod; for though something has been drawn from it, yet all the more excellent parts remain behind in the grapes that are untouched. Though I have thoroughly seen into the levity which the mind indulges for allegories and allusions, yet I cannot but retain a high value for the ancient mythology. Many of these fables by no means appear to have been invented by the persons who relate and divulge them, whether Homer, Hesiod, or others. Whoever attentively considers the thing, will find that these fables are delivered down and related by those writers, not as matters then first invented and proposed, but as things received and embraced in earlier ages. And this principally raises my esteem of these fables, which I receive, not as the product of the age, or invention of the poets, but as sacred relics, gentle whispers, and the breath of better times, that from the traditions of more ancient nations came, at length, into the flutes and trumpets of the Greeks.—*Lord Bacon, Wisdom of the Ancients.*

DIVISION E

(Continued).

THE FORCES OPPOSED TO
CHRISTIANITY.

[3] HERESIES.

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DIVISION E

(Continued).

THE FORCES OPPOSED TO CHRISTIANITY.

[3] HERESIES.

109

HERESY (GENERALLY).

I. ITS RADICAL IDEA.

- I A choice to make revealed and authoritative truth harmonize with preconceived ideas.

[1293] Heresy starts in the will ; in unsanctified reason ; in arbitrary human opinion, as opposed to faith and all rightful authority. It is a positive force engendered in the soul, and almost certain to develop in a certain way. It is a previous condition of the mind and heart which, by prevailing bent, sways away from some part of Scripture. Orthodoxy is not its goal, nor does it commit itself to the natural flow of the current towards it. It has another point to reach, and means to push around whatever stands in its way. It is the preference of something which is more agreeable to nature, or which appears more consonant with reason to that which is taught in the Scriptures. It is of choice, to add something which they exclude, or subtract something which they contain, or so to interpret, change, or modify, as to make them harmonize with a preconceived opinion or theory.

A heretic, we say, is such from will and desire ; not that he wills to be a heretic, but he wills to be that which makes him heretical. Thus Milton : "Heresy is in the will, professedly against Scripture." And in the "I will not be a heretic," of Augustine and Hooker, they show it to be a matter of volition, as opposed to error which is unavoidable. "Heresy," says Hooker, "is heretically maintained by such as obstinately hold it, after wholesome admonition."

Self-will, then, obstinacy, dogmatism, enter into the radical idea of a heretic, and help to give him that character.

- 2 A disposition rather to guide the Scriptures than to be guided by them.

[1294] They seem to be regarded as incomplete, and as needing some sort of revision or emendation. The Bible, so far from being thought infallible, has been rummaged like the books of ancient archives, and subjected to every species of torture to prove a point.

II. ITS ACCIDENTAL CIRCUMSTANCES.

- I These may modify the offence, but do not alter its real nature or radical idea.

[1295] Here we must not forget that heresy may be the natural growth of the prevailing religion or philosophy ; or, that it may arise from pure speculation, as in the case of Sabellianism ; or, that it may be a reaction from harsh or erroneous opinions of the Church, and impelled in the defence of some dogmatic interest, as in the case of Pelagianism ; and that while many persons appear to have been possessed by a pious and an honest zeal, as, for instance, Nestorius, Arius, and Pelagius, others have been heretical, unconscious to themselves, and out of compulsion ; as witness multitudes in the Romish Church. All these circumstances, perhaps, must enter in to modify the offence. But when all is done, heresy proceeds from some other point of departure than that of Scripture, and, as a rule, is of choice to arrive at other conclusions.

III. ITS COURSE.

- I It is devious and often destructive.

[1296] With respect to the heresies, there is nothing regular and permanent. Their origin we may discover at all points in the history of the Church. Unlike the gospel, which moves in a regular orbit, and displays a steady light in every age, the course of heresies has been like that of comets and meteors—some returning at distant periods under different names and phases, and others ending, after a short career, in total darkness. On the one side we might instance the Monarchians, or the Monophysites as they appear among the Jacobites, or the Monothelites among the Maronites of Syria. On the other we might instance the Gnostic heresies ; those brilliant and mighty coruscations—perhaps we should say magnificent displays of thought and fancy—which, for the time, swept all before them, and in a century or two disappeared without leaving a historian.

IV. LEADING FORM OF ITS MODERN TYPE.

- I Modern heresy consists not in refusing to believe what has been believed, but in daring to believe more than has been believed.

[1297] It has been said of late, the modern

heresy consists not in refusing to believe what has been believed, but in daring to believe more than has been believed. To this there is no objection, if one shall dare to believe nothing which militates against the truth of Scripture, and shall never strain that truth beyond itself. One should have no ambition to imitate the Romish Church, which has certainly never been backward in point of daring, whose astonishing feats are before the world, and which constitute one of the marvels of history. Papal presumption, in daring to believe and to enforce belief, has won a notoriety to which none should aspire and which none should envy.

2 Modern heresy substitutes illegitimate developments for progressive evolution of Christian truth.

[1298] What we should guard against is that notion of development which contemplates Bible truth as rudimental and imperfect, and as something to be evolved, or rather developed and perfected by human wisdom. We must beware of that view which conceive all truth as in continual flux and transition, and which, as in the transmigration of souls, is to purify itself only by constant change. In the words of an old monk, "We ought to hold to a progressive evolution of Christian truth, for everything in the world advances from one stage to another as it grows older. But this progressive evolution presupposes an abiding principle in the peculiar nature of the thing itself. The contrary of this would not be growth, but a change to something else. The doctrines of heavenly wisdom must, with the progress of time, become more exactly defined, but they should not be altered or curtailed. They must be unfolded in greater clearness and distinctness, but they should lose nothing of their pure and complete individual nature." The Bible is a text-book which needs no revision or supplement, and which embraces equally the germs and the perfection of Christian knowledge.—*The New Englander*.

[Most of the foregoing extracts were taken from, or suggested by, an article in "New Englander," vol. xxxiii.]

V. METHODS FOR REFUTING HERESY.

1 In regard to others.

[1299] There are two ways of dealing with error: one is by establishing truth to defend and prove the truth; the other is—and is often neglected—to directly attack and expose the error itself. These two methods are no less essential in intellectual than in physical warfare.—*B. G.*

[1300] There is, however, much wisdom in the advice given by a veteran Christian champion, "My principal method for defeating heresy is by establishing truth."

2 In regard to ourselves.

[1301] "To trace an error to its fountain-head,"

says Lord Coke, "is to refute it; and many men there are who, till they have received this satisfaction, be the error what it may, cannot prevail upon themselves to part with it."—*Jeremy Bentham*.

VI. EARLY HERESIES.

1 Their analysis.

[1302] The following divisions are Robertson's re-stated: (1) *Those without the Christian sphere*. Gnosticism was an attempt to solve the question of the origin of evil by theories chiefly derived from some other source than the Christian revelation. (2) *Those within the Christian sphere*. (a) The practical, ascetic, enthusiastic sect of Montanus. (b) Speculation taking the form of an endeavour to investigate and define the scriptural doctrine as to the Saviour and the Godhead.—*C. N.*

VII. CONTRAST BETWEEN ORTHODOXY AND HERESY.

1 As to unity.

(1) *Orthodoxy contradicts neither Scripture nor catholic teaching.*

[1303] In order to determine what heresy is, let us compare it with the standard of orthodoxy. And here we prefer to indicate what that standard is rather by negation than affirmation, so as not to fall into those statements and definitions concerning orthodoxy which are peculiar to an age, individual, or church. We wish simply to conform to the words of Hagenbach, that "the definitions of doctrines have been undergoing constant change, while the great and essential truths which they teach remain the same in every age."

[1304] Orthodoxy, then, in the understanding of the most pious and learned in all ages of the Church, has not been that view which denies the inspiration and Divine authenticity of the scriptures, with many of the Gnostics, in respect to the Old Testament and much of the New; or the fall, depravity, and ruin of the human race, in consequence of sin, in an important sense with the Gnostics, Pelagians, Socinians, Unitarians, &c.; or the Incarnation of Jesus Christ, with the Marcionites, Manichees, and others; or which affirms His humanity to the exclusion of His supreme divinity, with the Ebionites, Eunomians, Socinians, Arians, &c.; or His divinity to the exclusion of His humanity, with some of the Gnostics, Apollinarians, &c.; or which denies the personal distinction in the Godhead, with the Patripassians, Sabellians, Marcellians, Socinians, and Unitarians; or the doctrine of the two natures, with the Eutychians, Monophysites, &c.; or the redemption and atonement in consequence of Christ's sufferings and death on the cross, with the Manichees, Marcionites, Socinians, and Unitarians; or regeneration through the personal agency of the Holy Spirit, in an important sense with the Pelagians

and Unitarians ; or justification by faith, with the Gnostics, and, in an essential sense, with many of the Papists and Pelagians ; the annihilation of the wicked, with the Destructionists ; or an offer of salvation after death, with we know not whom.

(2) *Heresy promulgates and accepts views at variance both with Scripture and catholic teaching.*

[1305] The acceptance, then, of any of these views as the genuine teachings of Scripture, is heresy—heresy because they pervert and corrupt their essential truth ; and this not on the authority of any individual or church, but on the authority of those who, in every age of the church, have arrived at just contrary conclusions, and who, by their piety and learning, their honest and unshackled spirit, and by their free surrender to the Spirit's influence, were, and are, best fitted to apprehend the truth of Scripture. We pretend not to deny that some who accept these heresies may be Christians, nor that there are many degrees of heresy ; but simply affirm that when tried by the highest test, they, in an essential sense, depart from the faith. In fact, it is easy to show that the heretics are able to stand no such test as this, nor to furnish any similar criterion among themselves.

2 As to harmony.

(1) *Heresy so alters the truth as to destroy its identity with scriptural and catholic teaching.*

[1306] While, standing on common ground, all true believers are marshalled under one banner, inspired by one watchword, and engaged in one conflict ; while in every age it has been one Lord, one faith, one baptism, whilst with heretics it has been endless diversity and disagreement. They cross each other in every direction. Hence a master of scoffing mentioned by Lord Bacon, in a catalogue of books of a feigned library, sets down this title of a book : "The Morris-dance of Heretics." "For," says Bacon, "every sect of them hath a diverse posture, or cringe by themselves, which cannot but move derision in worldlings and depraved politics, which are apt to condemn holy things." Witness the difference between the Ebionites, the Docetæ, and the Gnostics, in respect to the character and mission of Jesus Christ ; and also the endless diversity among the Gnostics themselves—Gnosticism either exploding altogether, or at last hardening off into Manicheism.

Witness also the flat contradiction between the Sabellians and Arians, in respect to the Trinity—some of the latter toning down into semi-Arians and Macedonians. Witness still further the shades of difference and contradiction in respect to the natures and wills of Christ, as appears in the Apollinarians, the Nestorians, the Monophysites, and Monothelites. We shall call to mind also the diversity among the Pelagians, semi-Pelagians, and Donatists. The truth is, the heretics run to endless discord and refute themselves.

(2) *Orthodoxy abides by scriptural and catholic teaching, though its outward form and expression vary.*

[1307] We are aware that the same charge has always been made by the Papal Church against the sects of Protestant Christendom. But in respect to external discipline and worship, we say the church is not bound by rigid rules and forms, because such is not the design of the gospel, nor can it be shown to be more conducive to the healthy development of Christian life. Hence the churches have taken the liberty to assume such ecclesiastical vestments as suit their taste. But the heretics, on the contrary, have sundered the body of Christ and corrupted its very life, and not only misplaced the several parts, but have introduced such fancied improvements of their own that the original likeness is beyond recognition.—*See New Englander, vol. xxxiii.*

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ANTINOMIANISM.

I. DESCRIPTION OF ANTINOMIANISM AS TECHNICALLY USED IN CHURCH HISTORY.

[1308] Antinomians, in Church history, mean certain heretics who were so called because they rejected the law as of no use under the gospel dispensation, and taught that good works do not further, nor evil works hinder, salvation ; that the child of God cannot sin ; that murder, adultery, drunkenness, &c., are sins in the wicked, but not in them ; that the child of grace, being once assured of salvation, never doubteth afterward ; that no man should be troubled in conscience for sin ; that no Christian should be exhorted to perform the duties of a Christian ; that a hypocrite may have all the graces which were in Adam before his fall ; that Christ is the object of all grace ; that no Christian believeth or worketh any good, but Christ only believeth and worketh ; that God does not love any man for his holiness, nor reject him for his sin ; that sanctification is no evidence of justification ; that the chosen cannot forfeit the Divine favour ; that they cannot do anything which is really displeasing to God ; and, consequently, that they have no occasion to confess their sins, nor to be penitent for them.—*Joseph Cottle, Strictures on Antinomianism.*

II. SOURCE OF THIS ERROR.

[1309] This error is founded partly on metaphysics and partly on mistake as to the indefinite and ambiguous term "law." The metaphysics of Calvinism, or, as some would term it, hyper-Calvinism, recognize the doctrine of necessity, excluding not only "free-will," but really all free moral agency, which is very different ; and shutting up all in the Divine "sovereignty," in a sense that renders impos-

sible any freedom or responsibility in the creature. This is not always acknowledged, is often denied, but is logically and necessarily implied. In addition to this metaphysical view, there is the mistake as to the ambiguous term "law," and because "the law" is set aside by St. Paul, where the Levitical law of commandments contained in ordinances is only intended, it is assumed that the moral law of personal holiness is abrogated. They that are circumcised are debtors to keep the whole law, namely, "the law" of Judaical ceremonies, from which Christ hath freed us. But this is not the moral law, the "two commandments" on which "hang all the law and the prophets." Antinomianism is right as opposing merit or works as the ground of justification: it is wrong as opposing works as the fruits, signs, and proofs of sanctification—the grateful results of free justification.—*B. G.*

III. ITS CONNECTION WITH HYPER-CALVINISM.

[1310] During the period of the civil wars in this country, antinomianism began to ally itself with the more rigid forms of Calvinism, and to assume the aspect of a logical theory. Since those who are elected to eternal life must, in consequence of an irreversible decree, be led to the practice of holiness, while the reprobate can by no possibility be moved to repentance, it is needless for the ministers of Christ to press moral duties. Some even propounded the revolting doctrine that the sins of the elect are not properly sins, since God sees no sin in those who are in Christ, and that consequently watchfulness against temptation, and repentance after falling, are to the Christian equally unnecessary.—*Canon Liddon, Bampton Lectures.*

IV. REAL IMPORT OF ITS DOCTRINES.

[1311] By the doctrines of antinomianism, be it understood, we mean those doctrines which tend to weaken our sense of the obligation to perform the law of God, or which tend to make the sinner easy and satisfied in the practice of his sins.

V. ITS TRUE ORIGIN.

[1312] Some historians place the rise of these doctrines as far back as the fifteenth century of the Christian Church, or even earlier. We know but of one date to which to refer their rise, and that is, the same date at which commenced the fall of man. The first great antinomian teacher and preacher was he who, with the garb of a serpent, the tongue perhaps of an angel, but the heart of an evil spirit, approached our first parents and said, "Ye shall not surely die: for God doth know that in the day ye eat of the forbidden tree your eyes shall be opened, and ye shall be as gods, knowing good and evil." Then first began the sect of antinomians. The first sermon we know was but too effectual; and we rue its effects to this day. And from that period it has been the object of the great

enemy of God and man to weaken in men's minds their sense of obligation to keep the law of God, and to make them easy in the practice of their sins.

VI. ITS HISTORICAL PHASES.

1 As exhibited in the case of Cain and the antediluvians.

[1313] The first and simplest of all expedients, and one of the most general prevalence, was that suggested, we may believe, to the murderer Cain; the substitution of ceremonious offerings of external rites and professions for the homage of the heart, the affections, and the life. "Cain brought of the fruit of the ground an offering." However uneasily this first attempt at antinomianism sat upon that primeval criminal, the evil appears too clearly to have stolen in by insensible degrees upon the antediluvian race, till in process of time—and we speak it with fear and trembling—of the whole antediluvian world, there was but one man of whom it is recorded, that "he was a just man and perfect in his generation, and that he walked with God."

2 As exhibited in the case of the ancient heathen world.

[1314] After the flood it would be impossible to trace the various methods by which the tempter contrived to elude the force and obligation of the Divine law in the hearts of his children, and to set them at ease in the practice of their sins. The awful description of the whole heathen world is summed up by the Apostle to the Romans when he declares, "they held the truth in unrighteousness."

3 As exhibited by the Jewish Church.

[1315] We pass over the history of the early idolatries of the Jewish antinomians, and quote their later prophets: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?" We quote from our Lord Himself: "Ye pay tithe of mint and anise and cummin; but ye have omitted the weightier matters of the Law—*judgment, and mercy, and faith.* These ought ye to have done, and not to leave the other undone." They substituted according to the first and most approved device of Satan, the ceremonies of the law for its moralities.

4 As exhibited in the Christian Church in early times.

[1316] With such a plain and undeniable account from Scripture itself, of real antinomianism on the one hand, and the resistance made against it on the other, we ought surely to be ever upon our guard against its approaches in subsequent times; aware that it is entirely congenial to human nature and but too ready

to lurk under the most specious forms, and intrude into the most sacred sanctuaries.

[1317] In addition to its history, already partly related, it appeared in very early times in the Christian Church, after the canon of revelation was closed; and it is remarkable that the same ancient father, St. Austin, who had to oppose the doctrinal errors of the Pelagians, had likewise to combat the practical errors of the antinomians; both errors, indeed, tending to the same point, the former depressing the standard of holiness, the latter weakening its obligation.

5 As exhibited in the Christian Church of later date, whether Roman or Reformed.

[1318] Afterwards it appeared no longer lurking in disguise, but in its most open and palpable forms, in the many licentious codes of doctrine and absolutions of popery. It has appeared since in the doctrine of a mitigated law. The forgiving mercies of the new covenant have been brought in to eke out a defective virtue, a worthless morality, which has tended to make the commandments of God and the holiness of His gospel of none effect.

[Most of the foregoing extracts are taken from, or suggested by, various articles in "The Christian Observer."]

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APOLLINARIANISM.

I. BASIS OF APOLLINARIS' ARGUMENT.

[1319] While the Arians altogether denied the existence of a human soul in Christ, and employed the texts which relate to His humanity as proofs of the imperfection of His higher nature, Apollinaris followed the Platonic school in dividing the nature of man into body, animal ($\psi\upsilon\chi\eta$), and intellectual or rational soul ($\nu\omicron\upsilon\varsigma$).—*James Craikie Robertson, History of the Christian Church.*

II. LINE OF APOLLINARIS' REASONING.

[1320] From the variableness and sinfulness of man's rational soul he argued that, if the Saviour had had such a soul, He must together with it have had its freedom of will, and therefore tendency to sin; consequently (he proceeded to say) that part of man's nature was not assumed by the Saviour, but the Divine Logos supplied its place, controlling the evil impulses of His animal soul, of which the body is the passive instrument. Some of the followers of Apollinaris, if not he himself, maintained that the flesh of Christ existed before His appearance in the world, and was not taken by Him of the substance of the Blessed Virgin, a notion for which support was sought from such texts as John i. 14; iii. 13; 1 Cor. xv. 47.—*Ibid.*

III. ITS EVENTUAL CONSEQUENCES.

1 It makes our redemption incomplete by making our Redeemer incompletely man.

[1321] If Christ only assumed man's body, He only became the Redeemer of man's body; man's soul, his intellectual and immortal part, remains unredeemed, because one thing could not be redeemed by another different from it, but the body must be given for the body, the soul for the soul. But since our whole nature, body and soul, fell, our whole nature, soul and body, must be restored. Our Redeemer, therefore, must be qualified to effect this restoration of our entire nature, by Himself assuming and offering the entire and complete nature of man.—*H. H. Wyatt.*

2 It really, like Eutychianism, confuses our Lord's two natures.

[1322] The Apollinarian heresy contains the germ of another, viz., the Eutychian; it may be considered incipient Eutychianism, inasmuch as it detracts from the distinctness and completeness of one of the two natures in Christ, that is, from His distinct and complete humanity. There is, in effect, a *confusion* of the human and Divine natures, when the Godhead is conceived to supply the place of one, and that the principal, constituent of the human nature—*Ibid.*

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ARIANISM.

I. ITS RELATION TO OTHER HERESIES.

1 To preceding heresies.

[1323] Up to the time of Arius the divinity of our Lord had not been denied. Up to the same time, the doctrine of the Trinity had not been denied, though both had been wrongly explained. And in some cases those explanations had been proved to be wrong, because, logically, they would have led to the denial of the Trinity, or the denial of the divinity, a result as much against the convictions of the one side as the other.—*Christian Examiner.*

[1324] The distinctive tenet of Arianism—the denial of the Saviour's Godhead—had already appeared in the heresies of the Ebionites of Artemon, and of Theodotus. But now Christianity had assumed a new position; questions of doctrine produced an amount of agitation before unknown; the Arian controversy, and some which followed it, were not only felt throughout the whole Church, regarded as a spiritual body, but had an important influence on political affairs.—*James Craikie Robertson, History of the Christian Church.*

1325-1331]

2 To succeeding heresies.

(1) *The halfway house between Trinitarianism and Unitarianism.*

[1325] It is mainly concerned with the person of Christ, and seeks to find a rank for Him as near Deity as possible, yet so as still to be amongst creatures, though of the highest order. Many of the Puritans of the age of the Restoration—Charles II., and subsequently their successors—adopted this view, and finally slid into the lower Unitarianism of Belsham and Priestley.—*B. G.*

II. ITS CHARACTERISTIC DOGMA.

1 That the Son was originally produced out of nothing, and consequently there was a time when He did not exist.

[1326] Arius maintained that He was a great pre-existent spirit, the first in rank of all derived beings; that this spirit became afterwards united with a human body and supplied the place of a rational soul. Some of the preceding Fathers attributed a human soul as well as a human body to Jesus, which, however, was so absorbed in the Divine part of His nature, that they were, in a strict sense, one spirit, and not two, as modern Trinitarians affirm or imply. Such was Origen's opinion. According to the theology of Arius, however, the human soul was wanting in Jesus Christ, and He was a compound being only in the sense in which all human beings are; that is, He consisted of a body and one simple, undivided, finite spirit.—*Christian Examiner.*

[1327] "We believe," says he, "and teach, that the Son is not unbegotten, nor in any manner part of the unbegotten; that He was not made of matter subsisting, but by will and counsel," that is, of the Father, "existed before the times and ages—who, before He was born, or created, or constituted, or founded, was not." This language occurs in his letter to Eusebius. Again, in his letter to Alexander, he says, "We acknowledge one only God, alone unbegotten, eternal, without beginning, who begat an only begotten Son before the times of the ages; by whom He made the ages and all things, having truly begotten Him, and constituted Him by His will immutable, a perfect creature of God, but not as one of the creatures; a production, but not as one of the (other) productions." "God, as the cause of all, is alone without beginning; but the Son begotten without time of the Father, and created and constituted before the ages, was not before He was begotten, but was alone produced of the one only Father without time and before all things; for He is not eternal, nor co-eternal, nor existed with the Father unbegotten. God is before all things, wherefore He is prior to Christ.—*Ibid.*

III. ITS TENETS AS PROPOUNDED AT THE COUNCIL OF NICEA.

[1328] The Arians at the Council of Nicea

held that (1) the Son exists by the will of the Father; (2) that He was not eternal; (3) that He was created out of nothing and was therefore a creature; (4) that He was not immutable; (5) that His pre-eminence consisted in the fact that He alone was created immediately by God, whereas all other creatures were created by the Son; (6) He was not God of Himself, but was made God, *i.e.*, on account of His superiority to all other creatures, and as their Creator and Governor He was entitled to Divine worship.—*Dr. C. Hodge.*

IV. REAL AIM OF ARIUS.

1 To deny the theory of Alexander as to the origin of Christ, and to establish another of his own.

[1329] Did Arius, then, deny our Lord's divinity? Did he deny the doctrine of the Trinity? Was he the great champion of the doctrine of the Divine unity against Trinitarians, as he has been sometimes represented?

In the first book of the Ecclesiastical History of Theodoret are contained two letters—one from Alexander, explaining his view of Arius's teachings, and one from Arius himself to his friend the Court Bishop of Nicomedia.

Let us hear what Arius says: "We teach that the Son is not unbegotten, nor in any manner a part of the unbegotten. Neither was He formed of anything lying below, but in will and purpose He existed before all times and before all worlds, Perfect God, the only-begotten, unchangeable, and that before He was begotten, or created, or purposed, or established, He was not, for He was never unbegotten."—*Church Review.*

[1330] It is manifest from this that Arius did not intend to deny the divinity of the Son. He holds Him to be "perfect God." His purpose is to deny the theory of Alexander as to His origin, and establish another of his own. The question between them is not whether Christ is God—that both admit—but how He comes to be God and a distinct Person from the Father.

Alexander had taught, and that was what first aroused Arius's opposition, that the Son was begotten of the substance of the Father by an eternal generation. Arius considered this Sabellianism, and taught against him that the Son was made God out of nothing—*ἐκ οὐκ ὄντων*.

On the first theory, the Son would be equal with the Father as to His nature, but subordinate as to His origin. On the second, He would be totally unlike both in nature and origin, but as Arius claimed, "entire God"—*πλήρης Θεός*.—*Ibid.*

V. THE REAL SEAT OF THE ERROR.

1 The heresy scientifically stated did not deny the divinity of Christ.

[1331] Of course the first inference deduced from the theory, and pressed against it, was that

it denied the divinity of our Lord. On the orthodox theory it did. A creature cannot be God. If, therefore, the Son be made, not begotten of the Father's very essence, He is a creature—the highest and greatest creature it may be—but still a creature and not God. And it appears from the letters of Alexander, given by Socrates and Theodoret, that the Arians were at once pressed with these consequences, and boldly accepted some of them, though still insisting on the divinity. They conceded that the Son was, so far as He was a created being, liable to change and deterioration, like other creatures, but explained that He was made superior to these by grace, by the favour of God, that is, who had endowed Him with Divine attributes beyond a creature. In other words, the divinity of the Son was admitted on both sides. The explanation of Arius was that He was “made God;” not of the Father's substance, nor of any other lower, but unique, “out of nothing,” and endowed by the Father's gift with “all the fulness of the Godhead,” all powers and attributes of divinity; and while, in His nature, as a being made, inferior, changeable, and not omniscient, yet by that endowment, equal, unchangeable, and infinite in wisdom.—*Ibid.*

[1332] It was pressed against the Arians that this explanation of theirs destroyed the divinity. It did to the mind of the orthodox. If the Arians had been forced to confess it did, they would have been obliged to drop it, for they were as much set to hold the divinity as their opponents. Their claim was that the explanation involved no such necessity. They would seem to have argued that as God is omnipotent, and can do what He will, He can make “out of nothing” a being who shall be “God in fulness.” In Book I. of Theodoret's “History” we have a letter from the friend and partizan of Arius, Eusebius of Nicomedia, written to Paulinus of Tyre, persuading him to intercede for the Alexandrian Arians, and bring Alexander over to their opinions. In this letter he sets forth the views of his party: “We affirm that there is One who is unbegotten, and that there also exists another, who did in truth proceed from Him, yet who was not made from His substance, and who does not at all share in the nature or substance of the Unbegotten. Him we believe to be entirely distinct in nature and in power, and yet to be a perfect likeness in character and power of Him from whom He originated. We believe that the mode of His origin cannot be expressed by words, that it is incomprehensible, not to man only, but to orders of beings superior to man.”—*Ibid.*

[1333] That it was clearly the doctrine of the Arian party that Christ is God, and made by the power and grace of God fully equal to, and in the perfect likeness of, the Father, can scarcely admit a doubt. That their heresy, scientifically stated, was not the denial of the divinity of the Son, can scarcely admit a doubt either.—*Ibid.*

- 2 The heresy, however, did deny the unity of the Godhead and of Christ being the one and the same (ὁμόουσιος) nature with God.

[1334] The Nicæan Creed adopted by the council was a modification of that presented by Eusebius Pamphilus, archbishop of Cesarea, the local creed of the Palestinian Church. It appears from the history of the council that there would have been no objection—indeed, there could have been none, on the express principles of both parties—to the Palestinian creed, nor to the creed as modified, except in regard to one word, ὁμόουσιος. That was the test-word of the creed, the one word over which the battle was fought in the council, and therefore the word which is exactly opposite to the heresy condemned.

Every other expression the Arians could have accepted—in the after contests were willing to accept. They could say the Son is God, “true God;” Light, and “true Light;” even “God from God,” and “Light from Light,” and in their own sense, “Begotten” and “begotten before all worlds,” because the phrase ἦν πρὸ ὅτι οὐκ ἦν, does not assert “there was a time, when He was not,” but simply, “there was when He was not.” Arius did not make the “creation,” or “founding,” or “setting up” of the Son in time. He held that it was before time, before worlds and Æons, only it was something that did occur, an act and fact mentally conceivable, and is not, as the Eternal Generation teaches us to believe, something inherent in the nature of Deity. So that God is always a Father generating, always a Son generated, and always a Holy Spirit proceeding—the generation of the Son being not an act done or begun, or expressible by any tense of the verb, but a process eternal in the nature of the Godhead.—*Ibid.*

[1335] The real point of the heresy, therefore, is touched by the test-word, and guided by that, we can understand its scientific precision. It admitted the possibility of more than one essence in the Godhead. It held that there is a God uncreated, and another created; one without beginning and another with; one of one substance, and another of a substance absolutely different—different as the created is from the uncreated. It sets up a god to be served and worshipped who is made. It was heresy against the doctrine of Divine Unity. It was so met, and so understood. The test-word used in its condemnation was carefully chosen to declare the sameness and oneness of substance, and so preserve that Unity.—*Ibid.*

VI. SUMMARY, SHOWING REAL POINT AT ISSUE BETWEEN THE ARIAN AND CATHOLIC DOCTRINE.

[1336] 1. Arianism held that God the Father is God uncreate, unbegotten, unoriginate.

2. That God the Son is God also by endowment—equal, in all respects, with the Father.

3. That God the Son was *made* so (or "begotten," in a sense, if that word be preferred) by an act of creation, definitely begun and ended.

4. That this act *took place*, but not in time—before all times and worlds. It was a finished act, and is conceivable as having a before and after, intellectually.

5. Arius's discussions did not lead to any examination of the relations of the Third Person, but we may conclude from analogy and the scientific examination of the question that he would have taught virtually the same with regard to the Holy Spirit. Admitting Him to be a distinct Person, and God, he would have denied the procession (for the emanation doctrine was just what he opposed), and would have asserted His *creation* as God in the same way.

6. The Son was *made*, but He was not made in time, so He was not made of things that exist—neither of the substance of the Father, nor of any other substance. He is "of things that are not"—*ἐκ οὐχ ὄντων*.—*Ibid.*

VII. THE ATTRACTIVENESS OF ITS DOCTRINE.

[1337] Arius found many to sympathize with him—partly from the attractiveness of a doctrine which brought down the mysteries of the Godhead to the sphere of human analogies and conceptions, partly because the multitude is always impatient of authority, and ready to take part with any one who may suffer from the exercise of it.—*Canon Robertson, History of the Christian Church.*

VIII. THE CONSEQUENCES OF ARIAN PROPOSITIONS.

1 They are simply polytheistic.

[1338] They deny the Divine Oneness. They strike at the first article of faith, "I believe in one God." For three hundred years the Church had fought the battle of monotheism against the "gods many" of heathenism. She went forth into a world sunk in grovelling superstition before gods of the brooks and the groves, gods of the land and the sea, gods of Olympus and gods of the depths below, deities celestial and deities infernal, proclaiming the old cry from Sinai, "The Lord thy God is Lord alone." And here, at the end, comes a priest of this Church and denies the first utterance of her lips, the awful announcement of the One Awful God. He proclaims that God is not One, that the uncreated has shared His glory with another, that there are at least two Gods, necessarily *three*. If he had gone a step farther, logically the possibility of a thousand. The flood-gates were opened, and gods of all ranks and orders might walk the clouds and rule the storm, and guide the rolling world again!—*Ibid.*

2 The Incomprehensible had not revealed Himself.

[1339] He had sent a God of another nature

to teach men. The mediatorship was destroyed. The Unknown remained wrapped in the eternal clouds, circled by the eternal fires, and man only dealt with a God who was *made*. Christ was no mediator. He could not lay His hands, as the Days-man, upon them both—God and man.—*Ibid.*

IX. CONFUTATION OF THIS SYSTEM AND OF THE COGNATE SYSTEM OF DOCETISM.

[1340] All these are confuted by these words of the apostle: "For against Marcion we say, How could that flesh be a mere shadow and phantom, which was taken by One who had the form of a servant, and was found in the fashion of a man, and who suffered death on the Cross? And to the others above mentioned (Arians) we put these questions, How can the Son be merely a Power and not a Substance, since He who is said to have taken the form of a servant, is said also to have pre-existed in the form of God? How can it be alleged that He derived His existence from Mary, when He is declared by the apostle to have subsisted in the form of God? How can He be thought to be a mere Name, when He is said to have existed in a state of equality with God? Equality is between two things. No one can be said to be equal to himself. Therefore we here see a duality of Persons in one Godhead. How, again, can He be thought to be a Creature, when it is asserted by St. Paul that He existed in the form of God, that is, the very nature and essence of God, and that He did not count it an unjust assumption on His part (as the Arians do for Him) to be equal with God? How, lastly, could it have been said by the apostle, that He took the form of a servant, and suffered death (which is the separation of soul and body), if He had not also a human soul as well as a human body?"—*St. Chrysostom.*

X. THE COUNTER STATEMENT OF THE CATHOLIC DOCTRINE.

[1341] The Church collected herself to utter one word which should end this for all time in her history. No man thereafter should be ever able to declare that Christ is God, and at the same time deny the Unity. And that word was *ὁμοούσιος*. In opposition to Arianism, she taught that the essence of the Godhead is *one*, that each distinct Person in the Trinity is of that one essence. Consequently by nature equal, subordinate with reference to the method of existence only. She taught that the generation—that mysterious process by which the Word is a Person—*never* began and *never* ends; that it is a thing eternal and innate, so to speak, in the Divine nature, that God is, in His awful nature a Father, and in the same nature a Son. She taught the like of the procession of the Holy Ghost, and thus conserved the Unity. The Godhead undivided, perfect, entire, is the Godhead of the Father, and of the Son, and of

the Holy Ghost. It is the same in all.—*The Church Review*.

XI. PROVIDENTIAL USE OF THE ARIAN CONTROVERSY.

[1342] Sad as it undoubtedly is to contemplate the distractions thus occasioned, we must yet remember that by fighting out these differences, instead of attempting to stifle them by compromise, the Church gained a fixed and definite form of sound words, which was of the greatest value, and even necessity, for the preservation of her faith through the approaching ages of ignorance.—*Canon Robertson, History of the Christian Church*.

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DUALISM.

I. DEFINITION AND PHASES.

[1343] Dualism is literally Two-ism ; meaning the system, or systems—for there are various—of dividing and classifying all events or existences with two classes of agencies, or two sorts of substances.—*B. G.*

[1344] As the Manichæan doctrine of two agents, a good and an evil power, to which benefits and virtues, calamities and sins, respectively, are referred, to account for their origin. Some have inferred that St. Augustine held this view.—*B. G.*

II. HISTORICAL CAUSES.

[1345] The opinion of dualism, or the ultimate contrariety of the spiritual and material, has arisen historically from the following causes :—

(a) A rough classification of the beneficent and hurtful influences of climate and surrounding nature. (Apparent more or less in all polytheism.)

(b) The superposition of the Pantheon of one on that of another hostile or subject nation. (Persian, Slavonic, &c.)

(c) The reflection upon the Cosmos, of the mental detachment of the critical and self-conscious individual from the moral and religious world in which he lives. As a consequence of the confusion of thought lying at the root of the Platonic theory of ideas. (Plato and Epicurus.)

(d) The fusion of *c* with *b* and *a*. (Gnostic, Manichæan, Priscillianist, Paulician, Catharist.)

(e) From the attempt to arrive at certainty through a process of universal scepticism. (Descartes and his school down to Kant.)

Of these (a) arising from a low degree of culture, vanishes with advancing civilization ; (b) led to a series of reforms, and was at length stigmatized as a heresy ; (c, d, e) disappear so soon as their origin can be explained, and their consequences shown to be unthinkable.

III. GROWTH OF PERSIAN DUALISM.

[1346] The ancient Persian religion was a natural growth from the primitive religion of our Aryan fathers who dwelt in Iran, the region rudely bounded on the north by the Persian Gulf, on the west by the Tigris, on the east by the Indus, and which extended northward as far as the Scythians allowed. They adored one supreme god ; him they saw visibly revealed in the sky, which, as the grandest known existence, they endowed with the grandest known qualities—life and personality ; and to him they gave such names as Varana, Ouranos, the enclosing one ; or Dyaüs, Deus, Zeus, the shining one. From Iran westwards streamed those peoples which, as Celts, Romans, Greeks, Teutons, Slavs, overspread Europe, carrying with them the primitive faith. Lastly, eastwards into India flowed the Hindus, who in the Rig-Veda had given us the correctest picture of that faith. The supreme was not the only god ; closely allied to Varana, the sky, was he whom the Hindus in India and the Persians remaining in Persia, or rather, let us call them by the wider and more correct name, the Iranians remaining in Iran, called Mithra, the friend, the kingly light of heaven. Six others stood around the supreme, and under them all the powers of nature—gods without number. But a settled society under centralized government could not leave the gods in nomadic disorder and independence. Among the Iranians the idea of heaven developed into monarchy ; Varana became sole god with the name Ahura, lord ; the other gods lost independence, became the works of Ahura's hands and his instruments in producing his other works—being named Amesha-Spentas, bountiful immortals. But while gods became more dependent archangels and angels, demons refused to own the lordship of Ahura ; therefore we called the Persian religion Dualism.—*Rev. J. Milne, M.A.*

[1347] Besides this twofold classification of good and evil under two powers, there is the dualistic classification of existences into matter and mind. And some have taught that all evil comes from matter, that it corrupts the spirit ; and this is sometimes the philosophy of Asceticism, if it was not also at the foundation of Docetism, which made the body of Christ a phantom, or appearance only, and not a real material body.—*B. G.*

[1348] Dualism is also used in a modern sense as opposed to what is called monism, or the doctrine of one existence only, some "uncognizable," one substance or existence, as nature or the universe, as exclusive of God and nature. This is the bastard Spinozism of current atheistic infidelity.—*B. G.*

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FATALISM.

I. ETYMOLOGY OF THE TERM.

[1349] Its etymology is from the Latin—*fari*, *fans*, *fatum*—to speak, speaking, *spoken*—willed, determined, said, or decreed. At the foundation therefore of fatalism, according to its etymology, there is a speaker, determiner, or author, of a fixed plan and purpose. Fate, in this view, is something said by one who has a will to do, or to secure the doing of that which is said, spoken, or decreed.

II. ITS PHASES.

1 Heathen fate.

[1350] In this sense heathen fate is the will of Jove, or Jupiter, the supreme amongst the gods.

2 The predestination of Calvinism.

[1351] The predestination of Calvinism is the pre-ordination, or fore-said purpose, mind, will, or decree; the fate, or spoken and destined result, or final purpose of the original Divine determination, promise, or saying.

3 Fatalism of modern atheism.

(1) *Its character and professed designs.*

[1352] Fatalism is held by modern atheists as an unbroken and unbreakable series of necessary effects, that includes no less human thought and volition than physical material or natural sequences.

[1353] This fatalism is used to destroy morality and responsibility, and to impeach Divine and even human justice as to any punishment for sins or crimes, since these are the fated results of organization and circumstances.

(2) *Its inconsistency.*

[1354] They who invent this excuse for sin and crime are inconsistent in accusing any supposed punishment—beyond mere policy—as judicial crime; for they allow *only judges* to be possibly criminal, and forget that fate as much necessitates punishment as sin and crime, and so equally excuses that. For the Supreme Judge did not make Himself, and is ruled by His own nature; and human judges neither made themselves nor the circumstances into which they were born, from which self and circumstances, according to modern atheistic fatalism, all their thoughts and actions necessarily flow.

[1355] The same materialistic fatalists, while logically, in their fashion, abolishing sin, crime, and judgment, themselves mount the judgment-seat, and liberally condemn men and God as sinners and criminals before the bar and tribunal usurped by those who denounce all

judgment, and then monopolize the right to judge and punish—as far as their potency stretches.

(3) *Its unphilosophical position.*

[1356] Amongst the ancient heathen—who were, in this, more philosophical than modern atheistical fatalists—fate was sometimes regarded as superior to the gods themselves; and so the same would excuse their acts, as also man's, according to that answer of one who taught fate or necessity, and yet punished an offending servant. For when the latter said, "You know, or teach, that I cannot help doing what I do, and yet you punish me for doing it," he answered, "You cannot help doing, but are obliged to do, what I complain of; and I cannot help punishing, but am obliged to punish, you for it."

(4) *Its refutation.*

[1357] Fatalism practically proves the worthlessness of its philosophy, as it tends to destroy hope, and so to destroy effort; and advances the vulgar truism, "What *is* to be, will be," "What must be, must be," which nobody can deny, the only question being, whether it *is* to be, whether it *must* be, whether it *shall* be; or whether we will, on the one hand, prevent it; or, on the other hand, secure it. If I *am* to go to China, I *shall* go to China; but I shall never get there without going, without getting into a ship. Likewise, if I am to be saved, or am to be lost, I shall be; but I shall never be saved without entering the ship, the ark of salvation; and shall never be lost without neglecting to do so. In this respect God puts OUR FATE into our own hands, of which no one can fairly complain. "Why will ye die, O house of Israel?" "Ye will not come unto Me, that ye might have life." "Him that cometh I will in no wise cast out."—*Foregoing Extracts are by B. G.*

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GNOSTICISM.

I. THOUGHTS SUGGESTED BY ITS ETYMOLOGY.

[1358] The Greek *γνῶσις*, or knowledge, is also "knowingness," and the professors of Gnosticism, called Gnostics, answer to the English phrase, "knowing people," which does not always mean those who are really wise or intelligent, but sometimes means those who pretend or think themselves to be. The Agnostic, with "the pride that apes humility," affects scientific ignorance; the Gnostic, without even the parade of humility, affects special knowledge.—*B. G.*

II. ITS DEFINITION.

[1359] While under one aspect this tendency was intended to *oppose* Christianity (by neo-

Platonism), under another, the Church itself was drawn into the vortex, and by an amalgamation of Oriental theosophy, of Grecian theosophy, and of Christian ideas, a widely ramified system of most extravagant religious philosophy came forth from the crucible of this peculiar kind of speculation. This system bore the general name of Gnosticism.—*Dr. John Kurtz, Church History.*

[1360] Gnosticism taught concerning Christ that He became visible to mortal eyes not in the reality of human flesh, but in an aerial form, or shadowy resemblance of a body.—*H. H. Wyatt, Principal Heresies relating to our Lord's Incarnation.*

III. THE ORIGIN OF THE ATTEMPT TO UNITE CHRISTIAN ELEMENTS WITH GREEK AND JEWISH GNOSTICISM.

[1361] Simon Magus, marked for an immortality of infamy in Acts viii., appears in history as the leader of the first school which attempted to unite Christian elements with Greek and Jewish Gnosticism. He is said to have taught that the Father or Jehovah, the Son or Christ, and the Paraclete or Comforter, were the same person of God under different modes of existence. And he declared that he was himself the Word, the first image of the Perfect. The followers of Simon even claimed that he was the Paraclete, the Almighty, having all the attributes of God. His Gnosticism was more Jewish than Greek.—*The Baptist Quarterly.*

IV. THE PRIORITY OF THIS HERESY IN ORDER OF TIME AND IN IMPORTANCE.

[1362] Let us consider the Gnostic heresy as first in order of time, and, it may be added, in importance; for, if Christ did not in reality unite to Himself the nature of man; if His alleged manifestation in the flesh is to be resolved into an illusion; in a word, if His incarnation never took place and be not a *fact*, what occasion is there for considering the various solutions of the manner in which it was accomplished?

All other heresies suppose and concede the reality of Christ's coming in the flesh, though perverting the right faith as to the mode of its accomplishment.

The Apollinarian believed the Word to have been really made flesh, though he detracted from the perfection of the human nature assumed by our Lord, by disallowing Him a reasonable soul. And so in like manner, Nestorians, Eutychians, Monothelites, believed Christ verily Incarnate at the same time that their respective solutions of the mystery were heresies.—*H. H. Wyatt.*

V. LEADING FEATURES OF THIS SYSTEM.

1 Gnosticism was rationalistic eclecticism.

[1363] The Gnostics were the rationalists of

the early church, who summoned Christianity to the bar of philosophy, and desired to appropriate the portion of its teaching which approved itself to their eclectic tastes. The type reappears, perpetuated by the fixity of mind, though the form varies under the force of circumstances.—*Farrar, Critical History of Free Thought.*

2 Gnosticism dealt in allegorical senses, as the esoteric doctrine of the word, and left the exoteric and "literal grammatical sense" to the populace.

[1364] They strenuously inculcated the doctrine of a double sense and appealed to their own fanciful interpretations, which they maintained to be hidden in the sacred word beneath the veil of figure and allegory, as alone conveying the genuine mind of the Spirit; for they insisted that our Lord had even taught two doctrines—the one public and exoteric, accommodated to the prejudices of the multitude, and another, the truth itself, private and esoteric to a chosen few, deemed worthy of admission to this perfect *Γνωσις*, which from them had been handed down by perpetual tradition to fit successors.—*Conybeare, Analytical Examination into the Writings of the Fathers.*

VI. ITS ORIGIN.

1 According to the theories of its exponents.

[1365] Gnostic doctrine said to emanate from the Supreme Being. None of the Gnostics professed to derive his doctrine from his own reason; indeed, with the idea that all truth emanated from the Supreme, and enlightened the mind of the teacher, it became impossible to draw any pure doctrine from the fountain of the individual mind.

The various denominations of Gnostics, to use a modern term, held in common the right to profess a science superior to that of the Christian teachers. This science was the *gnosis* which has given them their name. They differed as to the origin of this mysterious *gnosis*, some attributing it to ancient revelation, handed down among "the children of light" from the earliest times; others professed to obtain it by the ecstatic intuition of the superior worlds (which is claimed by all mystics), and a third party attempted to pin their faith to the sleeve of some apostle, who had better opportunities than his fellows of ascertaining the doctrines of Jesus.—*Christian Examiner.*

2 According to historical and philosophical principles.

[1366] Gnosticism must ultimately be traced to a peculiar and powerful tendency, inherent in many minds during the first centuries. A deep conviction that the old world had run its course, and was no longer able to resist the dissolution which threatened it, pervaded the age.—*Dr. John Henry Kurtz, Church History.*

VII. THE SECRET OF ITS FASCINATING POWER.

[1367] It also impelled many by a syncretism the boldest and grandest that history has recorded—we mean, by the amalgamation of the various elements of culture, which hitherto had been isolated and heterogeneous—to make a last attempt at renovating what had become antiquated.—*Ibid.*

VIII. RANGE OF ITS SPECULATION.

[1368] Gnostic speculation busied itself with such questions as the origin of the world and of evil, or the purpose, means, and goal of the development of the world. To solve these problems the Gnostics borrowed from heathenism its theory about the origin of the world, and from Christianity the idea of salvation.—*Ibid.*

IX. THE TENETS OF THIS SYSTEM.

I As to creation.

[1369] All Gnostic systems are based on a kind of dualism of God and of matter (ὕλη). Only that some, with the Platonists, regarded matter as unreal (having no real existence) and without form (=μὴ ὄν), hence as not directly hostile and opposed to the Deity; while others, in accordance with the views of the Parsees, supposed it to be animated and ruled by an evil principle, and hence to be directly opposed and hostile to the Good Deity.—*Ibid.*

[1370] The theogonic and cosmogonic process was explained on the principle of an emanation (προβολή), by which, from the hidden God, a long series of Divine formations (αἰῶνες) had emanated, whose indwelling Divine potency diminished in measure as they removed from the original Divine Source.

These Æons are represented as being the media of the creation, development, and redemption of the world. The original matter from which the world was created consisted of a mixture of elements derived partly from the kingdom of light (the πλήρωμα), and partly from the Hyle (ὁστέρισμα χένωμα). This mixture was differently represented, as brought about naturally, by the fall, or by a contest. The world was created by one of the lowest and weakest Æons, called the ὁμηουργός.—*Ibid.*

2 As to redemption.

[1371] Creation is the preparation and the commencement of redemption. But as the Demiurgos cannot and will not accomplish the latter, one of the highest Æons appears in the fulness of time as Redeemer, in order to accomplish the deliverance of the captive elements of light, by the imparting of γνῶσις. As matter is in itself evil, the (pneumatic) Saviour had only an apparent body, or else at baptism descended into the psychical Messiah,

whom the Demiurgos had sent. The death on the cross was either only an optical delusion, or the heavenly Christ had left the man Jesus and returned to Pleroma, or else He had given His form to another person (Simon of Cyrene), so that the latter was crucified instead of Jesus (Docetism). According as the pleromatic or hylic element prevails, the souls of men are naturally either pneumatic, and in that case capable of γνῶσις: psychic, when they cannot attain πῖσις; or hylic—the latter class comprising the great mass of men who, left in hopeless subjection to the power of Satan, only follow their own lusts.—*Ibid.*

3 As to the process of salvation and sanctification.

[1372] Salvation consists in overcoming and eliminating matter, and is accomplished through knowledge (γνῶσις) and asceticism. As it was believed that matter was the seat of evil, sanctification was sought physically rather than ethically, and thought to consist in resisting matter and abstaining from material enjoyments.

4 As to the scriptures.

[1373] Various sects of Gnostics viewed the scriptures in a different manner. Some by means of allegorical interpretations sought to base their system on the Bible. Others preferred to decry the apostles as having falsified the original Gnostic teaching of Christ, to attempt recasting the apostolic writings to make up a Bible after their own fashion. The teaching of primitive sages, handed down by tradition as a secret doctrine, they placed above Sacred Writ.—*Ibid.*

X. ITS EFFECTS.

I On its advocates.

(1) *It exerted a deleterious and disastrous influence on their morals.*

[1374] Most disastrous was Gnosticism in its influence on the morals of its advocates. It led many to ascetic self-torture for the mortification of the flesh and emancipation of the spirit; but it deluded more with the fancy that they could retain purity of spirit while giving up their bodies to indulgence in the wildest excesses. By the attempt to realize a passionless lust, many were encouraged in the most shameful orgies and a most shocking debauchery. The sin which in the church at Corinth awoke the indignation of Paul, was repeated with all possible variations of vileness, and there is all reason to fear that those pretended saints who professed to expose themselves to the strongest temptations without sin, only drew a veil over abominable shame.—*The Baptist Quarterly.*

(2) *It led to intellectual pride and superciliousness.*

[1375] Possessed of this sublime science, communicated by the highest authority of the

universe, and rendered infallible by the inspiration within him, how calmly could the self-collected enthusiast look down from his high eminence upon the idle show of practical life, upon the keen controversy and perplexing doubt which agitated the schools of speculation! Scarcely would they allow that even Plato was a theosophist, maintaining that he had but seen the faint glimmering of the ancient doctrines of the East, whose pale and distant rays enlightened Greece, while themselves were born and matured under its meridian beams! Possessed of a tradition, of an intuition, of a revelation, and of particular writings, which they alone preserved entire, why should not they be better qualified to teach than the apostolic Christians, who possessed only writings and doctrines corrupted by the ignorance of their masters? And why should they not teach better than the Grecian schools, which in Ionia could not distinguish intelligence from matter, which in Athens dared not profess the existence of one Supreme Being, which in Italy could only express the relation between the two worlds by musical notes, cyphers, and doubts? Why should they not eclipse all the dogmatism and all the scepticism of their times, initiated as they were in all the mysteries of cosmogony, pneumatology, theology, æonology, and christology?—*Christian Examiner*.

2 On the Christian Church.

(1) *It in measure perverted Christianity for three hundred years.*

[1376] A philosophical system so widely accepted, so arrogant, could not fail greatly to affect the advance of a new philosophy and religion. A score or more of Gnostic schools had adopted certain Hebrew dogmas, or perversions of them, and the same spirit would threaten Christianity, both with fierce assaults and with the seductions of an unholy alliance. A haughty intellectualism despised the *πίστις*, or *faith*, of the Christians, and assailed the new doctrines with all the spite which rationalistic pride adds to the natural venom of sinful hearts.

From the time of Simon Magus, who had many disciples, the number of Gnostics, who adopted something of Christianity, increased. Saturnin, Tatian, Marcion, and many others, some claiming to be true Christians, perverted Christianity. For three hundred years there flourished various sects, which taught mystical theories of the person of Christ. By some He was believed to be one of the higher æons; by others He was said to be a man to whom the divine Logos became united at His baptism; by many it was affirmed that Christ had not a true body, and only appeared to suffer.—*The Baptist Quarterly*.

XI. THE EXPLANATION OF THE FAILURE OF THIS SYSTEM TO REALIZE ITS HIGH MORAL STANDARD.

[1377] The system implied an exceedingly

strict code of morals, but in point of fact frequently became the opposite, and degenerated into antinomianism and libertinism. This is partly explained from the low views entertained of the Demiurgos, and partly by the not uncommon occurrence of a sect passing from one extreme to another.—*Dr. John Henry Kurtz, Church History*.

XII. REFUTATION OF THIS HERESY AS FAR AS IT CONCERNS OUR LORD'S INCARNATION.

[1378] It is, indeed, a remarkable instance of the extravagance into which the human mind can be betrayed, that a heresy which reduces the whole Christian history to one continued trope should ever have been conceived. There are amongst revealed truths some which the natural man feels more difficult of belief than others. But it is doing gratuitous violence to a history of facts to resolve it into fiction or allegory. Not a circumstance, with but few exceptions (and these capable of explanation), is recorded of our Incarnate Lord, which can reasonably create the idea of His being a spectre.—*H. H. Wyatt*.

[1379] The right faith, as distinguished from the error that our Lord became Man in appearance only, is that He became really and truly Man; and if it can be shown that the Man Christ Jesus passed through each stage of human generation; exhibited each phase, each property, each infirmity of human life, and fulfilled the conditions of humanity in death, the truth of His Manhood is sufficiently established.—*Ibid*.

XIII. THE FATAL CONSEQUENCES INVOLVED IN THIS HERESY AS CONCERNING OUR LORD'S INCARNATION.

I It subverts by consequence the entire Christian faith, and is repugnant to the whole Christian scheme from its opening to its consummation.

[1380] Whereas the gospel history is a narrative of the life, death, resurrection, and ascension, as matters of fact, of a Man, "the Man Christ Jesus," the Gnostic, by denying the reality of His history as Man, denies the doctrines which issue from the facts. To deny the reality of Christ's Manhood is to deny the reality of those great events of the Christian history on which the body of Christian theology rests. If our Lord was only Man in appearance, He only suffered death in appearance; man's redemption, therefore, was not in reality achieved; human guilt remains unexpiated; God and man are still unreconciled. But as the atonement of Christ is revealed as an objective fact; and as "without shedding of blood is no remission," the death of Christ must have been an objective reality. Again, Christ could only have died in His human nature, as Man (for the Divine Nature is impassible); and He must, therefore,

have been really Man, to have really undergone death. So, too, His passion throughout has afforded proof of His being truly Man, His recorded sufferings being such as could not have been inflicted on an incorporeal spirit. Nor did His enemies, and the persons who imposed the sufferings, ever say that the subject of them was not a real Man; nay, their sin was that they only regarded Him as a Man, "the carpenter's son." Whilst, however, Christ's sufferings attest His humanity, proof of the latter has been derived from circumstances prior to His Passion, as from His generation, progressive development, actions, and infirmities.—*Ibid.*

XIV. GNOSTIC TERMS ALONE FIND THEIR TRUE MEANING IN CHRISTIAN DOCTRINE.

[1381] The many words in common use among the Gnostics, such as "Beginning," "Word," "only-begotten Son," "Life," "Light," "Spirit," "Æon," "Angel," "Wisdom," "Fulness," &c., are caught up by the apostles, and with a kindling enthusiasm, and an eloquence which belongs only to inspiration, it is shown that the truth of which these words are the shadow is seen perfectly only in Jesus Christ.

Take, for example, that wonderful passage, so different from the general style of the New Testament, the introduction of John's Gospel. There is here no mention of Gnosticism, no Gnostic dogma, nothing but what is Christian, pure, lofty, unworldly. Yet the words are Gnostic, while the thoughts are Divine. The apostle does not *argue* against folly. Why should he draw into the light the doctrines he refutes? He only gathers together those words which to the philosophers were symbolical of the profoundest mysteries, and in one word gives the key to all. With the name of Christ he put to shame a score of Gnostic theories.—*The Baptist Quarterly*.

XV. ITS PROVIDENTIAL USES.

1 It led the Church to duly appreciate studies, literature, and art.

[1382] Strange and odious as Gnosticism was, we must yet not overlook the benefits which Christianity eventually derived from it. In its various forms all the chief ideas and influences of earlier religions and philosophies were brought into contact with the gospel, pressing, as it were, for entrance into the Christian system. Thus the Church was forced to consider what in those older systems was true and what false; stedfastly to reject the falsehood, to appropriate the truth, to hallow it by a combination with the Christian principle, and so to rescue all that was precious from the wreck of a world which was passing away. "It was," says a late writer (Baumgarten-Crusius), "through the Gnostics that studies, literature, and art were introduced into the Church;" and when Gnosticism had accomplished its task of thus influencing the Church, it ceased to exist.—*James Craikie Robertson, History of the Christian Church.*

2 It compelled the Church to more accurately define its doctrines.

[1383] Absurd and irrational as the system of Gnosticism may have been, it was not without its use. In Greece and Rome polytheism was upheld as the religion of the body politic, but the Eastern mind recoiled with a hearty abhorrence from polytheism. Philosophy gained a religious element, so far as it was connected with theosophy. As in these wild strayings of the human intellect it is more pleasing to trace the faintest glimmering of reason than to treat them as one remaining blank; so there is some satisfaction in the thought that the sudden eradication of these weeds might have endangered the existence of the true seed, over which they had been scattered broadcast. They were sown by the malice of the enemy, but when once sown there was less danger in their toleration than in their precipitate removal. We have to thank this heresy for many valuable writings against them by the earlier Fathers, in which the faith and practice of primitive times have been described with a clearness that, so far as it reaches, leaves little to be desired. The evil has been ephemeral, its antidote is a blessing for all time.—*Rev. J. H. Blunt, M.A.*

XVI. ACCUSATION OF RATIONALISTS, RESPECTING THE APOSTLES BORROWING FROM PHILO, MET.

[1384] The inspired writings of the apostles teem with proofs of the early prevalence of Gnosticism, and with illustrations of the dangers with which it threatened the new religion.

Rationalists do not hesitate to accuse the apostles of borrowing from Philo; but familiarity with Gnosticism would show that Philo was too recent to be much known to Paul, though the general principles of all Gnostics were ultimately known to the apostles. We do not merely admit, but we claim that John and Paul were familiar with the tenets of Gnosticism, but the evidences are complete that they knew them only to abhor and condemn them. An understanding of their allusions to this philosophy, and their contrast of its errors with the truths of Christianity, will make many passages of Scripture glow with new light.—*The Baptist Quarterly*.

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MYSTICISM.

I. ITS DEFINITION.

1 According to its strict and literal derivation.

[1385] Mysticism is a term about which the majority of ordinary people have very vague notions. They have a dim idea that it indicates some sort of heresy; but beyond that their knowledge does not go. Originally the name

was given to certain individuals as a term of reproach. The literal derivation of the word implies "the closing of the avenues of the senses that the mind may be susceptible of supra-sensuous impressions." Much exaggeration and many wild theories have at various times passed under the name mysticism; but for these, in all fairness, mysticism proper should not be held responsible.—*Rev. F. Kitson.*

2 According to its popular usage.

[1386] The term is not applicable to the proper emotions of joy and confidence arising out of God's promises contained in Scripture, but to vague, unauthorized, and wandering imaginations of man's own unguided egotism and self-sufficiency.—*B. G.*

[1387] It is an emotional, imaginary, and ecstatic spirit, looking to inward states, moods, and fancies, instead of the plain teaching of "God's word written."—*B. G.*

II. ITS RELATION TO SPECULATION.

[1388] Speculation is a process of thought; mysticism is matter of feeling. The former tests all by the thinking faculty; the latter teaches that the feelings alone are to be relied on.—*B. G.*

III. ITS TWO MAIN DIVISIONS.

[1389] Mysticism is of two kinds: (1) Natural, which regards the natural religious consciousness of all men as the source of religious truth, more or less pure according to the degree of its development, *e.g.*, pagan, Mohammedan, Christian. (2) Supernatural, which regards the illumination of the Holy Spirit as necessary to render consciousness trustworthy, as in Quakerism, Quietism, and kindred systems.—*B. G.*

IV. ITS ORIGIN.

1 A morbid development of the religious æsthetic sense.

[1390] The mystic spirit arising from an emotional nature and unfolding into a more or less refined æsthetic sense seeks union and communion with God, direct, immediate, and vital, through the religious feeling. It either strives to break through the forms of religion to the spiritual substance, or else by the imagination sees allegories in the forms or modes of Divine manifestation in sensuous outlines and colours of beauty and grandeur, to be interpreted by the religious æsthetic taste.—*Professor C. A. Briggs, D.D.*

V. THE SECRET OF ITS ERROR.

[1391] The latest error of mysticism in religion is the aiming at a comprehension of transcendental truth, at the fruition of a mental certainty which it is not given us to acquire or possess.—*Canon Eaton, Bampton Lectures.*

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PELAGIANISM.

I. ITS DEFINITION.

[1392] Named from Pelagius—seafarer, from the Latin *pelagus*, the sea, perhaps equal to foreigner—the main element of the doctrine of Pelagius appears to have been a slight view of human depravity, and a consequent depreciatory doctrine of the necessity of the Holy Spirit's influence in conversion and regeneration.—*B. G.*

II. ITS ORIGIN.

[1393] It is probable that Pelagianism was a reaction against the supposed tendency of other doctrines to destroy man's responsibility in accepting the gospel. But in avoiding Scylla, Pelagius fell into Charybdis; and by one extreme was driven into another.—*B. G.*

III. PELAGIANISM AND AUGUSTINISM CONTRASTED.

1 As to the way of holiness and the results obtained.

[1394] Pelagianism, in its whole mode of thinking, starts from man, and seeks to work itself upwards gradually by means of an imaginary good will, to holiness and communion with God. Augustinism pursues the opposite way, deriving from God's unconditioned, all-working grace, a new life and all power of doing good. The first is led from freedom, over into a legal, self-righteous piety; the other rises from the slavery of sin to the glorious liberty of the children of God.—*Bibliotheca Sacra.*

2 As to the mode of its thinking about the office of revelation.

[1395] For the first, revelation is of force, only as an outward help or the power of a high example; for the last, it is the inmost life, the very marrow and blood of the new man.—*Ibid.*

3 As to the mode of thinking about the office of Christ.

[1396] The first, consistently carried out, runs towards an Ebionitic view of Christ, and can see in Him only a distinguished man, a virtuous sage, a prophet, but not properly a high priest or king; the last finds Him in whom the fulness of the Godhead dwells bodily, and who is the principle of an entirely new spiritual creation.—*Ibid.*

4 As to their respective direction and range of their thoughts.

[1397] The first deals with the every-day understanding, reasons acutely and clearly, and is thus more popular; the other descends from the surface into the abyss of existence, brings forth the hidden treasures of knowledge from their mysterious depths, and is immeasurably more satisfactory in this way to mature thought. The

first pleases itself with the dignity and energy of man; the last is lost wholly in the contemplation of the majesty and almighty grace of God.—*Ibid.*

5 As to their respective moral attitude and bearings.

[1398] Pelagianism begins with self-exaltation and an undue estimate of its own powers, only to end at last in overwhelming self-delusion. Augustinism casts man first down into the dust of humiliation and self-despair, to raise him again on the wings of Divine trust to the highest moral power; draws from him tears of penitential grief, in order that from his heart may stream forth afterwards the joyful praise of God's almighty grace.—*Ibid.*

IV. THE PELAGIAN DOCTRINE OF FREEDOM AND THE PRIMITIVE STATE.

1 Its definition, and fundamental points.

[1399] Pelagius held the original state of man to have been substantially the same with his condition at the present time, so that what was true of Adam before the Fall is to be regarded as still of force in the case also of his posterity. Here we have at once a grand fundamental error of the system. Adam, he taught, was created by God with reason and freedom. Freedom is the highest good of man, his honour and glory. It consists in the ability of doing good or evil, equally complete on both sides. "It is always free to us," says Pelagius, "to do either one or the other, since both are always in our power; we possess the power of free choice, equally enabling us to sin or not to sin. In virtue of this ability, man may produce either the flowers of virtue or the thorns of vice. Such was the freedom of the primitive state, and such also is our freedom still." "We say that man has power always either to sin or not to sin, that we may allow to him always the possession of a free will." So much with regard to the spiritual constitution of the first man. In reference to his physical condition, Pelagius taught that death is a natural necessity, and that Adam therefore would have died without sin. Where the Scriptures seem to declare the contrary, he understood them to speak of moral corruption or eternal damnation.—*Ibid.*

[1400] The other point, namely, the view taken of death, which Pelagius sundered from all connection with sin, shows also the superficial character of his thinking. One that understands not the bitter fountain cannot make right account of the stream that flows from it. The view leads, besides, to an unworthy conception of God, since it makes Him to be the author directly of death, with its gloomy train of pains, and sicknesses, and evils of every kind.—*Ibid.*

2 Its defectiveness when viewed from a philosophical standpoint.

[1401] We see from this that Pelagius conceived of freedom only as the power of choice,

liberum arbitrium, and never went beyond this its lowest stage. But this indeterminate middle point between good and evil is one that must necessarily be transcended. By the act of choice the man goes beyond it, and determines himself in favour of one or the other; and every new act serves to confirm him in the direction taken. The formal power of choice ceases to be simply formal, acquires real force, and so overthrows itself more and more in proportion to the moral development of the subject. The sinner becomes the slave of evil, the good man a child of God, who in the end is no longer able to choose and do evil, because he *cannot* have any such *will*. True freedom, therefore, as recognized in the holy scriptures, is self-determination to good, and to good only, and so of course becomes in the end identical with moral necessity. Such power of choice as leaves the man just as much inclined to evil as to good is in itself an imperfection that shows already a removal from the original goodness of the creature. Man may possess this, indeed, in his present state, in things of inferior account; but where precisely it comes to a life question, the radical change in his nature itself, he shows himself bound by reason of sin. His present state is one of slavery; not Hercules at the forks of the road, but Hercules on the highway of evil. Pelagius knows only the two contraries—free choice and constraint; and his freedom of choice is without past or future, externally and internally dependent on nothing, a continual *tabula rasa*, that may take meaning at its own pleasure every moment, but only to fall back again after each single act to the indeterminate and undeterminable character it had before.—*Ibid.*

3 Its defectiveness when viewed from a moral standpoint.

[1402] Whilst Pelagius thinks to elevate man in this way, he binds him fast, in fact, to the starting-point of his proper life. Nay, more, he makes the essence of morality—a good disposition—to be impossible. Virtue and vice, according to his abstract conception of freedom, can consist only in single good or bad actions, that have no inward connection, and affect not the power of choice on which they depend. An automatic morality, however, is no morality whatever.—*Ibid.*

V. ITS DOCTRINE OF THE FALL AND ITS CONSEQUENCES.

1 Definition and fundamental points.

(1) *Adam's sin an isolated fact and a very small offence.*

[1403] Pelagius admitted, indeed, that Adam had sinned. It belonged of course to the very nature of free choice that he might choose evil. But this fall of the first man was, in his view, a single isolated fact, just like the actual sins committed by other men, and in truth a very small offence. Julian compares it to the inconsiderate fault of a child, that allows itself to be

blinded by some tempting object of sense, but is sorry afterwards for its disobedience. Hence, also, it had no further consequences. The power of free choice was not lost by it at all. It might turn again, the next moment, towards good. And just as little did it affect the understanding or the condition of the body.—*Ibid.*

(2) *Adam, by his transgression, set us a bad example, but otherwise his descendants are not affected.*

[1404] According to this, then, there is no original sin, but every child is still born into the world in the same state in which Adam came from the hand of his Maker. Man is born without virtue as also without sin, but with the capacity for both. Only this much would Pelagius allow, that Adam, by transgressing the Divine command, had set a bad example, which exerts a more or less pernicious influence upon his posterity. With the denial of original sin is rejected also, of course, the idea of imputed guilt. Such imputation of a foreign sin appeared, besides, to Pelagius irreconcilable also with the justice of God.—*Ibid.*

(3) *Adam is an individual simply, like other men, and nothing more.*

[1405] On the nature of sin Pelagius expresses himself no further than this, that he places it in the influence exerted upon the will by the senses. He has no conception properly of sinfulness, but only of single sins. Here, again, we have the same superficial, atomistic style of thinking as before. In the first place, Pelagius has no idea whatever of a general human life, an *organism*. Adam's fall accordingly was that of an individual only, not that of the human race, as comprehended at the time in his person. Men are connected with one another only in an outward way, independent of one another, a mere living sand-heap. What is done by one, therefore, has no necessary influence upon another; every one commences the history of the human race, as it were, again from the start. This is perfectly atomistic, and utterly overthrows the idea of all history, and of everything like progressive development.—*Ibid.*

2 Its Christological aspect.

(1) *It robs the work and acts of Christ of their universal significance.*

[1406] Those passages of Paul, in which he contrasts Adam and Christ as the two great representatives and progenitors of the human race, have for Pelagius no meaning. Where, however, no first Adam is admitted, in the sense of Paul, as the bearer of the whole human race in its natural constitution, and so, of course, no original sin and imputed guilt, there, also, no second Adam can find room, no Redeemer of the human race, no imputation of the merit and righteousness of Christ. Pelagius has no power to conceive of the general as united with the individual and single. Christ also, then, for the system to be consistent, must have been a mere

individual, whose life, death, and resurrection have no universal significance, reach not into the depths of the organic general life, but possess at best the force only of a moral pattern or *good example*. Pelagius has no knowledge of a productive principle of development, but of a dull, unprogressive routine merely of every-day events.—*Ibid.*

[1407] Pelagianism robs Christianity of its specific dignity, the gospel of its all-renovating life, Christ of His Divine nature; and leads thus by necessary consequence to the system of naturalism and rationalism by which the very foundations of our most holy faith are undermined. Since, however, it has no right conception of sin, this is the only result that could be expected. If human nature be not corrupt, and free will prepared for every good work, we need no Redeemer to begin all anew, but simply a reformer to improve what is at hand, and salvation becomes properly the work of man.—*Ibid.*

VI. THE PELAGIAN DOCTRINE OF GRACE AND REDEMPTION.

1 Definition and leading points.

(1) *Men may have grace apart from revelation.*

[1408] Pelagius distinguishes in the case of the good, three elements—ability, will, and being. The first belongs to nature, the second to freedom, the third to the act. Ability, or the power of good—what may be styled moral capacity—is grace, and comes from God in the way of necessary natural endowment, forming thus the foundation for will and being, without, however, making them necessary in the same way. These, will and being, depend wholly on man. For example, "The power of seeing with our eyes depends not on ourselves; but, on the other hand, it does depend on ourselves whether we shall see well or otherwise."—*Ibid.*

(2) *The grace of the gospel is not that which makes it possible to do good; it only renders this more easy.*

[1409] This grace, Pelagius teaches further, must be merited, since God otherwise would be unrighteous. "The heathen are subjected to judgment and damnation, because, notwithstanding their free will, by which they have it in their power to attain to faith and to merit God's grace, they make an evil use of the freedom they possess; Christians, on the other hand, are worthy of reward, because by the proper use of their freedom they merit the grace of the Lord and keep His commandments." This passage implies, besides, that the grace of revelation is not absolutely necessary. Moral capacity and freedom are of themselves sufficient for fulfilling the Divine commandments.—*Ibid.*

2 Its incongruity.

(1) *It does violence to the fundamental ideas of grace and merit.*

[1410] When Pelagius teaches that grace

must be merited, and that it is imparted to us, accordingly, after the measure of our natural virtue, he overthrows thus its proper nature altogether. Grace and merit mutually exclude each other. "To him that worketh," says Paul, "is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justified the ungodly, his faith is counted for righteousness" (Rom. v. 4, 5). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).—*Ibid.*

VII. ITS NECESSARY FAILURE AS A RIVAL TO THE CATHOLIC DOCTRINE.

- 1 Though the rich and cultured have been again and again attracted by its easy clearness, yet it has never deceived the suffering.

[1411] The great words of redemption, of renewal, of the new creature, the cry of the Psalmist against the sin in which his mother conceived him, the imploring cry to another, to God, for the renewal of a clean heart and of a right spirit, the unsounded depth of utterances which spoke of a sonship that could never be born of blood or of the will of man, of a freedom made for us by the Son, of that drawing of the Father without which none could come to Christ, of that gift of God, by which alone we can become sheep of the Son's own fold: all this sleeps in the Pelagian's ear; he has no logic wherewith to meet and understand it; he stares at it, and wonders, and passes by; to him it is exaggeration, it is misleading jargon; his narrow common sense is helplessly staggered by these tremendous paradoxes. And yet the very poorest, the most ignorant, of men understand and welcome every syllable of this astounding language. These strange words it is that have run like a flame through the dark and foul houses of woe and crime, and have moved the passionate heart of the masses, and have built up from the hopeless and the lost the wonderful Church of Christ.—*Church Quarterly Review* (Oct. 1880).

- 2 Its logic finds itself in helpless collision with all that most deeply and strongly stirs the human spirit.

[1412] Here is the case for Pelagius, a case starting from most obvious and plausible premisses; and nothing, it seems to us, exhibits more decisively the mystical profundity that belongs to the most ordinary and universal emotions of daily human life, than the discovery, under the pressure of the Pelagian controversy, how flat and poor and inadequate is the attempt of plain common sense to give any intelligible significance to the religious experiences of mankind. Pelagian logic could make nothing of all that mighty language with which St. Paul read out the miserable impotence of man, the tyrannous bondage of iniquity. It could make nothing of words that spoke of slavery, of imprisonment, of a horrible body of clinging cor-

ruption; nor, again, could it enter into that overpowering joy with which St. Paul knew himself to be caught up by the compelling force of a grace that violently forced him from himself, and dragged him a willing captive, enslaved to righteousness, behind the chariot-wheels of Christ.—*Ibid.*

- 3 The Catholic doctrine about grace and sinfulness, when guardedly stated, has nothing to fear from Pelagian objections or counter theories.

[1413] It is possible to believe in the reality of internal grace, as *enabling* the soul which responds to its touch, and which does so respond by its assistance, to achieve what would otherwise have been beyond its capacity, without admitting that this touch *determines* the response which it solicits and makes possible. Again, "we may believe that the sin of the first man entailed on his posterity a condition of sinfulness . . . which involved a disorder and taint of the whole inner nature . . . while yet we may avoid language which would suggest a literal imputation of Adam's sin to each of his descendants, admit that sin can bear only a modified sense in regard to what is not personal, acknowledge a certain operation of grace in the production of goodness among the unregenerated, and decline to adopt a rigorous application of the doctrine of inherited condemnation to all who die unbaptized."—*Dr. W. Bright, Anti-Pelagian Treatise of St. Augustine.*

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SABELLIANISM.

I. ITS VARIOUS FORMS.

[1414] From Sabellius, the main propounder of the doctrine so called. This was a speculation concerning the Trinity, and, as Arianism was a departure from the orthodox teaching respecting the Son, this was mainly in reference to the Holy Ghost; and, in some respects, was Dualism, in opposition to Trinitarianism; that is, admitting the personality of the Father and of the Son, and denying that of the Holy Ghost. Others interpret Sabellianism as regarding the three Persons in the light of accommodation to the human understanding, and merely expressing the different relationships of the undivided Deity to the work of man's salvation.—*B. G.*

[1415] The Monarchians, Patripassians, Unitarians, as they were indifferently called, admitted a modal Trinity; they admitted the true divinity of Christ, but denied any personal distinction in the Godhead. The same Person is at once Father, Son, and Holy Spirit; these terms expressing the different relations in which God reveals Himself in the world and in the Church. The name Sabellianism was derived from Sabellius of Ptolemais (A.D. 250), who was

one of its principal advocates.—*Dr. C. Hodge, Systematic Theology.*

[1416] Sabellius maintained that God is in Himself the Monad; that when revealed, He is extended into the Trinity—the acknowledged three persons, but used the word in a sense which may be termed merely dramatic—as meaning *characters*, assumed or represented. He illustrated his idea by comparison with the three elements of man—body, soul, and spirit; and with the threefold combination in the sun, of shape or substance, light and heat.—*James Craikie Robertson, History of the Christian Church.*

II. ITS TENDENCIES, LOGICAL CONCLUSIONS, OR NATURAL AFFINITIES.

1 It leads to pantheism.

(1) *If the personality of Christ, the Head of redeemed humanity, is transient and unreal, so must that of His members be.*

[1417] The personality of Christ is not regarded as possessed of any eternal substance, but is only a transitory appearance. The quasi-humanity of Christ at length dissolves and becomes as though it had never been. Whatever there was of the personal existence of Christ is at length annihilated. But in the light of Scripture it may be asked, If the body, and whatever there was of the personality of Christ, be annihilated, how then is He to become the first-fruits of them that slept, by rising in His own body, and by assuming for ever His own special personality? If the personality of Christ is transient, is only an appearance that vanishes away, then must not the personality of those who believe on Him, and are spoken of as becoming like Him—must not their personality also vanish away? Since the Christian faith in a personal, eternal life, stands on the faith of the eternal duration of the personality of Christ, we might conclude that as Sabellius made Christ's personality to be nothing more than a transitory appearance, so he must have conceived it to be in regard to all personal existence aside from God. But if all personal existence is only ephemeral and transitory in this manner, why then everything at last comes to pantheism. It is easy to see that the rejection of the eternal personality of Christ must end in pantheism in order to be logically consistent. This was the strong objection raised against Sabellius at the time he advanced his doctrine.

2 It does away with the reality of the Resurrection of the Body.

[1418] If the body of Christ was not strictly human, if it was only human in appearance, and but a mere body, what became of it? How then could Christ become the First fruits of the resurrection? What hope could there be for the Christian that, according to the Scriptures, he should follow Christ with his body in the resurrection, and so become like Christ in the risen, the spiritual, glorified body?

3 It lies in close sympathy with positive philosophy.

[1419] From the idea of sin as a necessity, and that it must have its course like an epidemic, so as at length to run itself out, the inference is drawn that future punishment will not be eternal, since punishment in running its course must have a purifying influence, and end in the restoration of all from the effects of sin, so that, finally, all would be brought back into the unity of God. Thus the Sabellian idea of sin, as theology, lies in close logical sympathy with the positive philosophy. For to deny the real personality of Christ both as related to the Father and as related to man; to assume His return to, and re-absorption in, the Father, as a ray of light re-absorbed in the sun; to conceive the loss of all human personality by the loss of the body in the denial of the resurrection, and then assume the final restoration of all into the unity of God, is, to say with Comte, that "to desire a personal immortality is to desire to perpetuate an error to infinity, for individual existence is the error from which it should be the aim of life to extricate ourselves."

4 It robs Christ's example of any real or practical value.

[1420] Yet, again, it behoved Christ to be our example in every respect; but this would be impossible if His nature were not like ours, if, indeed, He had no human soul.

III. CONSEQUENCES OF ITS FALSE VIEWS CONCERNING SIN AS EXISTENT IN HUMAN NATURE.

1 Sin being regarded as an essential, not as an incidental element, led to the disbelief in Christ's assumption of our true humanity.

[1421] Adopting more or less the Manichæan notion that sin was necessary in human nature, that sin was the real nature of man, and that freedom from sin must be a contradiction of man's nature, assuming that evil was an eternal principle, and that in consequence man, instead of being created in a state of innocence, was really by nature a sinning soul from the first—holding these opinions, the Sabellians thought that the admission that Christ had a human soul was equivalent to the assertion that He had a sinful nature. Because this admission would dishonour Christ, and lead to the denial of His divinity, degrading Him lower even than the first class of Monarchians had done, who held that He was a man and nothing more, the Sabellians thought best to maintain that Christ had no human soul. But if they had accepted the doctrine that man was created in a state of innocence, from which he afterwards fell; if they allowed that the soul of man was at first holy, and that man fell from that first estate by his own voluntary transgression, then they would have found no difficulty. To have declared that He had such a soul, such as it was before the fall of man, would have been to assume

Christ's complete human nature, so as at the same time to maintain His sinlessness.

- 2 Sin, being regarded as an essential, not incidental, element, led to the belief in the possibility of the Divine nature suffering.

[1422] This false view of sin led the Sabelians to false conceptions of God, by ascribing to Him acts of suffering and pain. This appears when in reference to Christ they said, "God was born," and that "God died." Because they could not allow that Christ had a perfect human nature, on account of their false notion of sin, they were obliged to declare that the Divine nature suffered—that God Himself suffered; hence in the West they were called Patripassians.

[The foregoing articles were taken from, or suggested by an article in, the *Boston Review*.]

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SEMI-PELAGIANISM.

I. ITS CONTEMPLATED AIM.

- 1 To be a golden means between the extremes of Pelagianism and the Augustinian theory.

[1423] This term marks the state of religious opinion that replaced Pelagianism in about the fourteenth year of its existence. It is a name, however, which the party designated by it never assumed, for they professed that they held no distinctive point of Pelagian error; neither was it fixed upon them by the Augustinian following in the Church, who termed them roundly Pelagians, notwithstanding their renunciation of the more extreme views of their master. It was an invention of the later schoolmen to mark a middle line of opinion between the hardy denial of grace on the Pelagian side, and the predestination theory of Augustine on the other, including the notion of irresistible grace, which he himself claimed to have been his own invention. "Nondum diligentius quasiveram, nec adhuc inveneram qualis sit Electio Gratiæ" (*De Præd. et Persev.*)—*Rev. J. H. Blunt, Dictionary of Doctrinal and Historical Theology.*

II. POINTS OF AUGUSTINE'S THEORY REJECTED BY THE SEMI-PELAGIAN SCHOOL.

- (1) *Unconditional election.*

[1424] This point came up in connection with the discussion about the fate of infants dying after baptism, or without it. The Semi-Pelagians asserted that God granted to the former the grace of justification and salvation, because He foresaw that if they had lived they would have been faithful; that He denied this favour to the latter, because He foresaw that if they had lived they would have been rebellious. St. Augustine maintained that the difference of con-

duct on God's part toward these infants was the consequence of an unconditional decree of predestination in favour of the former, and he did not shrink from the dreadful alternative which was forced upon him by the inexorable rigour of his logic in the case of the latter.

- (2) *The inability of man under any circumstances to do good.*

- (3) *The constraining influence of grace on free will.*

- (4) *The final perseverance of the saints.*

[1425] On the other hand the Semi-Pelagians made an equally emphatic protest against the accusation of pure Pelagianism which was attempted to be brought against them. "Let no one imagine," said Cassian, "that we give support to the profane notion of some, who assert that the sum of salvation is in our own power, and by ascribing everything to free will, make the grace of God to be dispensed according to each man's merit" (*"Collat."* xiii. 16).

III. POINTS DENIED BY PELAGIUS, BUT ADMITTED BY CASSIAN.

[1426] Unlike Pelagius, he did not deny (1) the existence of original sin in all men; (2) its results, such as concupiscence, death, the loss of right of succession to eternal happiness. Nor did he assert that (3) human nature is still as healthful as it was in the time of Adam's innocence. (4) Or that man is able without the assistance of grace to perform every kind of good work, to reach the highest degree of perfection, and to accomplish the work of his salvation by his own natural power.—*Rev. J. H. Blunt.*

IV. SUMMARY OF THE TEACHING OF CASSIAN (OF MARSEILLES) ON ITS POSITIVE SIDE.

[1427] 1. Ordinarily the working depends on the determination of man's own will.

2. God furnishes men's nature with the seeds of virtue, although grace be needful to develop them.

3. Faith and good works are *motives* to the bestowal and retention of Divine grace.

4. The benefits of Christ's death extended beyond the baptized members of the Church upon a broadly potential hypothesis.

[1428] General predestination includes all; specially those whom God foresaw would use their privileges aright. He insisted that original sin has not so far weakened human nature that man is unable naturally to desire to have faith to quit sin, or to recover righteousness; that when he entertains these good dispositions, God recompenses them by the gift of grace, so that the commencement of salvation may actually rest with man and not with God, although this was not necessarily and always the case.—*Rev. J. H. Blunt, Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought.*

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SOCINIANISM.

I. ITS LEADING FEATURE.

[1429] Its leading feature is the denial of our Lord's Divine nature, with the belief that He was a typical and unique man, supernaturally conceived by a Virgin, Divinely commissioned, and displaying in so unprecedented a manner those higher characteristics of human nature, which make it a shadow of the Divine nature, that He was called (though He was not in the sense maintained by the Church) the Son of God.—*Rev. J. H. Blunt.*

[1430] It asserts that Jesus Christ is merely man, whether (as Faustus Socinus himself teaches) supernaturally born of a Virgin, or (as modern rationalists generally maintain) in all respects subject to ordinary natural laws, although of such remarkable moral eminence, that he may, in the enthusiastic language of ethical admiration, be said to be Divine.—*Canon Liddon, Bampton Lectures.*

II. ITS RELATION TO OTHER SYSTEMS.

1 To Deism.

[1431] So called from Socinus its chief founder; it consists mainly in denials of the characteristic doctrines of Christianity, reducing it to natural religion, or deism.—*B. G.*

2 To Arianism.

[1432] The keystone is the Divinity of Christ, by which the grand, central, sacrificial truth of the atonement is supported; and with which it falls. Socinianism is the last round on the ladder of Arianism, which begins by undeifying the Saviour, but seeks to make amends by placing Him, though *in* creation, yet at the top, "above all principalities and powers;" whereas Socinianism completes the dethronement by placing the Saviour among men—"a little lower than the angels"—and gives Him *only* that character. Sometimes we have read Socinian books proving that Christ was man—which is true. He "was *made* man;" but He was something more. Here, as usual, a truth is insisted on, but only to cover an error. To insist on Christ's humanity seems very innocent, but is like atheistic secularism insisting on the duties of this life; or like materialism proving that there is matter, when the question is whether there is also spirit, also another life, also not only humanity, but Divinity in Jesus.

And as Ariens, to atone for denial of His Divinity, placed Him high in nature, so Socinianism, to compensate for making Him only human, places Him at the top of humanity. This overlooks the fact that the perfection of His humanity is the reflection of His Divinity; as He Himself said, "Why call ye me good; none is good, save one, that is, God." If therefore we say He is good, in the highest sense, we

imply that He is God. Our Saviour did not deny His own goodness; He refused the term as flattery if applied to Him only as man, and showed to whom it belongs. In fine, He is good, as Socinianism says—therefore He is God.—*B. G.*

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UNIVERSALISM.

I. ITS PHASES.

[1433] Universalism is the name given to the opinion that, eventually, all will be saved.

This may be a very comforting doctrine, and also may be very dangerous to those who act and rely upon it. Kindness to others may lead us to wish it to be true, but kindness to ourselves will lead us to act as if it were not. We know—if there be any truth in Christianity—that he that believeth in Christ shall be saved; but we do not know, on the same authority, that "he that believeth not" shall be saved. This is an esoteric doctrine, and contradicts the very facts of the documents by which Christians profess to be guided.—*B. G.*

[1434] I cannot preach the certainty of what is called universalism—that is, the view that all will finally be saved. That last doctrine—the belief that good shall fall at last, far off, yet at last, to all—does indeed derive much support from many passages of Scripture; and it, or a view closely analogous to it, was held by Origen, the greatest and noblest; by Gregory of Nyssa, the most fearless; by Clement of Alexandria, the most learned; by Justin, one of the earliest of the fathers. It was spoken of in some places with half approval, and in others with very modified reprobation, by theologians like St. Ambrose, St. Irenæus—even, at his better moments, by that man who has cast so dark a shade over theology, St. Augustine himself; and in modern times, among many others, that doctrine has been held by grand and most orthodox theologians like Bunsen and Tolke among the Germans, and by saints of God among ourselves like Thomas Erskine of Lanathan, and Bishop Austin of Argyle. And, further, whatever may have been the motives which influenced them, it is, at any rate, a fact that the Reformers struck out of the Prayer-book that article which originally decreed "All men shall not finally be saved." I care but little for individual authority in such matters; but thus much is proved, at least, by these different theories of wise and holy men—that God has given us no clear and decisive revelation on the final condition of those who have died in sin.—*F. W. Farrar.*

[1435] Some preach what they call "The Fatherhood of God," in a sense that denies His sovereignty and judgment; and in forgetfulness that it was the *returned* and *penitent*

prodigal son whom the Father embraced. Some preach what they call "Life in Christ," by which they mean annihilation of those not in Christ; all this is an implied denial of any Divine justice.—*B. G.*

II. ITS INCONSISTENCY.

[Universalism justly lies open to precisely the same charges which it unjustly brings against Catholic truth.]

I On antecedent grounds.

(1) *The prevalence of the doctrine of eternal punishment (almost amounting to an instinct), if not true, is in itself irreconcilable with the alleged goodness of God.*

[1436] The doctrine of eternal condemnation of the impenitent sinner has been more or less distinctly believed in every age of the world. Examine the tenets of the principal systems of religion that have prevailed among men, and you find a distinct avowal of belief in future punishment; in some, of endless punishment. Examine the dictates of conscience and the natural apprehensions of men. Do they declare that no punishment awaits the sinner beyond the grave? Their unwarped verdict accords with the Bible. They teach men to expect future woe. The most of universalists have held originally the belief which they now reject. Even their testimony once concurred with the teachings of unprejudiced conscience. We cannot suppose that God would suffer mankind to be deluded and afflicted as they have been by the dominion of a cruel error down to the present time.

[1437] Before the coming of Christ the doctrine of future and endless punishment prevailed among Jews and pagans. This is admitted by Dr. Hartley, a zealous defender of universal salvation, who believed it to be a general tradition, and who admits that it has been "the doctrine of the Christian world ever since, some very few persons excepted." Why is it the deep-seated sentiment of the mind that sin must be punished hereafter? This conviction, as ancient as the world, whether we trace it to tradition or to the natural suggestions of the mind, comes from God. If it be a false sentiment, how can its existence and prevalence be reconciled with the alleged goodness of the Lord?

(2) *The inspired utterances regarding the doctrine of eternal punishment more than justifying the belief of the Church in all ages, if not true, are in themselves irreconcilable with the alleged benevolence of God.*

[1438] Will it be said that the prevalence of our doctrine is to be traced to the dishonesty in the first teachers of Christianity? This is a grave charge. Were Christ and His apostles base deceivers? Did they conceal the messages they were sent to teach, and substitute doctrines perfectly at variance with universalism? What motive could have prompted them to withhold the sentiment that sin will meet with no future

punishment, and teach in its stead the doctrine of endless misery? It is impossible to assign any reason for a measure like this. Why did they persevere in teaching error when they gained nothing but persecution, and when they had only to announce the welcome doctrine, that sin will not be punished hereafter, to become the favourites of the world? Surely they were not dishonest teachers. They did believe what they taught. Did they then receive their instructions from God? Did He impart the doctrines that have prevailed in the world? The universalist says the doctrine is not true. Has the Almighty then sanctioned error? If so, where is His benevolence?

[1439] The men who have been authorized by Divine inspiration to teach the way of salvation, have conveyed the belief that this doctrine is founded in truth. Have prophets and apostles then taught what they were not instructed to teach? Were they commissioned to make known the doctrine of universalism; and have they taught the opposite doctrines so distinctly that the whole Christian world, "some very few persons excepted," have been grievously misled? Was it incompetency or dishonesty that made Christ and the apostles teachers of error? Teachers of error they were in fact, if universalism be true, for their instructions have established the belief that sin will be punished for ever. Will it be said that they were incompetent teachers? If the defenders of universalism assume this position, and thus claim for their leaders more talent than fell to the lot of the Saviour and the apostles, how will they vindicate the goodness of God? Why did not a benevolent Deity raise up in former ages prophets and apostles who could teach universalism as distinctly and intelligibly as Balfour and Ballou? Why was the valuable discovery that revelation teaches universalism postponed to our own time? Why was not the first promulgation of Christianity entrusted to men who would perform their work in a less bungling manner than incompetent apostles are supposed to have done? The same benignant Providence that has blessed the world with the instructions of modern preachers of universalism, could have easily raised up men of equal talents in the first age of Christianity.

(3) *The recent origin of universalism, according to the logic of its advocates, disproves either the benevolence or the power of the Almighty.*

[1440] It is the favourite representation of the universalist, "If God be endowed with benevolence, He desires the salvation of all men. If omnipotent, He is able to save all. The doctrine of endless misery denies, then, either the power or the benevolence of the Almighty?" Not to dwell upon the sophistical nature of this argument, we would contend that it may be retorted upon the universalist. If universalism be the grand remedy for the errors and miseries of mankind, the benevolence of God must have inclined Him to make it known in every past age

and over the whole earth. If God be omnipotent, He is able to execute His desires—then He must have made men in all ages universalists.

2 In regard to its philosophy about punishments.

(1) *The assertion of universalists that men suffer in this world according to their deserts, and endure the penalty of the law, leaves no room for the idea of Divine benevolence or the office of Christ as a Saviour.*

[1441] From what does the Son of God save men? Is it future and endless punishment? This universalism denies to have been our desert. It must be only from evils in this world, if we credit the assertions of the universalist.

From what earthly evils, then, does the Son of God save men? Let it be recollected that it is the doctrine of universalism that men suffer in this world according to their deserts, and thus endure the penalty of the law. It is not from punishment on earth, then, that we are saved by Divine mercy? Punishment we are said to suffer literally and fully. Universalism makes God as unrelenting as the severest taskmaster. According to this system, He inflicts without mitigation and without mercy the entire penalty of transgression. He is held up to our view as an almighty Shylock, who stands over the sinner with unyielding sternness, unwilling to abate in the slightest degree the demands of justice. We know that universalism professes to regard Christ as a Saviour, but at the same time, with glaring contradiction, it avows that we are punished as much as we deserve in this life. Here, then, is no room for the services of a Saviour. We cannot be punished by justice and saved by mercy at the same time.

According to the tenets of universalism there is no remission of sin, no expiatory atonement, no grace, no clemency. If men obey, they are rewarded as an act of justice; if they sin, they expiate their own guilt by enduring the full amount of punishment. And yet this system claims the merit of showing forth to a surpassing extent the glory of Divine benevolence!

(2) *The removal into eternity (if there be no future punishments) of men in the very act of atrocious wickedness which deserve punishment, would be a serious-miscarriage of justice.*

[1442] Sometimes men are removed into eternity in the very act of atrocious wickedness. According to the system of universalism this is the most palpable form of partiality in the government of the world.

The Egyptians, while pursuing the oppressed Israelites, were engulfed in the Red Sea. The pirate has perished in the act of inflicting death upon a peaceful man. The highwayman has been slain by the armed traveller. The adulterer has fallen a victim to the vengeance of an injured man. In such cases, when are perpetrators of crime punished? Not in the future world, if we are to believe universalism; not in this world,

for they die in the very commission of their glaring crimes. And yet we are told that, in this world, men receive according to their deserts. How is justice administered in cases of this description? When are those who die in the very commission of crime punished? or do they pass with all their guilt to the courts of heaven?

How comes it to pass that any such instances occur under the government of the all-wise God? Are not such instances so many specifications of glaring partiality?

Until universalism can account for the deviations from rectitude which her system brings to light in the providence of God, we must affirm that upon the principles of this system the Holy One is guilty of glaring partiality—that He is not “righteous in all His ways and holy in all His works.”

(3) *The infliction of death, if it be the worse form of punishment, upon all, irrespective of their grade of guilt, is not compatible with Divine justice.*

[1443] According to this system the punishment of death, which is the worse form of punishment, is inflicted upon all, how various soever may be their grades of guilt. Justice would dictate that if death were the highest penalty of the Divine law, it should not be inflicted upon all with indiscriminate severity. No criminal code of human origin awards capital punishment to every offender—from the traitor that would enslave his country down to the smuggler who evades the payment of a trivial duty; from the blood-stained pirate down to the dissipated youth who disturbs the peace by a midnight revel. Such levelling severity would be deemed the grossest injustice. With such severity, however, do the universalists brand the government of the blessed God. The infant that has never lisped a syllable sinks under the agonies of death. The child, whose sins have not risen to the size and enormity of the sins of manhood, is punished also with death. Those who have advanced to the meridian of life, disclosing to the eye of God additional guilt at every step, are punished with but the same severity. And the aged offender, who has grown grey in sin, whom neither mercies nor misfortunes can reclaim, who devotes the venerable influence of advanced life to the corruption of the young, suffers nothing worse than death. Is there, then, no difference between the faint dawn of sinfulness and the vivid brightness of mature iniquity? between the tender blossom and the mellow fruit of sin? between the hesitating air, the unaffected blush of childish guilt, and the insolent port and vaunting air of experienced wickedness?

It is true that in some instances the agonies of death are comparatively light. Sometimes, indeed, they are but momentary. But this mitigation of punishment, granted, as it often is, with no regard to justice, is only a confirmation of the charge of partiality. The meek and patient Christian, whose life has been a public blessing, often experiences a more direful and

prolonged conflict with the king of terrors than the most worthless votary of vice. Even the child who has scarcely begun to walk in the path of sin is convulsed on a deathbed with throes which lacerate the parent's heart; while the vilest miscreant, by public execution or by suicide, is hurried into eternity almost without a struggle. Would not this be partiality of the most glaring description if universalism were true? Is the heaviest penalty recognized by this system thus enforced with no just regard to age or character? What could be more glaring injustice?

(4) *The compunctions of remorse (an acknowledged and important part of retribution) being inflicted, as they are, with no just reference to character, cannot, on the universalist theory, be shown to be consistent with Divine justice.*

[1444] Behold the gay libertine, who scruples not to destroy the peace of virtuous families, who glories in deeds that plunge the victims of his ensnaring arts into the lowest depths of degradation, who moves in society like a pestilential sirocco, spreading around him a polluting influence, leaving the imprint of vice and infamy wherever he treads. Observe the gay indifference with which he proceeds in his pathway of crime. Remorse is a stranger to his bosom. Nay he plumes himself upon the skill with which he makes havoc of the morals and the happiness of his deluded victims.

Turn to an humble Christian whose life is stained by no immorality. For a season he is overwhelmed with sorrow. What has led to the distress you witness? What cause has covered his face with sadness? The cause of his grief is one which he would rather conceal within the sanctuary of his bosom than drag out to public observation. He has detected within himself a diminished interest in the word of God, the fervour of his prayers may have given place to cold formality. And while to the observer's view his life presents the charm of Christian consistency, he weeps and mourns before God over the secret offences of his inward life. Nor does he wear the aspect of peace and gladness till the assurance of pardon and favour from God has relieved his heavy heart. In an hour does he experience more distress than the conscience of the hardened libertine would inflict in an entire year. Here is a strange disregard of justice which universalism does not explain.

3 In regard to its philosophy about rewards or escape from punishment.

(1) *The happy removal of the wicked from earth to heaven, while righteous survivors are still subjected to many sorrows, clearly involves the charge of partiality against the Ruler of the universalists' world.*

[1445] The more profligate a man becomes, the more does he shorten his life. According to an inspired proverb, the wicked do not live out half their days. They die and are borne to heaven, if universalism is to be credited. Having

finished their course with joy, having run a race of glaring iniquity, having contended not against the enemies of the soul, but against the cause of holiness and the servants of God to the last moment, having won the crown of public infamy, having become meet for an inheritance with the devil and his angels, they are ushered by the ministering spirits to the abodes of the blessed. The glories of heaven beam around them; the bliss of heaven fills their bosoms; the Holy One lavishes upon them the warmest commendations. But where are the miserable survivors, the devout men whose peace they loved to disturb, whose piety they loved to deride, whose beneficent plans they loved to embarrass? They are doomed to remain in this vale of tears, to breast additional opposition from the replenished ranks of the enemies of godliness. They must weep and struggle for many a tedious year before the time of their release shall come.

Let a man serve God with pious care, and in ordinary circumstances he will outlive the abandoned voluptuary. His piety will be rewarded by a long exclusion from the joys of heaven. He must stay on earth till he has seen his fondest hopes crushed a hundred times; he must endure separations that will wring his heart; he must live till he becomes an incubrance to his friends, till he stands a solitary trunk, stripped of its branches, bowing and trembling under every blast. At last death removes the superannuated burden from the world.

Let the profligate young man rush into vicious excesses. In a fit of inebriation, or in the hope of concealing crime, he commits a murder: the laws of the land doom him to die. Or in other words, a kind Providence thus favours him with a speedier discharge from the woes of earth. Instead of dragging out a long life, he is borne to heaven ere he has attained mature age. He is blessed with an early release from the perils and vicissitudes of earth.

(2) *The bitter persecution of the most holy men, and the prosperity of their persecutors, is an impeachment of Divine justice as expounded by universalists.*

[1446] Sometimes the most holy men have been persecuted bitterly by the enemies of religion. This may be specified as an additional impeachment of the Divine justice as it is expounded by universalism.

Why were the primitive Christians loaded with every indignity and subjected to every outrage? Why did the blood of martyrs flow? Why did the groans of persecuted Christians ascend from the stake "with the smoke of their torments?" It was because they were righteous and their oppressors wicked. The persecutors survive to enjoy the blessings of prosperity. If there be no future retribution; if the oppressor may inflict the most cruel tortures upon the servant of Christ and still enjoy the ordinary share of earthly happiness; if the martyr and the relentless monster who chained him to the stake must meet at length under the same

canopy of Divine favour; if the oppressed and the oppressor, with no future adjustment of their doings before the bar of God, must stand on the same level—where is the justice of the Holy One? If retribution is dispensed with in this world, His is partiality of the most glaring description.

(3) *The regarding this world as one vast prison-house or hell, involves the charge of incompetency against its sovereign Ruler.*

[1447] The Almighty has established laws by which men are to be governed. He has fixed penalties which may be supposed the most suitable that infinite Wisdom can devise. According to the scheme of universalism, the penalties are faithfully enforced; every man, it is said, "is punished to the full extent of his guilt."

How does the administration of Jehovah succeed? What is the state of the world? Does the government of the Eternal inspire sufficient awe or sufficient love to save men from incurring the penalty of the law? Where is the man that has been restrained effectually from sin? There is not an instance of undeviating rectitude in our world. All have sinned, all do sin, and all are punished. There is not one of our race who escapes the penalty of the law as it is explained by universalism. Universalism makes all men suffer in this world, and only in this world, according to their desert. It contends that God enforces faithfully the penalties of his laws. Under an administration so effective what do we witness? Every inhabitant of our world becomes a malefactor, and is punished. There is none that does not become, at some time of his life, an inmate of the univer-

salist's hell. The great mass of the human family must be imprisoned over and over again, as long as they live. Some persons, if we may judge by their misfortunes, seem never to remain out of prison. Why, if a civil government could not sustain itself without covering the land with prisons and immuring within their walls all its subjects, from the chief magistrates down to the humblest child, at intervals, would it not be deemed miserable work?

4 The lives of its advocates do not harmonize with or aid its tenets.

(1) *The universalists clinging to life, while they regard this world as a universal prison and the next as a universal paradise, is an indication of their own misgivings as to their doctrine.*

[1448] According to our views, the penalty of the Divine law is not enforced in this life; its full infliction is reserved for a future state. Universalists themselves show that all the hell which they suffer in this world is but an inconsiderable evil. For although confident that they shall be happy after death, they evince no eagerness to leave a world where the sins of men are rigorously punished. They like their prison. They are not anxious to depart and be with Christ, as Paul was. Why should they wish to linger in our world if it be a hell, as they assert, unless they begin to find that their doctrine is false, since it charges God with such incompetency as can never disgrace the government of the Eternal.

[Most of the foregoing extracts are taken, or condensed from, articles in "Biblical Repository," vol. xii.]

DIVISION F.

REASON AND FAITH.

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DIVISION F.

REASON AND FAITH.

122

CRITICAL AND VERIFYING FACULTY OF MAN.

I. ITS DEFINITION.

[1449] This critical faculty of man is not to be taken as a separate simple power or capacity, as reason, hope, and the like, but is the general use of man's understanding in sifting evidence and discovering truth.

And as nothing is more injurious to man than delusion or error, and nothing more beneficial than truth, it is a criminal instead of critical use of the faculty when purposely or carelessly employed in fostering error, or in destroying and hiding truth.—*B. G.*

II. ITS RIGHT USES AND PRESCRIBED LIMITS.

[1450] The critical or verifying faculty is the power which enables the mind to test truth, especially of a moral and spiritual character. This property is an endowment of our nature, and some enjoy it apart from revelation and spiritual enlightenment, in the Christian sense of the word, to a considerable degree, amounting in some cases, with the heathen philosophers, almost to genius or inspiration of a lesser degree. The verifying faculty is capable of being cultivated to great nicety. But like all other endowments it has its limits and defects, and its truest office is only realized in the renewed nature. Without this faculty in embryo form, what common ground would there be between the missionary and the heathen? Where would there be left room for man's responsibility, and the guilt of refusing to allow the truth that, by its very enunciation, has made its power felt, to remain upon the vestibule of the heart for further investigation. Or, again, without the verifying faculty under its Christian form of spiritual discernment, what personal safeguard would there be against the errors, the superstitions, and mis-statements of heretical, or ill-instructed, careless, dishonest, or designing teachers? The use of the critical or verifying faculty has, in the case of truths on the borderland between religion and mental and moral science, done really good service. One only regrets that many have ascribed uses to this faculty which it is unable either to perform at all, or, if at all, not until itself is verified, recti-

fied, quickened, and renewed. To sum up, then, the verifying faculty is a guide always, in a limited degree before regeneration and conversion, and in an extended degree after; but it is never an infallible or independent test, nor does it supersede the necessity of the Holy Scriptures, the Church, the Sacraments, the Creeds, and supernatural aids generally.—*C. N.*

III. CONSIDERATIONS TO BE BORNE IN MIND WHEN APPLYING THIS TEST TO SCRIPTURE.

1 Revelation must, in a sense, be accommodated to the necessities and limited by the capacities, mental and moral, of each successive age.

[1451] Revelation is not a wild, destructive power—a flood sweeping everything away, but the river of life. We cannot suppose that the Almighty can pour the Mississippi River into the banks of a mountain brook. He can begin, however, with the springs and the brooks, and make in time the broad Mississippi River. We cannot expect God to pour the full Christian era into the limited moral experience of the patriarchal age. He may begin, however, with the first welling-up of truth in far-off times, to prepare for the Christian era. He will not, by a too early flood, wash away the very possibility of an enlarging revelation. His stream keeps within its banks; His revelation never breaks through the appointed limits of a great historical influence. But this patience of the Divine Teacher with man's slowly maturing capacity for instruction, this self-restraint of revelation, is itself the sign of a higher wisdom.—*Smyth (America).*

2 The right of the individual to life is an undeniable principle of morality; but, at times, the right of a race to its redemption may be more sacred.

[1452] Many vigorous providences were necessary and right in the Divine order of history, as were the blows of the pioneer's axe and the smoke of his fires, when the forests were to be cleared and the wilderness made habitable. Moses and the judges, and the prophets, even, were God's chosen pioneers; and theirs was the rough, hard work of history. How much suffering and hardship does not nature relentlessly compel in the pioneer age! The necessities of the times determine the rights and the truths which must be made paramount and commanding.—*Itid.*

- 3 The Bible is its own commentary and corrective.

[1453] We have thus far taken no notice of the significant fact that it is to the Bible itself we owe our own power of judging the Bible. The hard places in the Old Testament are revealed by the increasing light of the Bible itself.—*Ibid.*

- 4 The Christian religion has nothing to fear, but much to gain, by the application of the severest tests.

[1454] False religions, and all corruptions of the true, have such arguments lying against them as evidently demonstrate their falsity; and therefore wisely shun all inquiry. But the true religion loses nothing by examination, it shines the brighter after it has dispelled the clouds and mists which are raised about it. Its firmness is never so well seen as when it is assaulted; so that we may challenge its opponents in the language of the prophet: "Associate yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought." They are only like the waves which with a great deal of fury dash against the rock, but instead of removing that from its place, only discover their own weakness, and retire murmuring at their defeat.—*H. Grove*, 1738.

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DOGMATIC FAITH.

I. ITS DEFINITION.

1 Etymological.

[1455] From the Greek *δοκέω*, to think, or it seems; *μοι δοκεῖ*, it seems to me: whence *δόγμα*, or what seems—which is thought or decided upon. The "decree of Augustus Cæsar that all the world should be taxed" is *δόγμα* (Luke ii. 1). This is the objective expression of the subjective opinion, doctrine, or conclusion.—*B. G.*

2 Ecclesiastical.

[1456] Ecclesiastically, dogma is the decision or definition of doctrine by some Church Council. The same word has come lately to denote a usurping imposition of doctrine; and dogmatic, dogmatical, to mean opinionativeness and overbearing assertion. But in this sectional heading it is simply decisive or decided faith: fixed, orthodox doctrine.—*Ibid.*

II. ITS RELATION TO HISTORY AND LOGIC.

[1457] The term belongs strictly to a positive statement of doctrine derived immediately or by deduction from Divine revelation, and enunciated by the Church through a General Council. In a looser sense it is applied also to the special tenets of particular churches, or even of sects, if put forth by an authority recognized by them.

Dogma presupposes substantial proof, which is generally, and in the ordinary sense, of an historical or logical kind; but it must be remembered that we have reached the highest possible kind of evidence as to truth, when it is proved that any particular statement has come from God. There can be no real opposition between dogma and history, or dogma and logic, so long as these principles are kept in view; but it must be again remembered that there are some subjects in theology, especially such as relate to God Himself, which are beyond the province of history or logic, and the dogmata respecting which, must depend wholly upon His revelation of truth.—*Rev. J. H. Blunt.*

III. ITS USES.

- 1 Clear definitions of religious truth are exceedingly helpful to the religious life.

[1458] Everything is an advance in theology which enables men to know God better, and to think of Him more worthily—that is, more in accordance with reality.

- 2 Doctrinal systems, when within scriptural limits, are a means to promote the salvation of men.

[1459] All doctrinal systems, as such, are the products of human wisdom and skill. God has no more given us a system of theology than He has of botany, astronomy, geology, or zoology. He has sown the earth with flowers, scattered the stars in space, created the earth under our feet, and peopled it with life. This He has done. He has given us the facts, and motives, and means for reducing them to harmony; but He has given us no system. The same is true in theology, where the facts—that is, the truths with which it is concerned—are in a manner sown broadcast over the sacred page; and he that would have a system of theology must work it out for himself, or others for him. One consequence is, that as systems of botany, &c., are all provisional, all liable to change and corrections, so are theological systems mutable, and imperfect, and many. It follows, also, that the patrons of no particular system of theology have a right to exceed the limits of human modesty by proclaiming all others false, and their own infallibly true, and alone to be tolerated. The different systems of any science agree on certain fundamental principles, and usually on many details. And this is true of systems of theology. All we have to demand is a fair and honest acceptance of plain and positive facts. God is our ultimate Judge; and if we accept His truth, it will be well with us. He has not given us a system of theology, nor has He appointed anybody else to give us one; and therefore it is wrong for any to claim a Divine sanction for that which they devise or accept. Nevertheless, theological systems have their uses, like Church organizations and forms, but only so far as they promote the end for which Jesus Christ came into the world—the salvation of men. Souls are so precious that everything

that can be done to save them, should be done; but there is no reason for hindering them when seeking for salvation. Yet they are hindered when the terms of salvation laid down in Scripture are added to, diminished from, or in any way disguised. "What man is there of you who, if his son ask bread, will give him a serpent? Or, if he ask a fish, will give him a stone?" But, in truth, some have acted very much in this way. They have so mixed up the pure grain of God's truth with the chaff of their own inventions, that they have fed the hungry with what hurt them as much as it fed them.—*The Christian Evidence Journal.*

IV. CORRECTIVES OF ITS ABUSES.

- 1 The science of religion must be entered upon in a holy and religious spirit.

[1460] Theology is the science of religion, a science which, to be pursued properly and profitably, must ever be entered upon in a truly religious spirit, and so as to keep our hearts as well as our minds not only in the knowledge but in the *love* of our Lord Jesus Christ. While we maintain the supreme and sole jurisdiction of Scripture in matters of faith, let us never imagine that we show a sincere regard for that Scripture if we content ourselves with drily and unconcernedly upholding its authority as a mere topic of controversial argument; but let us receive it into the inmost recesses of an honest heart.—*Conybeare, Analytical Examination into the Writings of the Fathers.*

[1461] Dogmas of the intellect are dried flowers, while the same truths in the heart are flowers growing and blooming.—*B. G.*

- 2 Dogmatic wisdom has its roots and beginnings in moral and spiritual sensibilities, which Scripture calls "the fear of the Lord."

[1462] What can be more piteous than the clear, hard, accurate knowledge of a soul which has cultivated its intelligence without any corresponding cultivation of its heart and conscience? The absence of this fear of the Lord, which is wisdom in the leading Bible sense of the term, is fatal to any living appreciation, if not to any appreciation whatever, of the doctrines of Redemption and Grace. What is the good of them in the judgment of a soul which has never felt the sting of sin, or which has never realized its own utter impotence to return to God? When such a soul comes into contact with the Creed of Christendom, when it finds itself face to face with the great truths of the Incarnation and the Passion of Christ, the Influence and Personality of the Holy Spirit, the sacramental channels of communication between God and our human life, the doctrine of the Ever-blessed Trinity in which these several truths find their justification and their point of unity, it can only regard truths of this magnitude, truths which we know to be so unspeakably precious, as a hard block of dead dogma, weighing like an incubus

upon all honest and earnest thought. It is conscious of no demand which they satisfy, it entertains no anticipations which they meet, it feels no deep-seated disease for which they provide the remedy. If a man would teach the power of religious truth he must personally have felt the need of it.—*Canon Liddon.*

- 3 Religion, though related to dogma, does not consist in mere dogma.

[1463] Our religion is neither a dogma nor a theory, a thesis nor a hypothesis, a category nor a dream. It is a spiritual power; it is a personal presence; it is a governing genius of life; it is a comforter of actual sorrows; it is a quickener to every noble work. It is the world's best builder, planter, legislator, and reformer. It is not a stranger to be scrutinized, but a friend to be loved, because it has first loved us. It is not a guest to be entertained, but a leader to be followed; not a secret to be found out, for its very face is a revelation; not a clever and promising applicant for a place, which thrift may turn to account and vanity display, for it speaks in the name of the Lord; not an institution that can expire by limitation, nor a form that grows old, nor a ceremony that can give up the ghost and still keep on its feet, but an everlasting, living law, vital in every part; not a policy that can be shaped, but a principle that by its own formation and irresistible spirit shapeth all things. It is a reality.—*F. D. Huntington, D.D.*

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EFFICACY OF PRAYER.

I. OBJECTIONS MET.

- 1 Replies to objections founded upon the doctrine of predestination and the unchanging character of God.

(1) *God, who ordains the ends, ordains also the means.*

[1464] To the stale objection, "Why then need I pray, since the answer is ordained?" the answer is so stale that I am ashamed to be obliged to repeat. It is an objection which may be taken to every form of activity. A man is in a fever. He argues that, if it be predestined whether he is to recover, it is of no use sending for the physician. The answer is known to every tyro in moral science. If God has destined that the man recover, He may also have destined that he should send for the doctor. If he declines sending for the proper aid, he may find it destined that he is not to recover. So it is with the answer to prayer. If he prays, he may find that both the prayer and the answer are fore-ordained. If he neglects to pray when in duty bound, he may find himself punished by being refused the blessing.

[1465] Since God is unchangeable, and has arranged everything beforehand, why need I

pray at all? The reply is—that the answer to prayer proceeds on the foreseen circumstance that the prayer will be offered; that if the man refuses to pray, he shall assuredly find it fixed that no answer is given. Should petulance insist on a farther reply, we think it enough to show that this is a style of objection which would apply to every species of human activity. Why need I be industrious if it is arranged whether or no I shall get the object which I expect to gain by industry? is the next form which the cavil may assume. If the objector is an ambitious man, we ask, why pursue so eagerly that expected honour when he knows that it has been ordained, from all eternity, whether he shall secure it or no? If he is a man of pleasure, we ask, why such anxiety to procure never-ceasing mirth and amusement, when he knows that it is pre-determined what amount of enjoyment he is to receive in this life? Ah! it turns out that the objection, which presses with no peculiar force upon the supposed Divine arrangements in regard to prayer, is a mere pretext to excuse the unwillingness of the person who urges it, for he discovers it only in those cases in which he is unwilling to act.—*President McCosh, Method of Divine Government.*

2 Replies to objections founded upon the uniformity of the laws of nature.

(1) *If finite man can control physical laws in his limited lower sphere, surely God, the infinite God, can do the same in His unlimited and higher sphere.*

[1466] As man within his sphere can use these fixed laws to accomplish the most diversified purposes, so God in His unlimited sphere has them always and everywhere under His absolute control, so that, without suspending or violating them, they are ever subservient to His will. If the fact that men can use the laws of nature to their own ends and advantages is compatible with the uniformity of those laws, the control of God over them for the accomplishment of His purposes cannot be inconsistent with their stability as laws.—*Dr. C. Hodge, Systematic Theology.*

[1467] There is the same room for the action of Providence, without the relaxation of the discipline of law, as there is in human life. If man can alter the incidence of physical law by appeals to the hearts and minds of others, so also can God. He can inspire thought, if we can inspire thought; He can guide our wills, if we can help to guide each other's wills; He can inspire the mind of the physician, or the precaution of the soldier, or the conscience of the statesman, and guide it into a new track, if we can do so; and He can so alter, without any interference with the precise succession of physical events, the fates of individuals and the fortunes of nations.—*Spectator* (Jan. 9, 1875).

[1468] A great thinker can employ natural laws to create conditions of life that did not exist before—to change the public sentiment, to re-

press indolence; to stimulate activity. Every man that is acting in the world is employing natural laws with cunning, with wisdom, with skill, by which he is enabled to change the whole course and current of things. God stands behind the whole system of natural laws, and can produce special results in men whenever He pleases. Such a doctrine of the special influence of the Spirit of God makes prayer of benefit to men.—*H. W. Beecher, Spiritual Barbarism.*

(2) *If human mechanism can meet special emergencies without interfering with the principles of arrangements and prescribed channels, surely God's providence can effect similar results in answers to prayer.*

[1469] Some time ago, being at Binghamton, in this State, I went to see the machinery where-with that city is supplied with water. In a small house on the bank of the Susquehanna, there is an engine which goes night and day, pumping water into the mains. The demand for water acts as a governor on the engine, and regulates its motion, so that the more water is drawn off the faster the engine goes. Then when a fire occurs an alarm-bell is rung, on hearing which the engineer gears on some extra machinery, which causes the engine to move more rapidly, and charges the ordinary mains to their fullest capacity, so that they send water through the hose to the top of the highest building in the place. Now if men can thus construct an engine whereby, through ordinary and already existing channels, an emergency of prayer may be met, why cannot God do the same with this machine which we call the universe? As we understand the matter, it is thus He does proceed. He uses His natural laws for the carrying forward of His purposes in grace, and for the help of His believing children; and, as Isaac Taylor has suggestively said, "the greatest miracle of God's providence is that it is carried on without miracle," while yet it makes provision for the answering of prayer, and for the accomplishment of the great purpose of the Divine Mind.—*Rev. W. M. Taylor, D.D.*

(3) *The acting upon law and not upon caprice encourages us to bring our lawful petitions before human or Divine sovereignty.*

[1470] That the Uniformitarians have failed, utterly and completely failed, in dealing with this larger world, only grows the more apparent the longer we consider them and their works. They have assumed, as I have said, that the reign of law is fatal to prayer, and that we must choose between law and caprice, no other alternative being open to us. But if it be impossible for God to answer prayer, must it not be equally impossible for man to answer it, since man is at least more clearly the subject of Law than He who made and rules the universe? And yet is it impossible for man?

Consider our human relations; reflect on what we know of human action and motive: and then say whether these assumptions can be

sustained. Does uniformity of action drive us from prayer? Is it not, rather, an indispensable condition of prayer and a direct encouragement to it? In the administration of public justice, for example, what is it that makes every man bold to bring his suit into court, and to seek redress for any wrong that has been done him? It is simply that he believes the administration of justice to be tolerably uniform, inflexible, invariable. If the judges were notoriously open to bribes, if they were at the beck of the sovereign, if they courted the favour of the mob, we should no longer be able to calculate on them; we should be afraid to carry to them our prayers for redress. It is the very uniformity and steadfastness of the administration of justice which impresses and invites us to appeal to it. So far from hindering us, it is this very superiority to change and caprice which begets confidence and moves us to carry our suits before the public magistrate. If our judges were Turks, instead of Englishmen, could we possibly appeal to them with the same confidence? And yet in the face of all this our uniformitarian friends assume, without any attempt at proof, that if we confess that God rules the world by laws which are uniform in their action and regular and invariable, we must also confess that it is unreasonable to pray to Him, that we can only take our suits to Him so long as we conceive of Him as actuated by caprice.—*Expositor* (July, 1877).

[1471] That God is unchangeable is the reason for prayer, not an objection against it. This unchanging character, is that of the Hearer of prayer, to Whom all flesh may come.—*B. G.*

3 Replies to the objection that it is inconsistent with man being subjected to a regime of law.

[1472] This is purely an arbitrary statement, and ignores both Divine Power and the fatherly yearnings of God toward us, as well as the sense of our weakness and infirmity, and the longings of the renewed soul, or even the unrenewed soul in its better moments, after the living God.—*C. N.*

[1473] Nothing seems to us more reasonable than to assume that a Being of infinite knowledge and holiness, in providing for the discipline of a very infirm creature, would, while subjecting him to a *régime* of law within which he would reap inexorably what he had sown, also leave such room for the free play of the mind of the creature on the mind of the Creator as would create and protect a real sphere for continued and living intercourse between them. Nothing is more arbitrary than the assumption that there can be no intermediate region between what is good for man and what is evil for him, no region within which it may be good for him to have what he prays for because he prays for it, though it might be bad for him to have it unless he prayed for it. —*Spectator* (Jan. 9, 1875).

II. ARGUMENTS IN FAVOUR OF PRAYER WHICH ANTICIPATE OBJECTIONS AGAINST ITS EFFICACY, OR NEUTRALIZE THEIR FORCE.

I A general and summary statement.

[1474] (1) That prayer is in itself necessarily right.

(2) That it is necessary to promote a good temper in us, and to train us up in righteousness.

(3) That it is incumbent upon us to pray as we hope for the favour of God.

(4) That the Christian revelation enjoins prayer.

(5) That prayer is not merely a Christian duty, but an essential part of all religion: "All nations of men acknowledge the obligations to it, and the practice of it has been as universal as the belief of a Deity."

(6) That the duty is recommended by the pleasures which attend the performance of it.

(7) That not only the act, but the spirit of prayer is conducive to the highest happiness in ordinary life, and in the investigation of nature.

—*Dr. Price.*

2 A special and detailed statement.

(1) *Prayer is in the greatest degree subservient to virtue, and productive of the highest advantage.*

[1475] Prayer is not only itself virtue, but the best means of virtue; not only itself a duty, but of the greatest use to maintain and increase a regard to all other duties.

[1476] He that makes conscience of frequent and serious prayer, must live under an habitual sense of the presence, authority, and providence of God, and of dependence upon Him, and obligations to Him. He must be continually reminding himself of the most important truths, and exciting himself to the utmost care of his life. He must be always exercising repentance for his transgressions and benevolence to his fellow-creatures. It is scarcely possible for such a man to be otherwise than truly virtuous. The indulgence of known guilt and a regular course of unaffected devotion are so incompatible, that it is not conceivable that they can be united in one and the same man.—*Dr. Price.*

[1477] Where the true spirit of devotion prevails, it cannot fail to render a man more amiable, and to promote the purification of his mind. It will stifle in the birth all wrong tendencies; subdue the temper to kindness and charity; conquer every rebellious inclination, and form the heart and life to universal goodness. Can a man set himself often to realize to himself the inspection of the Deity, and to adore His perfections, while he feels himself an enemy to His laws and government? Can he with a contrite heart confess his sins, and not resolve to forsake them? Can he so mock his tremendous Creator, as to seek favour from

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Him while he goes on to affront Him, or to beg that love and forgiveness to himself which he is not willing to practise to others? Can he pray for those who despitefully use him and persecute him, and at the same time indulge rancour in his heart? In short, can he employ himself in turning his attention frequently to eternal righteousness and goodness, without participating in some degrees of those excellences; or preserve a constant intercourse between his mind and the first and best of all Beings, without growing like to Him, and being confirmed in pious gratitude and resignation?—*Ibid.*

(2) *Efficacy of prayer a necessary part of theism.*

[1478] With at least the great majority of pre-Christian theists, this dogma (of the efficacy of prayer) seems to have been regarded as a necessary part of theism. Plato puts into the mouth of Socrates a warning against rash or ignorant prayer, but the danger from which he would guard Alcibiades is that his prayer may be granted, not that it may be refused. Cicero, who has treated largely of the existence, nature, and providence of the gods, gives no indication of any scepticism among theists as to the efficacy of prayer.—*J. H. Jelllett, B.D.*

(3) *The misery which disbelief in the efficacy or lawfulness of prayer would entail in a world of sin and sorrow.*

[1479] In one of the meetings an old sailor rose to make some remarks. He said: "One of our boats was dashed to pieces at sea; six of the men clung to the fragments. Three days were they without help, for we in the distant ship could not find them. They told us afterwards that the most awful and lonely thought they had in those dreadful hours was that they could do nothing to make us hear them; and that made me think of prayer. What if a man were so cut off that he could not pray. What if, while we are floating around on this mighty ocean of peril, we had no voice that could be sent over in any way to heaven."—*Rev. C. Robinson, D.D., Bethel and Penuel.*

III. CONSIDERATIONS RESPECTING THE TRUE MANNER IN WHICH PRAYER SHOULD BE OFFERED BY WAY OF NEUTRALIZING THE FORCE OF ANTICIPATED OBJECTIONS TO ITS EFFICACY.

[1480] (1) That prayer should be offered with a mind properly prepared for it, and with fixed and composed thoughts.

(2) That we should pray with fervency of affection and desire.

(3) That we ought to be constant in prayer.

(4) That successful prayer must be accompanied with a holy life and the diligent use of our own endeavours to acquire what we pray for.

(5) That we ought to pray and give thanks in the name of Christ.—*Dr. Price.*

IV. ARGUMENTS TO STRENGTHEN BELIEVERS IN THE DUTY OF PRAYER, AND IN BELIEF OF ITS EFFICACY.

1 True prayer is accepted by God, even though we fail to have perceptible emotions of Divine grace in our hearts.

[1481] We are sometimes inclined to believe that our prayers are not accepted by God, if we do not feel a certain degree of pleasure arising from the performance of this duty—an enthusiasm of love toward the Divine Being arising in our souls. This is a wrong idea. Prayer is not a charm of the imagination, or a sweet delusion of the soul; neither does it always produce the perceptible emotions of the grace of God in our hearts. It is our bounden obedience to a Divine command; it is our self-humiliation before our Maker, the deprecation of His wrath, and the imploring His assistance against the temptations of sin. Let us, therefore, draw near with a pure heart, in full assurance of faith, making our petitions in the name of our Lord Jesus Christ, and relying on His merits alone for God's acceptance of them.—*Fénélon.*

2 There is no reason why the Spirit of God may not inspire our hearts with good desires, as in the days of admitted miracles.

[1482] I do not think it is any extravagance of faith to believe that nature is pliant in the hands of its Creator, and that He can employ its ordinances in answering prayer. The Spirit of God is just as able to say to a man now that He shall build an orphan asylum, as He was to command Philip to join himself to the chariot of the Ethiopian eunuch. God is as able to heal men now by a word, or by the laying on of hands, as in the days of the apostles. The question is, Does He authorize any one to expect that He will do these things? And here all that can be said is that every man must be left to his own judgment, and that, in the view of others, no warrant is possible except by a miracle, or by the result. So it was of old. How did Peter know that the lame man who lay at the gate of the temple which was called Beautiful would rise and walk at his bidding? I do not know precisely how, but he knew, and was justified by the result. And so it is now. If an impulse or a voice comes to a man, it comes to *him*, and he alone can judge of it. He may test it as he chooses, even as Gideon did; but if he thinks that he has sufficient evidence that it is from God, he is to go forward. If it commands him to build an orphan asylum, he is to do that; if to say to a lame man, "Rise up and walk," he is to do that; and if there is really a command from God, he will be justified by the result. This, however, is a field in which there will be tares; but they cannot be rooted up

without danger to the wheat, and they must "both grow together until the harvest."—*Rev. W. Scafe, Quarterly Review (April, 1882).*

3 The success of one real prayer should ever after stimulate our faith.

[1483] The success of one real prayer of ours ought to be the memory of a lifetime. We might keep saying: "I am the man, dust and ashes myself, who once on such a day and such an hour asked, and Jehovah answered me! Nay more, He bade me come again."—*Rev. C. Robinson, D.D., Bethel and Penuel.*

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FAITH AND PHILOSOPHY.

I. THE MEANING ATTACHING TO THESE WORDS WHEN CONTRASTED WITH EACH OTHER.

[1484] Faith and philosophy, in this collocation, are distinguished from each other both by their subject matter and by their practical effects: faith, as here used, having reference to Divine revelation, and philosophy to human speculation. Faith also being—subjectively considered—a practical moral or spiritual principle, guiding the feelings, life, and actions; philosophy consisting of "academical questions," for scholastic debates and notional airy opinions, for intellectual amusement; to form or maintain debating propositions not related to duty and practical life. Faith, in this connection, is the practical intellect or reason, combined with hope and duty; while philosophy, as here used, is the speculative intellect, in relation to the imagination rather than to the conscience.—*B. G.*

II. THE DISTINCTIVENESS OF THEIR RESPECTIVE SPHERES.

[1485] Whilst the philosopher is finding out God's laws, the Christian is observing them. To the philosopher it is a life's labour to lay the foundations; the Christian has his laid, and his life's labour is to build thereon.—*Baring Gould.*

[1486] To seek for theology in philosophy is to seek for the living among the dead; and to seek for philosophy in theology is to seek for the dead among the living.—*Lord Bacon.*

[1487] Yet there is nothing in Christianity which contradicts the genuine elements in human philosophy, but quite the reverse. The Scriptures contain all that was true in every religious system. Christianity again has a Divine philosophy, which satisfies both the head and the conscience.—*C. N.*

III. MISTAKES GUARDED AGAINST AS TO THE ALLEGED INNER RELATIONSHIP BETWEEN CHRISTIAN FAITH AND HEATHEN PHILOSOPHY.

1 The principles of faith and Christian virtues are nominally the same, but fundamentally different from the virtues of heathen philosophy.

[1488] The Christian doctrine we often hear likened to the Greek philosophy, and found, on all hands, some measurable way superior to it; but this seems a mistake. The Christian doctrine, that doctrine of humility, in all senses godlike and the parent of all godlike virtues, is not superior, or inferior, or equal, to any doctrine of Socrates or Thales: being of a totally different nature; differing from these, as a perfect ideal poem does from a correct computation in arithmetic. He who compares it with such standards may lament that, beyond the mere letter, the purport of this divine humility has never been disclosed to him; that loftiest feeling hitherto vouchsafed to mankind is as yet hidden from his eyes.—*T. Carlyle.*

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FAITH AND FREETHOUGHT.

I. POPULAR FALLACIES RESPECTING THEIR ANTITHETICAL CHARACTER.

1 They are not two different qualities or exercises of the mind.

[1489] (1) These are often assumed to be two different qualities or exercises of the mind, and to be distinguished as follows:—(2) The professors of so-called freethought assume that *it* is a province of knowledge or certainty, of open-eyed vision, which accepts nothing that is not proved. (3) On the other hand, it is assumed that faith is blind, and accepts *dicta* without proper evidence or proof. (4) Whereas even those who imagine that they are guided only by personal knowledge of science, are in general for the most part *led by faith in scientific men*, (5) whose discoveries or conclusions they accept without verification. (6) Any one science, or perhaps one department of a single science, would occupy a lifetime. (7) Therefore no man can, for himself, have original freethought and scientific knowledge even of the ascertained truths, facts, or principles attained to by the combined efforts of scientific inquiries through all past generations. (8) Every one who accepts scientific conclusions without verifying them; historical facts or conclusions, without personally examining documents and going through the investigation; geographical conclusions, without travelling and exploring—and so on, *ad infinitum*—*walks by faith and not by sight*, and relies on the investigations of other persons. (9) All, therefore, that we call know-

ledge is not "knowledge" of our own acquiring and proving, but is the *acceptance of the revelation* made to us by those who are better informed than we are. (10) Yet it is by rational evidence, on good grounds, that we entertain such conclusions, not from any wild freethought, but by true thought conformed to facts and evidence adduced by others, and received by inquiry and intelligent faith as to the information or revelation made to us by them. (11) All education, so far as imparting knowledge, is an *exercise of faith* in the recipients of it; who can exercise no freethought in doubting or blundering, as to history, geography, geology, and kindred lines of knowledge; but must receive in faith and master accurately the details of information compiled for their guidance. (12) Few persons—perhaps not one in a million—have the time, if they have the capacity, to understand the recondite and intricate processes by which those propositions and statements are proved, which they are called upon to believe, and which those who call themselves freethinkers do believe—only because they are told.—*B. G.*

2 As much faith required in science as in religion.

(1) *In regard to physical phenomena.*

1. The rate at which light travels.

[1490] What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride?—*Sir John Herschel.*

2. The vast distance of the sun from the earth, and yet its active attractive influence.

[1491] What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; that, although so remote from us that a cannon-ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time?—a closeness of union of which we can form but a feeble and totally inadequate idea, by comparing it to any material connection; since the communication of an impulse to such a distance, by any solid intermedium we are acquainted with, would require not moments, but whole years. And when with pain and difficulty we have strained our imagination to conceive a distance so vast, a force so intense and penetrating, if we are told that the one dwindles to an insensible point, and the other is unfelt at the meanest of the fixed stars from the mere effect of their remoteness, while among those very stars are some whose actual splendour exceeds by many hundred times that of the sun itself—although we may not deny the truth of the assertion, we cannot but feel the keenest curiosity to know how such things were ever made out.—*Ibid.*

(2) *In regard to physico-mental phenomena.*

1. Use of the senses and the association of ideas.

[1492] The human hand, in every age, has excited the attention of the reflecting and the wise, and has been often and forcibly referred to as direct proof of consummate art and design in the creation of our frame. Contemplate for a moment the uses to which it is applied, and the extent of its power as a means of acquiring knowledge, in order that its vast importance may be properly estimated. In the first place, then, it is the grand organ of touch or tact, the instrument by means of which we gain an acquaintance with more of the physical properties of matter than through any other organ of sense. Without it the eye would never, perhaps, duly learn to appreciate correctly many of the external properties of matter—the forms, the relative size, the distance or the position of bodies; and it is the touch which aids, regulates, and corrects the conclusions deduced from the ideas gained through the medium of sight. It is a coadjutor to the eye, though the eye, in its turn, aids the hand: for example, touch will not inform us of the colour of any object—colour is an impression upon the organ of vision alone; but touch gives us its hardness or softness, its lightness or weight, its warmth and texture, its smoothness or roughness;—thus, one organ aiding the other, we gain a knowledge which neither alone would communicate, and the one, taught, as it were, by the other, will independently communicate a degree of information respecting qualities which the other can alone appreciate. Such is the association of ideas, that the sight of a feather brings to mind its softness, its lightness, its warmth and elasticity, though the sight only recognizes colour and form; but experience has taught, that with such a form and colour these properties, cognizable by touch alone, are always conjoined.—*Martin.*

[1493] The mind, presiding over the senses, using one to correct another, and inferring results from comparing the evidences and intimations from all these witnesses, is an instance of faith transcending sensation; and from "the visible things" and the tangible things of material nature, inferring invisible and intangible truths and relations, as seen in the deductions from the senses of sight and touch.—*B. G.*

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THINGS ABOVE REASON.

I. ITS VARIOUS MEANINGS.

[1494] (1) "Reason" is a term that may be used for human reason in the abstract (*i.e.*, really logic, or the processes of reason, viewed as an art), the highest intellectual attainment possible to humanity; and what is "above" this (*i.e.*, "things above reason" in this sense of the

word) can be decided only by those who have attained to *that* lofty eminence.

(2) "Reason" may be used for the capacity and insight of ordinary understandings, or of men in the concrete, instead of some abstract quality of high intelligence; and then "things above reason" include those things which are beyond being *completely* understood by men in general.

II. MISTAKES REMOVED RESPECTING THE WRONGLY RESTRICTED USE OF THIS TERM.

[1495] (1) The things which are not *completely* understood, but which, in some respects, transcend both the ordinary reason of mankind and the special reason of scientists, experts, and men of genius and intellectual ambition, are as multitudinous and infinite as things or existences themselves; for nothing is fully understood so as to present no points or questions "above reason" in its actual development and acquired capacity.

(2) But while there is nothing that is not, in some respects, "above reason," there is also nothing which is not, in some respects, within the scope of reason to comprehend it. "We know in part"—but we *do* know *part*.

(3) Light, life, growth, are all existences and facts within reason or knowledge and understanding; but they are all "above reason" in their ultimate essence, causes, processes, and constituents.

(4) Natural facts and scientific truths are, in this respect, as much "above reason"—as great mysteries, and are so acknowledged by the greatest students and masters—as religious truths or spiritual facts; and in this respect nature and revelation, science and religion, are on the same level.—*B. G.*

III. ANSWERS TO ANTECEDENT OBJECTIONS TO CHRISTIANITY FROM THEIR EXISTENCE.

1 Our mental faculties capable of dwelling upon things above reason.

[1496] If knowledge cannot monopolize consciousness, if it must always continue possible for the mind to dwell upon that which transcends knowledge, then there can never cease to be a place for that which is of the nature of religion.—*H. Spencer, First Principles.*

2 The very idea of religion implies mystery.

[1497] In religious matters the furthest conclusion of reason is that there is much beyond reason. Our reason is very weak if we cannot see that. Natural things are too deep for us, and what shall we do when we come to what is beyond nature?—*Pascal.*

3 Revelation necessarily increases the number of things beyond the reach of reason.

[1498] Accordingly as revelation was extended

it increased the number of mysteries. It gave, as one may say, two half-told truths for every half-truth of which it told the other half.

[1499] All knowledge necessarily and confessedly enlarges the horizon of our ignorance. The further a man can see, the wider is the circular cloud-curtain that bounds his vision.—*B. G.*

4 Things above human reason may be plain to higher intelligences.

[1500] Other such rules we may not be able to perceive from the meanness of our nature, or our low rank among creatures; for beneath omniscience there being innumerable forms of intelligence, in the lowest of these we sit, one remove from beasts; being endowed with capacities suitable to that inferior station, and to those meaner employments for which we were designed and framed; whence our mind hath a pitch, beyond which it cannot soar; and things clearly intelligible to more noble creatures, moving in a higher orb, may be dark and unexplicable to us: "as an angel of God, so is my lord the king, to discern good and bad," was an expression importing this difference, how those glorious creatures do o'ertop us in intellectual capacities.—*I. Barrow, D.D., 1630-1677.*

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PROVINCE OF REASON.

I. ITS RANGE.

1 Universal, including every field of knowledge, religious as well as secular.

[1501] This province is universal, as relating to all questions or subjects—Science, Morals, Religion. Reason deals with evidence, probability, proofs or inferences on every department of human knowledge and interest.—*B. G.*

2 Extended by revelation and the principle of faith.

[1502] Reason is good, if we use it reasonably, *i.e.*, with a modest sense of its weakness and narrowness, a humble dependence upon Divine aid, and due care that we do not, either through overmuch haste, or the influence of corrupt prejudices, mistake that for reason and evidence which is only a false appearance of it. With these conditions, the more we use our reason or understanding in religion, the better; we shall bring more credit to it, and receive more benefit, and pleasure, and establishment in it.

[1503] Right reason is entirely consistent and harmonious with divine revelation, and supernatural assistances; and we may have a high value for the one without renouncing the other: nay more, cannot have a just notion, and make the proper use of either, but we must be thankful to the common fountain and donor of both.

[1504] So long as you simply reason you are looking westwards—where light only fades away and dies before the gazing eye. When you put all your mind and heart into the truth you know, and resolve in the strength of the grace you already believe in to be true to that truth and all its requirements, and to seek the higher and further truth until you find it, then you turn eastwards, and ere long the morning you look for will be on your face.—*Alexander Raleigh, Records of his Life.*

3 Limited by certain necessary and obvious conditions and principles.

[1505] It required the genius of Copernicus and Newton to discover the true theory of the heavens ; but when that theory is known, it requires no such genius to observe that it is confirmed by every phenomenon before our eyes. It may require, in like manner, a supernatural light to give the true explanation of the mysteries of nature ; but now, with that explanation before us, we see that nature has many of its most difficult knots unravelled by it.—*President McCosh, Method of the Divine Government.*

[1506] There is a great difference between knowing and understanding. A child may know what the words "God is a Spirit" mean ; no created being can understand the Almighty unto perfection. In every department men know and hear unspeakably more than they understand.—*Dr. C. Hodge, Systematic Theology.*

II. MODE OF PROCEDURE.

1 To use to the utmost the reasoning faculties in seeking, testing, and rightly honouring Divine revelation.

[1507] Nor do we teach that nature and reason cannot lead to the speculative knowledge

of Divine truths ; for the evidence of all Divine truth resolves itself ultimately into either sense or reason ; which are the common gifts of God to mankind, by the principles of which the truth of all things, depending on the deductions of sense and reason, may be proved and examined. From the exercise of reason we come to know the essential difference between good and evil ; and by these principles are enabled to judge of any doctrine, whether it be agreeable to the pure and holy nature of God ; which is the first presumptive argument for the truth of any divine revelation ; that it is holy and pure, and such a one as, were God to have given a law to the world, He would have given : from reason we learn the unlimited power of God ; and from sense and reason we know the limited power of man, and are enabled to distinguish between the works which the power or policy of man can perform, and the works which can flow only from the unbounded power of God : from hence we can judge of the positive arguments of a divine revelation, the works and miracles which are offered to the world in confirmation of its truth.—*Bp. Sherlock, 1678—1761.*

[1508] There are heights of divine knowledge and virtue to which human nature, unassisted, cannot reach ; revelation kindly offers to be our guide, and to raise and fortify our feeble powers by the succours of grace. Is not he a fool now, and wretchedly opinative, that, trusting to the sufficiency of his own faculties, scornfully rejects the illumination and assistance he may have from heaven.—*H. Grove, 1738.*

[1509] Reason will convince any man, unless he be of a perverse mind, that the Scripture is the word of God : and then no reason can be greater than this—God says so, therefore it is true.

DIVISION G.

THE HOLY SCRIPTURES.

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DIVISION G.

THE HOLY SCRIPTURES.

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AUTHORITY OF THE CANON.

I. DEFINITION OF THE PHRASE, CANON OF THE SCRIPTURES.

[1508] Canon is a rule: the Canon of the Scriptures, is the rule, list, or table of the books to be accepted as genuine parts of the Bible; as distinguished, first, from "profane" literature, or ordinary human productions; and as distinguished, secondly, from "apocryphal," surreptitious, and pretended divine or sacred books. More care has been taken in preserving the canon or list of genuine Scripture than in preserving the genuine works of all profane writers.—*B.G.*

II. GROUNDS UPON WHICH THE AUTHORITY OF THE CANON OF NEW TESTAMENT SCRIPTURES REST.

1 Internal evidence.

(1) *The Gospels and Epistles reciprocally confirm each other, and could only have been written in the age assigned to them.*

[1509] Had internal evidence to be drawn from the New Testament writings themselves, we would refer to the promise of the Lord Jesus Himself, recorded by St. John xiv., xv., xvi., that the Spirit of God should especially dwell with the apostles, and "bring all things to their remembrance, whatsoever He had said unto them" (xiv. 26), "guiding them into all truth, and showing them things to come" (xvi. 13). Such words could not have been an afterthought of apostles, for they are introduced into the Lord's discourses in a manner which forbids such a supposition. Thus the Gospels and Epistles reflect each other. They form one harmonious whole. Nor is it possible to imagine any of the writings of the New Testament to have been the production of any known author of the second century.

2 External evidence.

(1) *The early Christian Fathers.*

[1510] This evidence is of the utmost value, as it goes back to a very early period; and although not absolutely trustworthy in some cases, still, taken together, produces a general conviction of the genuineness of the sacred writings not to be resisted.

[1511] It can create no surprise, if the testimony of the apostolical Fathers is to the substance, and not to the authenticity, of the Gospels. It establishes an important fact: even in the first generation after the apostles, the contents of the gospel were fixed within their present limits. Some mysterious workings of Providence suppressed the countless multitude of things which Jesus did, of which the apostles could have told. Two sayings of our Lord are preserved, in the letters of Barnabas and Ignatius, which are not contained in the Gospels, and may possibly be independent and original; but otherwise, the great outlines of His life and teaching which can be drawn from the apostolical Fathers, exactly coincide with those preserved in the first three Gospels.—*Dr. Westcott.*

(2) *Exact textual criticism.*

[1512] Taking the oldest manuscripts as their basis, and guiding their investigations by a few sound principles, New Testament critics have been able to eliminate the larger part of uncertainty concerning what were the apostolic originals. These conclusions are sustained (though sometimes corrected), and their general trustworthiness confirmed, by the concurrent testimony of early translations, made before the date of the oldest extant manuscripts, and of the quotations occurring in early writings of such apologists as Justin Martyr, Irenæus, Tertullian, and Clement of Alexandria, and of such commentators and homilists as Origen, Chrysostom, Jerome, and Augustine.

Scholars have ceased to mourn the loss of the original documents of the sacred writers; for though these might free us from the perplexity still remaining concerning a few passages, they would not materially increase the lawful assurance with which the rest of the text is received; and these remaining perplexities are too insignificant in kind and quantity to affect the general questions at issue.—*G. F. Wright.*

(3) *Church authority.*

[1513] The Articles of the English Church remind Christians that these sacred books are in their hands; that the Church has guarded them carefully as its most sacred deposit through the centuries; and that they have not had their high place assigned to them without a very careful examination of their claim to be retained; while, on the other hand, many apocryphal books have been excluded from the canon.

III. OBJECTIONS MET.

1 The authority of the canon unaffected by the various readings.

[1514] One objection sometimes made is that there are so many various readings in the Gospels that we cannot tell what they originally were. Here is an objection which no man would raise who knew to what various readings amount, and the actual effect they have on the substance of a book. How many various readings are there in Shakespeare? There are thousands, and yet no infidel critic supposes the genuineness of the dramatist's works affected by them.

[1515] There are what are called various readings. We have a few such in our English Bibles; thus, in 1 Tim. ii. 9 some copies read, "not with broided hair, or gold, or pearls;" while others read, "not with broidered hair, or gold, or pearls." This is a various reading which affects the sense, but there are many which do not alter the sense in the least, and only concern the spelling of the words or the order in which they stand. The original Scriptures in Greek and Hebrew exhibit the same sorts of various readings, but in greater numbers. Men cannot copy books by hand so correctly as they can by printing—though even printers sometimes make mistakes. Well, the various readings, in the great majority of cases, do not alter the meaning; in most cases it can be ascertained where the error lies, and the really uncertain texts are very few indeed. It suits men of a certain class to bluster about the wonderful array of various readings; but we, who have examined the various readings, know that the Bible has nothing to fear from them. The spelling of proper names, and the setting down of numbers have caused a good many various readings, which are made much of, but which can generally be fairly cleared up. Copies are rectified by comparing them with one another and with ancient translations. All persons who really wish for information on this topic may obtain it; and I personally deprecate as neither truthful nor honourable the behaviour of those who attach the same weight to differences of spelling as they do to differences which affect the meaning.—*Basil H. Cowper, Lecture on The Difficulties of Scripture.*

IV. FACTS WHICH NEUTRALIZE THE FORCE OF OBJECTIONS.

1 The scrupulous care with which the Jews preserved their scriptures.

[1516] Josephus expressly said that the Jews had not myriads of books, but two-and-twenty—the latest of them of the days of Artaxerxes (or Ahasuerus), all of them estimated to contain Divine doctrine, and all of them such, that the Jews would willingly die for them. The books which we now know as the Old Testament Apocrypha, and which, even when originally in Hebrew or Chaldee, gained currency in a Greek form, were of later date than the Hebrew canon;

and the Jews of the dispersion gave a sacred place to some of them; while the Jews of Palestine regarded Hebrew as the language of inspiration, and the old Hebrew books alone as the sacred canon.—*Professor Charteris, D.D.*

[1517] For the authority of the books as a whole, we may safely appeal to the labours of the Jewish schools. They discussed the minute differences with immense learning, yet they never disagreed, after the time of the Masoretes, on the fundamental point, what books should be regarded as canonical, and we may fairly presume that the Old Testament text as it stands, was accepted by the whole Jewish nation as that which came down to them from the time of Malachi.—*R. A. Redford, The Christian's Plea.*

2 New Testament corroboration.

[1518] While there is nothing in the New Testament which can be rightly regarded as a divergence from the authority of the Old Testament, there is, on the other hand, abundant evidence of the acknowledgment of the Old Testament canon. Of direct quotations from the Old Testament writers, in the New Testament, there are 263, and these cover almost the whole book, being taken from nearly every writer; while there are allusions, which amount almost to quotations, still more numerous, upwards of 350.—*Ibid.*

[1519] What was the view of the first Christians? It was remarkable that Jesus Himself never quoted an apocryphal book. It was still more remarkable that none of His apostles ever quoted one as an authority.

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AUTHORITY OF THE SCRIPTURES.

I. INTERNAL EVIDENCE.

1 Their own unique persuasiveness.

[1520] I have often thought with myself whence the Scripture itself is so persuasive, from whence it doth so powerfully influence the minds of its hearers, that it inclines or leads them not only to receive an opinion, but surely to believe. This is not to be imputed to the evidence of reasons, which it doth not produce; nor unto the industry of art, with words smooth and fit to persuade, which it useth not. See, then, if this be not the cause of it, that we are persuaded that it comes from the first Truth or Verity. But whence are we so persuaded but from itself alone? As if its own authority should effectually draw us to believe it. But whence, I pray, hath it this authority? We saw not God preaching, writing, or teaching it; but yet, as if we had seen Him, we believe

and firmly hold that the things which we read proceeded from the Holy Ghost. It may be this is the reason why we so firmly adhere unto it, that truth is more solid in it, though not more clear, than in other writings; for all truth hath a persuasive power—the greater truth the greater power, and that which is greatest the greatest efficacy of all.—*Baptista Mantuanus*.

II. HISTORICAL AND SCIENTIFIC EVIDENCE.

1 Preliminary considerations.

(1) *Historical canons for testing evidence.*

[1521] 1. When the record which we possess of an event is the writing of a contemporary, supposing that he is a credible witness and had means of observing the fact, the fact is to be accepted as possessing the first or highest degree of historical credibility.

2. When the event recorded is one which the writer may be reasonably supposed to have obtained directly from those who witnessed it, we should accept it as probably true, unless it be in itself very improbable. Such evidence possesses the second degree of historical credibility.

3. When the event recorded is removed considerably from the age of the recorder, and there is no reason to believe that he received it from a contemporary writing, but the probable source of his information was oral tradition; still, if the event be one of great importance and public notoriety, if it affected the national life or prosperity—especially if it be of a nature to have been at once commemorated by any rite or practice, then it has a claim to belief as probably true, at least, its general outline. This, however, is the third, and a comparatively low, degree of historical credibility.

4. When the traditions of one race, which, if unsupported, would have had but small claim to attention, and none to belief, are corroborated by the traditions of another, especially if a distant and hostile race, the event which has this double testimony obtains thereby a high amount of probability, and if not very unlikely in itself, thoroughly deserves acceptance. The credibility in this case may be as strong as the highest or as weak as the lowest, since a new and distinct ground of likelihood comes into play which is not exactly commensurate with the former cases mentioned. — *Rawlinson, Historical Evidences*.

(2) *Historical materials.*

[1522] Historical materials may be divided into direct and indirect—such as proceed from the agents in the occurrences, and such as are the embodiment of inquiries and researches made by persons not themselves engaged in the transactions.—*Ibid*.

2 Acceptance by the early Church of the scriptural records.

[1523] From the days of the apostles until now, Christianity has meant, not what philosophers and critics have assumed it to mean, but

what has flowed naturally and irresistibly from the sacred books. It is indisputable, that the early Church accepted the records of the Scriptures, and reflected their teaching. In fact, the triumphs of Christianity could not have been effected unless the Scriptures had been simply, and openly, and fully accepted. Take from history the New Testament, as it is, and substitute for it a mere remnant or heap of *dissecta membra*, a vague doctrine of morality, such as the sceptical school would fain prove sufficient, and then the phenomena of primitive Christianity are entirely inexplicable.—*R. A. Redford, The Christian's Plea*.

3 Confirmation of scientific evidences from various departments.

[1524] Geology bears witness to the recent origin of man, of whom there is no trace in any but the latest strata. Physiology decides in favour of the unity of the species, and the probable derivation of the whole human race from a single pair. Comparative philology, after divers fluctuations, settles into the belief that languages will ultimately prove to have been all derived from a common basis. Ethnology pronounces that, independently of the Scripture record, we should be led to fix on the plains of Shina as a common centre from which the various lines of migration and the several types of races originally radiated. The *Toldoth Beni Noah* has extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries.—*Rawlinson, Historical Evidences*.

4 Supposed historical disproofs or contradictions are failures.

[1525] It is not possible to produce from authentic history any contradiction of any portion of the Hebrew records. When such a contradiction has seemed to be found, it has invariably happened that, in the progress of historical inquiry, the author from whom it proceeds has lost credit, and finally come to be regarded as an utterly untrustworthy authority.—*Ibid*.

III. SUMMARY STATEMENT OF THE FACTS OF THE CASE.

[1526] The facts before us are—first, that the books of the Old Testament existed in the time of our Lord in their present state, even to the very text, of which, indeed, there has been since that day but one recension; secondly, that our Lord and His apostles constantly asserted that these Scriptures contained the supernatural element of prophecy. It may be that we are not able always to interpret the predictions. Sometimes these ancient sayings may have been referred to the events of after times without authority. But since man cannot predict the future, it is quite clear that if there are found throughout the “Law, the Prophets, and the Psalms,” certain “things concerning” One who was to live centuries afterwards, these docu-

ments cannot be treated quite like "any other book."—*London Quarterly Review*.

IV. PARAMOUNT NATURE OF THE AUTHORITY OF THE SCRIPTURE WHEN ESTABLISHED.

1 Upon a common-sense point of view.

[1527] Propose me anything out of this book, and require whether I believe or no, and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this—God hath said so, therefore it is true.

2 According to the teaching of the Church of England.

[1528] If any single point may be selected as forming the distinctive and peculiar character which the founders of the Church of England most earnestly desired, I will not say to impress on the structure they were rearing, but rather to clear out from the incrustations which had concealed it on the ancient walls of the *primitive* temple they were restoring, it was that there is no other authoritative rule or standard, as to the essential doctrines of a saving faith, than the canonical Scriptures, the unquestioned and unquestionable oracles of inspiration. This she has distinctly inscribed in the first page of her Articles; this she most solemnly impresses on the conscience of every minister.—*Conybeare, Anal. Exam. into the Writings of the Fathers*.

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BIBLE DIFFICULTIES.

I. THEIR SOURCES.

1 Ignorance, often positively wilful ignorance.

[1529] One of the sins of infidels is their refusal to read the Scriptures in the light of ancient times and distant lands. Want of proper knowledge seriously interferes with our appreciation of a book; and I need not say that ability to appreciate the teachings of the Bible depends a good deal upon our degree of learning. The least instructed may be made wise unto salvation by it; but the most learned will understand the book intellectually better. I do not scruple to accuse many opponents of Scripture of being wilfully ignorant. They start a difficulty, or a supposed contradiction. Do they try to get knowledge and an explanation? Do they receive the truth if it is offered to them? Do they cease their cavillings when they have been told the truth? They do not; and as I have said elsewhere, I say it here, that when they have heard the truth, they have at once gone to another place, and repeated their old calumnious falsehood.—*B. H. Cowper*.

2 Prejudice or pride.

[1530] Evidently prejudice has much to do with our knowledge. If you are prejudiced against a man or a book, you will not be a just and an intelligent judge; you will not even give a correct description. Hence the men who are prejudiced against the Bible take a one-sided view of everything, and offer us a caricature for mockery rather than a description for information. To such we say, your difficulties are mainly in your crooked, gnarled temper, which will not be informed; they are in your pride, your self-will, your self-sufficiency, rather than in the book. He that is humble, meek, and teachable, does not see the difficulties you see, showing that now, as of old, "with the lowly is wisdom."—*Ibid*.

II. THEIR CONTEMPLATED PURPOSE.

1 They are a moral test and intellectual training.

[1531] It is fitted wisely to the purpose of forming character. It is a revelation clear enough to render faith possible, and obscure enough to leave unbelief possible. Too bright as well as too dark a revelation might defeat the very end of revelation. It would bring the educational and probationary period of life to a close; it would bring on the day of judgment. The very difficulties and limitations of revelation are adapted, also, to the conditions of moral growth. It requires, and it repays, toil. It tasks, and tries, and puzzles, and strengthens faith. It is like man to make everything regular, easy, and plain; but that is not like the God of nature, of history, or of the Bible. A revelation in which the way never could be missed; a revelation made level and smooth to our feet, would be like the work of man, but not like the builder of the mountains. Were there no Alps for men to climb; no ocean depths beneath the plummet's reach; no stars still unresolved; no Scylla and Charybdis waiting to catch up the unskilful voyager; no burdens of toil and sorrow laid upon our manhood; if this life were only the play of children, and all the days were sunshine—then, indeed, might we expect to find a Bible without difficulties; a gospel without parables; a kingdom of truth without tasks for the athlete, rewards for the victor. But the God of nature, of history, and of the Bible, surely does not intend to people His heaven with a race of moral imbeciles. "To him that overcometh."—*Smyth (America)*.

[1532] None are so keen in finding difficulties in Scripture as those who have no desire that it should be found true. There is left in the Bible a sufficiency of stumbling-blocks whereon, in righteous retribution, all such as lack childlike docility and humility are allowed to stumble. To all those who sincerely and humbly desire to do God's will, seeming discrepancies prove no stumbling-block. For many such, they have already found, on deeper search, prove to be

hidden *harmonies*, as is the case in what seemed to Zedekiah a discrepancy; and as to those difficulties which they cannot solve, they believe that if they had more light they would find the difficulties disappear, so that they are content to trust God, and to wait His time for making all that is now dark clear.—*A. R. Fausset*.

III. REPLIES TO OBJECTIONS.

I Unsolved, possibly unsolvable, difficulties existing regarding natural objects, do not destroy their value.

(1) *In the case of the sun.*

[1533] I looked up into the sky and saw the setting sun radiant in its brightness. After hours of blessing to this and other nations it was passing away to regions which we shall never see. I said to myself—The poor and the untaught, equally with the noble and the wise, have participated in the advantages of that luminary to-day; but who that has lifted up his eyes and contemplated it, who that has observed it as it has marched majestically through the sky, who that has reflected upon its parts, its comely proportions, and its wondrous motions, and has asked how and whereby it is projected through space, and is suspended in ether, has not been overwhelmed with the conscious inability of answering his own questions? The difficulty is common to us all, and we shall never surmount it; but we may thank the great Creator of the sun that all the obstacles we encounter when we endeavour to understand it, do not interfere for a moment with our enjoyment of it, and the profit we derive from it. Such a fact meets practically every objection brought against the Bible on the score of its difficulties.—*B. H. Couper*.

(2) *In the case of the production of food and its assimilation.*

[1534] The grains of corn which are cast into the ground take root, spring up and grow; the stalk is green, the ear forms, and the wheat ripens. We all eat the bread and declare it "the staff of life;" but we cannot explain the processes which lead to such a result. The wisest philosopher has never got beyond the man of whom our Lord said, he should sow his corn, and he should not know how it springs and grows up. The difficulties are such that they will be solved by no mortal man. But do those difficulties interfere with the wholesomeness of our bread, and prevent us from extracting nutriment from it? Verily, no! So, if we were advised to dispense with our ordinary food because we cannot understand all about it, we should regard the advice as that of a maniac.

Why should I not reason thus and act thus in relation to the Bible? Infidels urge, as a reason why I should reject it, that I cannot understand every statement in it. Very much indeed is made of this argument; but the practical benefits which the Scriptures convey to the earnest Christian, prove that incidental difficulties which appeal to the intellect, do not

prevent the Word from nourishing the soul of the believer.—*Ibid*.

(3) *In the case of science generally.*

[1535] Yet who will be so foolish as to say that science is a useful and mischievous bugbear, because its followers are not all . . . unanimous, . . . its problems not all solved, and its mysteries difficult to explore?—*Ibid*.

2 Difficulties in the Bible an evidence in favour of its Divine character.

[1536] We have said there are difficulties in the Bible; we admit them, do not wish to deny them, and are proud of them. If the book, which professed to come from a wise and holy God, displayed no difficulties to foolish and ignorant men, we should almost doubt its claims to inspiration. If the Bible only embodied human ideas, while avowedly containing the dictates of the Holy Spirit, we should question it. If it only manifested human ideas of love and kindness, while setting forth claims to be the glorious gospel of the blessed God, we should suspect it. If it only reached the level of human ideas of justice, goodness, and the claims of truth, we should doubt it. If its ideas were within the scope of human ordinary thought, and not beyond the range of common men, we should not believe it. If it was merely suited to one order or class of men, and did not speak with a voice intelligible to humanity, we should challenge its pretensions.—*Ibid*.

3 The certainty of difficulties in every-day life is compatible with progress.

[1537] Are there no difficulties in life? You know too well that they look grimly on you as you lay in the cradle, and that they have attended you all along. But where is the father who says to his son, "Boy, life is full of difficulties, a struggle and a battle from beginning to end. You will be beset by these obstacles at every step. You will find it hard, not merely to win honour, but to win your bread. Snap the thread that binds you to the world, and repudiate life, which is only evil, and that continually." Men do not lightly shun the ills they know, or fly to others that they know not. So we, whatever difficulties we find in the Bible, find it a pleasant thing to behold its light, and will not renounce it for the unknown and untried negations of unbelief.—*Ibid*.

4 Intellectual difficulties in Biblical revelation accord with its professed design.

[1538] What is the avowed object of the Bible? Is it not mental and spiritual culture—the training of the intellect and the heart—"the teaching of every man?" If so, is not difficulty essential? The school-book, whose difficulties the pupil has mastered, has lost its educational worth. It has no longer a challenge to his faculties. Its suggestive force has been exhausted. If the Bible is always to be in our world as its teacher, must it not always have

something in it that man does not understand? Tell me of a period, when humanity in its progressive march shall have mastered every difficulty in the Bible, and you tell me of a period when the Bible shall cease to be the teaching book of our race. Intellect in that Colossean age will treat it as a vesture which it has outgrown.—*David Thomas.*

5 Intellectual difficulties in relation to Biblical revelation are what we might have expected.

[1539] There stands the student of nature, perplexed by every sentence on the page he reads. He walked the fields of botany and culled the flowers and the plants. Still, he cannot tell how springs the little seed from the earth, and how it covers hill and dale, mead and forest, with such a vast profusion and endless variety of life. Has he studied the stars of God, as they have swept along in silent splendour through the dome of night? Still he understands not the "ordinances of heaven." Has he surveyed the exquisite and complicated machinery of his own frame? Overwhelmed with astonishment he must confess, "I am fearfully and wonderfully made." Let him be a Humboldt in the sciences, yet everywhere will he hear the *great spirit* of nature reproving his ignorance, and challenging his puny intellect to interpret fully her mystic page. "Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way of the light? and as for darkness, where is the place thereof, that thou shouldst take it to the bound thereof, and that thou shouldst know the path to the house thereof?" &c. Go to that perplexed disciple of nature with the Bible—tell him that it is a book written by the author of the system he has been studying. Satisfy him as to its divinity; and then I ask, how would he be likely to receive it from your hands? Would he do it with a thoughtless spirit? With what ideas would he open its pages? Would he expect to master everything it contained? Nay, would not an awful solemnity pervade his being at that moment, and would he not commence its perusal, fully anticipating to meet in its every section things that would baffle his thoughts and outstrip his comprehension? We think so. And if that man in the progress of the perusal met with no difficulties, methinks his scepticism would be awakened, and he would renounce it as an imposture. Still more, its difficulties are as necessary for the training of the heart as the understanding. They make us sensible of our feebleness. They humble our proud spirits. They inspire us with stirring questions. They fill us with devout amazement and solemn awe. They appear to me somewhat analogous to the stupendous highlands and the deep glens—the yawning chasms and the circuitous rivers—the craggy rocks and the dashing seas, of a highly picturesque and romantic territory; there is an air of grandeur—a *living spirit* of sublimity pervading the whole, which starts in the bosom of the spectator in-

spirations he could never feel amidst the tame and monotonous in nature. Would I have all this removed from the Bible? Would I level its Alpine heights? Would I fill up its awful deeps? Would I make straight its labyrinthian rivers, and turn its shoreless oceans into lakes? No. It is when I look up at those dizzy altitudes, which I cannot climb—adown those abysses, which I have no plummet to sound—abroad on those oceans, through whose surges no human bark has ever steered its course, that I catch the apostolic inspiration, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."—*Ibid.*

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CHRONOLOGY OF THE BIBLE.

I. CONCESSIONS WHICH SOME BIBLE STUDENTS ARE PREPARED TO MAKE.

- 1 That there is more than a supposed collision between science and the letter of Scripture upon chronology and genealogical tables.

[1540] It may be that not one of the arguments of either the philologist, the ethnologist, the antiquarian or the geologist is absolutely conclusive; but together they form a strong cumulative proof of the inadequacy of the current chronology which is founded on the genealogical tables of Genesis, while there seem to be no arguments of weight on the other side.—*J. H. Gladstone, Ph.D., F.R.S.*

- 2 That certain inaccuracies have crept into the early chronology of Genesis.

[1541] I ought to mention, however, that another theory has lately been advanced which even saves the common chronology. It is argued that the first account of the creation relates to the whole *genus homo*, but that the second commencing at the fourth verse of the second chapter of Genesis refers to the Adamic race, and that this branch of the great family is alone treated of in subsequent history. Such a hypothesis has the merit of removing several difficulties at once; and if it raises others of a theological character, it is possible that these may eventually disappear.—*Ibid.*

- 3 That there are two different accounts of man in Genesis, one of the whole genus and the other of the Adamic race.

[1542] Yet it requires no great scholarship to satisfy ourselves that the computation of the date of Adam, as made from the received Hebrew, or the Septuagint or Peschito versions, will differ by many centuries; that the figures in Genesis v. have been tampered with in early days; that genealogies even in the New Testa-

[1542—1549]

[CONTINUITY OF THE SCRIPTURES.]

ment are purposely curtailed; that one man is sometimes said to be the son of another, though elsewhere it appears that many generations have intervened between them; and that the genealogical lists after the flood refer, partially at least, to the descent, not of individuals, but of nations, one nation being said to have begotten other nations. As, therefore, it is evident that these lists of names are intended to indicate only the line of descent, and not every step on the road, as they have suffered in transmission, and as we cannot always in the earlier records distinguish between nations and individuals, we need not consider ourselves bound to any chronology deduced from them.—*Ibid.*

[1543] It is a great mistake to suppose that the facts of science respecting chronology are so conclusively established as to need a reconstruction of usually accepted modes of interpreting Scripture so as to interfere with leading doctrinal truth—as the unity of the human race. If science *should* be able to disprove the chronology, as now regarded, of Genesis, then and not till then will be the time for the Church to consider how far we must modify present views or construct new theories. At present our duty is to wait and be still, and not to fear true science rightly interpreted, so far from clashing with, will confirm and supplement Scripture.—*C. N.*

II. LEADING CAUSE OF MISTAKES RESPECTING SCRIPTURE CHRONOLOGY.

- 1 The confounding the six days' work of re-formation with the work of creation.

[1544] The great confusion and mystification on this question of chronology, is from mixing the origin of the universe or of the earth, with that of the present races of the animal and vegetable kingdoms. All the difficulties invented respecting Bible chronology, as to the age of the universe, of the earth and of man, arise from not distinguishing between the six days' work—of renovating this world, restoring vegetable and animal life in it, after rendering it once more habitable, and the original creation of the heavens and the earth (Gen. i. 1).—*B. G.*

III. HOPEFUL SIGNS OF AN HARMONY BEING ESTABLISHED BETWEEN SCIENCE AND SCRIPTURE RESPECTING CHRONOLOGY.

- 1 The tendency of modern discovery to modernize the date of pre-historic times.

[1545] The facts do not require more than seven or eight thousand years backward from the present, for the antiquity of man. This conclusion agrees with the facts of history, and is not in conflict with the chronology of Scripture. The tendency of modern discovery is ever to reduce the pre-historic period. By a survey of the measurements of the skulls of various races, and a comparison between the oldest men known to us and now living men, it is shown that man appeared suddenly, in all essential

respects the same as the man of to-day. The total absence of proof of any transition from the man to the ape is pointed out, and the sufficiency and consistency of the scriptural account of man is shown.—*Dr. Friedrich Pfaff.*

[1546] With geological records of great uncertainty, and written records declared to be incomplete for this purpose, we submit that it is sufficient for us to show a near approximation between science and Scripture, and to express the conviction, founded on actual facts, that the more geology is studied and its facts ascertained, the closer does this approximation become; already this is the case in the judgment of some leading geologists, for undoubtedly the tendency of modern observation and discovery has been to bring down and modernize the mammalian and prehistoric epochs.

Finally, the matter stands thus—the exact age of man on the earth is not ascertainable by science, but science shows to us a number of converging probabilities which point to his first appearance along with great animals about eight thousand years ago, and certainly not in indefinite ages before that.—*Ibid.*

See article No. 137, “Mosaic Cosmogony.”

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CONTINUITY OF THE SCRIPTURES.

I. AS SEEN IN THE MERGING OF JUDAISM INTO CHRISTIANITY.

[1547] The Bible is made up of two parts, Judaism and Christianity, but they constitute but one system—one in principle, authorship, and design; Christianity is but the full unfolding of Judaism, the germ advanced to the fruit, the twilight brightened into noon, the architectural plan elaborated into a magnificent temple.—*Homilist.*

[1548] The Bible may also be viewed as made up of *three* parts—Adamic Patriarchalism, Judaism, and Christianity. In the first was the promise of a Redeemer; in the second were the types of ceremonial sacrifices and the prophecies; in the third are the anti-type and fulfillment—“The Lamb of God that taketh away the sin of the world,” “slain,” in promise, “from the foundation of the world.” It is Christ who gives unity to the Bible.—*B. G.*

II. AS SEEN IN ONE DIRECTING AND UNIFYING VITAL FORCE OF DIVINE REVELATION.

[1549] The very naturalness and ease, if one may so speak, of the manner in which the Bible was formed, evinces the work of a Power which had perfect mastery over the springs of human

history. It is difficult to explain the progress, order, and unity of purpose in the Bible, unless we take into the account something more than individual genius, national temperament, or peculiar historical conditions. There seems to be some power behind all these, co-ordinating them, arranging and guiding them, for the production of this organic whole of the Scriptures.—*Smyth (America)*.

[1550] Its different writers were without inter-communication, lived in different ages, and were the medium of one Presiding Spirit, which explains the unity of the whole, as really from one Authorship.—*B. G.*

[1551] The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer—in short, all rational shapes of human discourse; and treating, moreover, of subjects not obvious, but most difficult;—its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Prof. Maclagan, Discourses*.

III. AS SEEN IN THE UNBROKEN MORAL LEADERSHIP OF THE BIBLE IN HISTORY.

[1552] Follow through the Bible the continuous adjustment of the revelation of truth to the conditions of the life of Israel—and in this adaptation of the environment of revealed truth, to the struggle of the higher life in Israel, there lie the evidences of a more than natural evolution. The Bible, when interpreted with any adequate historical sense, shows throughout unbroken moral leadership. Its truths meet the exigencies of its epochs, and lead on into new eras, toward the one far-off Messianic goal. Thus (for we can now only glance down the course of development) Abraham receives the word of the Lord which enables him to open the way of reform, and to become the father of a monotheistic nation. Moses, with the commandments of the Lord, leads a chosen people one great step onward toward the land of promise. Samuel receives the truth by whose power he leads the twelve tribes out of political chaos. David leads the kingdom to a throne established in righteousness; and the older prophets come with the word of the Lord which kings must hear. Isaiah, and the younger prophets, lead religion through the deadly tangle of Canaanitish idolatries, over the arid wastes of

formalism, beyond the rocky fastnesses of Judaism, to the living fountains of a spiritual worship, and into the illimitable prospect of the Messianic glory. The nation, in order to learn its truths by heart, is sent into exile, "goes into retreat to do penance for its sins." It is called back, sobered and purified from idolatry, to enter upon the Puritanism of the Jewish Church, which also must precede the victory of faith, and its final Christian liberty.—*Smyth (America)*.

IV. AS SEEN IN ITS CHRISTOLOGICAL CONVERGING AND DIVERGING SCRIPTURE RAYS.

[1553] "On the one hand," writes Lord Hatherley, in his valuable work on the Continuity of Scripture, "what if, in the interval between the closing of the Old Testament and the destruction of Jerusalem, *One appeared in whom centred every line of history and of prophecy*; what if such an One led a life, as man, in which the most daring gainsayer cannot suggest a flaw; what if He also claimed to come as fulfilling the older Revelation, and Himself foretold the downfall of the earthly Jerusalem, since the purpose of its separation from the world had been accomplished; what if He in fact commenced by the foundation of the Christian Church, a new kingdom, in which the promised King should reign, 'to whom it was a light thing that the Jews should be saved,' since to Him 'all the Gentiles also were to be given;' what if *such an One rose from the grave after having to the letter accomplished, both in life and death, all that prophecy had foretold of His earthly career*, and then sent down the long-promised gift of the Holy Spirit, the inward teacher of the heart, the builder of that spiritual temple which was to supersede the material edifice on Mount Moriah; and what if such temple (though, alas! too slowly and imperfectly) is gradually rising throughout the civilized world, to the honour and glory of the Triune Jehovah? Surely this continuity of events, establishes that the written word has its outward counterpart, that the Old Testament is but the germ of the New, and the one is connected with the other as indissolubly as the Word of God made flesh is for ever united to the nature of regenerated man."—*Christian Evidence Journal*.

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CREDIBILITY OF THE GOSPEL HISTORY.

I. INTERNAL EVIDENCE.

1. The existence and unique character of the New Testament a moral miracle.

(1) *If the facts recorded be considered.*

[1554] Had our Gospels been unauthentic, they must inevitably have partaken of the cha

racteristics which mark without exception every early fiction about the Saviour's life.—*Canon Farrar, Life of Christ.*

[1555] The birth of Jesus had first been revealed by night to a few unknown and ignorant shepherds; the first full, clear announcement by Himself of His own Messiahship was made by a well-side in the weary noon to a single obscure Samaritan woman. Who would have invented things so unlike the thoughts of man as these?—*Ibid.*

(2) *If the manner of recording the facts be considered.*

[1556] No literary fact is more remarkable than that men, knowing what these writers knew, and feeling what they felt, should have given us chronicles so plain and calm. Their narratives place us without preface, and keep us without comment, among external scenes, in full view of facts, and in contact with the living person whom they teach us to know. The style of simple recital, unclouded, and scarcely coloured by any perceptible contribution from the mind of the writers, gives us the scenes, the facts, and the person, as seen in the clearest light and through the most transparent atmosphere.—*Canon Bernard, Bampton Lectures.*

II. HISTORICAL AND SCIENTIFIC EVIDENCE.

1 We have profane testimony of the first order when the circumstances permit.

[1557] It is important to notice, regarding many of the facts of the gospel history, (1) that some of them (as the miracles, the resurrection, the ascension) are of such a nature that no testimony to them from profane writers was to be expected, since those who believed them naturally, and almost necessarily, became Christians; and (2) that with regard to others which are not of this character, there does exist profane testimony of the first order.—*Rawlinson, Historical Evidences.*

2 Preservation practically of the entire New Testament in the writings of the early Fathers.

[1558] A gentleman dining with a literary party, among whom were Lord Hales and Mr. Buchanan, put the question, "Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?" No one even hazarded a guess in answer to the inquiry. About two months after this meeting, Lord Hales told Mr. Buchanan, "That question quite accorded with the turn of my mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers, he said, "There have I been busy for these two months, searching for

chapters, half-chapters, and sentences, of the New Testament, and have marked down what I have found, and where I have found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from these writings, except seven or eleven verses (I forget which), which satisfies me that I could discover them also. Now, here was a way in which God concealed or hid the treasure of His word, that Julian the apostate emperor, and other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of: and, though they had, they never could have effected their destruction."

3 Chronological and geographical elements incidentally mixed up in the histories confirmed by modern researches and discoveries.

[1559] The New Testament scene does not lie in some misty, undefined portion of time, the place of which cannot be ascertained, but in a period as historical and as recognizable as that of Queen Elizabeth or Charles the Second. The geography of the New Testament is historical. It includes empires and kingdoms, provinces and cities, mountains and oceans, rivers and valleys, which are all real and correctly indicated. The smallest villages equally with the largest cities are accurately represented and located. The progress of modern discovery has only tended to confirm the book in its minutest details. This is not usual with mythical and purely fabulous writings, with which, indeed, the rule is quite the opposite.—*B. H. Cowper.*

[1560] Let us prove (a) that the New Testament portrays scenes enacted in one of the most exciting and anomalous periods in the annals of a peculiar people; (b) that its narratives cover a wide and almost illimitable territory, a territory co-extensive with the entire empire of ancient Rome; and (c) that the local allusions, of which it is full, are not only very great in number, but minute, oblique, and incidental in their character.—*Ram Chandra Bose, Truth of Christian Religion.*

[1561] After visiting Palestine, Renan found it to reflect so thoroughly the life and lessons of Jesus, that to him it appeared like a fifth Gospel. The teaching of Jesus in Galilee and in Judæa respectively has a flavour of the soil. This feature is one of the numberless traces of reality that mark the life of Christ as delineated in the four Gospels, and that justify the remark that it were far more wonderful that the life should have been a myth, than that it should have been a reality.—*Dr. Blaikie, Witness of Palestine to the Bible.*

4 Agreement of advanced medical science with the peculiar physical circumstances recorded by the Evangelists (unacquainted with such knowledge) regarding our Lord's death.

[1562] We have it now authenticated beyond

reasonable doubt that, what John noticed, the copious outflow of blood and water, is precisely what would have happened on the supposition that the heart of our Redeemer had been ruptured under the pressure of inward grief.

Would it not be wonderful, would it not correspond with other evidences of the truth of the gospel narrative, should it turn out to be true that the accounts of the sufferings and death of Jesus, drawn up by four independent witnesses—all of them uninformed as to the true state of the case, and signally ignorant how that which they recorded might seem to reveal it—did, nevertheless, when brought together and minutely scrutinized, contain within them those distinct and decisive tokens which the advanced science of this age recognizes as indicative of a mode of death, so singular in its character, so rare in its occurrence, so peculiar in its physical effects!

Would it not also give a new meaning to some of the expressions which in Psalms lix. and xxii. our Saviour is Himself represented as employing, *e.g.*, Psalm lix. 20, 21, and Psalm xxii. 14?

It seems also to spiritualize and elevate our conception of the sufferings of Calvary; it carries our thoughts away from the mere bodily endurance of the crucifixion; it concentrates them on the mysterious love which agitated His spirit. How little had man to do physically with the infliction of that agony wherein the great atonement lay.—*Rev. W. Hanna, D.D., LL.D., Our Lord's Life on Earth.*

III. ADMISSIONS FROM OUR OPPONENTS.

1 As to internal evidence.

[1563] Having pointed out the clear distinction which exists between the moral teaching of the New Testament, and what Mr. Mill designates "Theological Morality"—by which he means various systems of morality evolved during the centuries of the Church's history—and which he charges with various defects as necessarily inherent in Christian ethics, in any manner in which it can be conceived, that philosopher distinguishes between Christ's teaching and human theology, which he condenses, saying: "Far less would I insinuate this of doctrines and precepts of Christ Himself. I believe that the sayings of Christ contain all that I can see any evidence of their having been intended to be; that they are irreconcilable with nothing which a comprehensive morality requires; that everything which is excellent in ethics may be brought within them with no greater violence to their language than has been done to it by all who have attempted to deduce from them any practical system whatever."—*J. S. Mill, Essay on Liberty.*

2 As to historical evidence.

[1564] On the whole I admit, as authentic, the four canonical Gospels. All, in my opinion, date from the first century, and the authors are,

generally speaking, those to whom they are attributed.—*Renan, Vie de Jésus.*

IV. SUMMARY STATEMENT OF THE ARGUMENTS IN ITS FAVOUR.

[1565] If the force of any one of the facts enumerated is considered small, yet taken collectively the series supplies a chain of evidence which it will be difficult, if not impossible to break. Some of the propositions are admitted by sceptics themselves, but this is no reason why any should be excluded; we therefore exhibit the whole in regular order.

1. Four Gospels are to this day received by all those ancient Christian communities which regard the Scriptures as a rule of faith and a divine law of life. This is true of the Protestant, Roman, Greek, Ethiopic, Syriac, Coptic, Armenian, and other sections of the Church.

2. The Gospels so received are the same as ours, and are ascribed to the same authors—Matthew, Mark, Luke, and John.

3. These Churches have no tradition or record of more than four canonical Gospels as ever known and received.

4. None of these Churches has any idea that fewer than four Gospels were ever regarded as canonical since the production of that by St. John.

5. No ancient proof or suspicion exists that the original four genuine Gospels were different from those now admitted.

6. Our four Gospels exist in manuscripts, of which some are nearly fifteen hundred years old.

7. These Gospels exist in translations which are older than any existing manuscripts.

8. Extracts from our Gospels are found in all Christian writers back to the apostolic age.

9. The principal facts and doctrines contained in the Gospels are embodied in Christian writings from the days of Clement of Rome down to our own.

10. The four Gospels were regarded in the second century as the standards of orthodoxy by heretics, Jews, and pagans.

11. The four Gospels contain remarkable internal proofs of being what they profess to be, genuine and original documents.—*Basil H. Cowper.*

[1566] Even the original text of the New Testament, in its very details, is in the main established by an overwhelming array of incontrovertible evidence. Such agreement is conclusive evidence that since about the middle of the second century the widely separated transcribers of the New Testament meant to be faithful, and that they in each case possessed a common original, whose authority was unquestioned.—*G. F. Wright.*

V. COUNTER-CHARGES AGAINST MODERN ANTI-MIRACULOUS SCHOOL OF THOUGHT.

[1567] The following summary is given by Dr. Christlieb of the counter-charges which the Christian apologist is able to substantiate against

the whole of the modern critical school, in their rejection of the miraculous narrative of the gospel:—"1. They fail in historical perception. They treat the records untruthfully to suit their purpose. 2. They leave altogether unexplained the existence of the Christian Church. 3. Their theory of the person of Christ breaks down. It is neither Divine nor human, but a mere monstrosity. The dilemma holds them on its horns transfixed—given the moral impurity of Jesus and His disciples, to explain the moral effects of Christianity; given the truth of the gospel history, to deny the Divinity of Christ. 4. They fail to give an intelligent account of the construction of the Gospels. The theory of myths, legends, later inventions, and exaggerations, is irreconcilable with the facts of the case, the age, spirit, style of the gospel, the testimony of the Epistles, and the undisputed history of the early Church. 5. They supply no substitute for that which they attempt to take away. Their hard scientific criticism, or flimsy and immoral romanticism, can afford no satisfaction, either to the thoughtful doubter or to the troubled spirit of the sufferer. 6. The whole school of the modern anti-miraculous sceptics is pantheistic. Their thinking is vitiated by their evident denial of the personality of God. They answer themselves by their atheism."

VI. DIFFICULTIES IN THE WAY OF THOSE WHO DENY THE GENUINENESS AND AUTHENTICITY OF THE NEW TESTAMENT.

I Negatively viewed.

(1) *The invention of a new gospel, when all the facts of the case are duly weighed, would be as great a miracle as anything which the evangelists record.*

[1568] It is not the case of a body of competent scholars sitting down in the nineteenth century, collecting around them the libraries of books now existing, which would instruct them in the history, political combination, linguistic condition, and locomotive facilities of the first century; and then, taking a complete view of the whole, inventing a history which should touch all these things, combine them accurately in one narrative, and present to the eye of the most acute and unfriendly critics a picture in which the sharpest gaze could, at the most, detect only a questionable tint or form here and there out of the hundreds of forms in all colours standing out on the canvas.

The invention of the gospel history, and the consistent connection therewith of the immense body of dogma, morality, and mental philosophy contained in the historical books and epistles of the Christian Scriptures, would, even under the conditions now supposed, be a greater effort of human sagacity, knowledge, combination and invention, than any existing monument of human genius. How much greater would be the marvel if the gospel histories, so-called, should have been the invention of any man or

any possible association of men living at the period with which those supposed histories deal!

From any supposition possible as to the persons who invented, the places in which they carried on their imposition, their means of information, their political, linguistic, and geographical knowledge, and the suppositions will prove unequal to the weight of the gospel, if it be an imposture.

If the writers, whoever they may be, do but deal with invented personages, and have but imagined the endless series of incidents which the Christian books record, they must have exposed themselves to detection at ten thousand points.

Consider with what various authors the accounts must agree, and by what an immense series of facts, superstitions, national and sectional views, transitory notions and permanent monuments the accounts may be tested.

Suppose that the Gospels are the truthful records of events, and the Epistles the actual letters which they profess to be—that the writers were recording things which had passed under their own observation in the various countries and places they mention, and all is consistent and satisfactory; but if we reject this solution of the matter because there is a miraculous element in the history and a Divine person revealed, we propose a problem, the solution of which would necessitate something contrary to all probabilities and possibilities, something against nature, and not like a miracle, only above nature. We may reject the marvel of the incarnation and the miracles of the gospel, but we can do so only by credulously accepting suppositions far more difficult of belief than are the facts which they are used to discredit.—*Rev. F. Gritton.*

2 Positively viewed.

[1569] Can any sceptic who doubts the truly historical character of the New Testament records solve the following problem?—

To prove the possibility of a mythical or mythological origin of the Christian system, in view of the fact that Judæa was directly under the government of Rome from the reign of Augustus to the adoption of Christianity as the religion of the state.

It can be shown that Christianity first appeared during the earlier portion of the period in question.

It can be shown that writings on Christian principles continued to appear during the greater part of that period and in different countries.

It can be shown that Christianity spread and extended during the same period.

It can be shown that Christianity was opposed by the philosophies, the religions, and the governments of the period.

It can be shown that Christianity was known to the Jews and adopted by many of them in those times.

It can be shown that heathen authors were

aware of the existence of Christianity, that they recognized it as a historical fact, and not as a myth.

It can be shown that the history of Judæa during that period was recorded in all its leading features.

It can be shown that Rome was in regular communication with Judæa during that period.

It can be shown that the New Testament altogether corresponds with the history of the time to which it relates.—*Christian Evidence Journal*.

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DIVINE LEGATION OF MOSES.

I. PRELIMINARY CONSIDERATIONS.

- 1 Mosaic economy rightly termed Divine, on purely chronological and ethnological grounds.

[1570] In entering upon this broad inquiry concerning the supernatural development of revelation, we begin with certain significant facts which the progress of our questioning thus far has brought close at hand. One circumstance, which at once arrests our attention, is the singular fact that Israel by some means gained an exalted religion, while those tribes to which it was nearest of kin, remained on the lowest levels of idolatrous corruption. But this contrast between Israel and his brethren, remarkable in itself, appears the more significant when we detect in Israel the same disposition to evil which ran riot in the idolatries of kindred and surrounding tribes. We find it difficult upon any known law of heredity to conceive of the pure worship of the prophets as the outgrowth of "the natural religious geniality of Israel," when we remember that the Israelites were naturally a stiff-necked people, and that their religion seems to have gained its authority over them only by a prolonged struggle against their nature. Here is an evolution not in accordance with the natural tendency to variation, and contrary to the immediate historical environment. The development of the Bible, and the religion of the Bible, makes head seemingly against the natural gravitation of the Israelitish history. A people are pressed forward who are always turning back. A religion is lifted up into the light when the external forces tend to carry it down into the darkness.—*Smyth (America)*.

II. TWO CHIEF DIVISIONS.

[1571] The moral laws, as the Decalogue and the two great commandments, on which hang all the law and the prophets, are perfect and perpetual and universal; the civil and ceremonial laws were temporary, and adapted to the Jews or pre-Christian times. The general system, a national theocracy.—*B. G.*

III. NATURE AND RELATIVE IMPORTANCE OF THE SUBJECT.

[1572] To treat of the claims of Moses, or his "Divine Legation," as a separate question, apart from the whole system of Biblical Revelation, is to repeat the absurdity long ago ridiculed and exploded, namely, of carrying round a single brick as the specimen of a house on sale.

Its place in the entire building is the proper value of any brick or pillar; and so the place and authority of Moses is seen in his relation to the entire Biblical structure.—*B. G.*

IV. CONDITIONS OF THE QUESTION.

[1573] (1) The place and authority of Moses cannot be isolated from the system of events and revelation in which his part was played. He "was faithful as a servant" (Heb. iii. 5) in that household, wherein Christ our Saviour was "the only begotten Son," and Heir Apparent, of the Father; and Elder Brother to all the other members adopted into the Family.

(2) Our Lord Himself gives to Moses his credentials in many places in the gospel; and this is greater than all other witness to his "Divine Legation."

V. DISTINCTIVE FEATURES.

- 1 When viewed as a national constitution.

(1) *The system of the theocracy under which the laws were placed.*

[1574] The specific difference between the Mosaic law, regarded as a national constitution, and every other that is known to have existed, consists not in its religious character taken by itself, nor in any peculiarity of its civil enactments, remarkable as some of these were, but in the complete fusion which it presented of civil and religious government. The system under which the Jews were placed was a visible, external theocracy.—*Canon Liddon, Bampton Lectures*.

- 2 When viewed as an ethical code.

(1) *The Jewish laws were complete at first, and not the growth of changing legislation.*

[1575] The learned Michaelis, who was Professor of Law in the university of Göttingen, remarks, "that a man who considers laws philosophically, who would survey them with the eye of a Montesquieu, would never overlook the laws of Moses." Goguet, in his elaborate and learned treatise on the "Origin of Laws," observes, that "the more we meditate on the laws of Moses, the more we shall perceive their wisdom and inspiration. They alone have the inestimable advantage never to have undergone any of the revolutions common to all human laws. There has been nothing changed, nothing added, nothing retrenched from the laws of Moses for above three thousand years." Mil-

man, in his history of the Jews, remarks, that "the Hebrew lawgiver has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the annals of the world."—*Dr. Gardiner Spring, Obligations of the World to the Bible.*

(2) *The most ancient in the world, and the only one which has been preserved unaltered in any state.*

[1576] The law by which this people is governed, is in all respects the most ancient in the world, and the only one which has been preserved unaltered in any state. This Philo the Jew has demonstrated on many occasions, and Josephus, most admirably in his discourse against Appian, where he proves it to have been so ancient, that the very name of law was not known in other countries till more than a thousand years after; insomuch that Homer, who has spoken of so many nations, has not once used the word.—*Pascal, Thoughts on Religion* (1623-1662).

(3) *The old Hebrew laws have given an impetus to the moral ideas of the world generally.*

[1577] The Hebrew moral nature is celebrated the world over. Some of the best thoughts on this subject are in Matthew Arnold's recent writings on the peculiar contrasts between the Hellenic mind and the Hebrew mind. He has, I think, joined in the affirmation that no more wonderful moral development ever took place than that which took place in the old Hebrew nation. The moral ideas of the world had their heaven, and largely their model, there. It shows us the force of things invisible and intangible, that the laws, the institutions, and the civil procedure of associated nations to-day, sprang from moral conceptions which dawned in that little pocket of the Orient on the eastern end of the Mediterranean Sea, thousands of years ago. The Hebrews struck so deep, and they struck so utterly the great moral laws of God in their relation to human life, and in their associated action, that in its development the world has more and more built itself upon that which was disclosed by them.

3 When viewed as prophetic and typical of a universal religion.

[1578] We cannot vindicate the Divine origin of the Mosaic system solely on the ground of its superior ethical character and apt expression of the spiritual wants of man; for it may have been in this case, as a German writer expresses it, "the first of the ethnic religions, but still ethnic." The authentic signature of heaven is still wanting, viz., the prophetic character, the constructed reference to future events, which, if it can be satisfactorily established, proves beyond all doubt that the system in which it inheres is not from man but from God. For, whatever unaided reason may effect, to deliver a real prophecy, to construct a real type, is con-

fessedly beyond its power.—*Canon Liddon, Bampton Lectures.*

VI. POINTS OF DIFFERENCE BETWEEN THE MOSAIC PENAL CODE AND THAT OF MOST MODERN STATES.

[1579] There are several striking points of difference between the Mosaic penal code and that of most modern states. One of these is the requiring of two witnesses for every mortal crime, and that the witnesses should aid in the execution of the guilty. This is a very remarkable provision among such a people as the Hebrews; wonderfully calculated to prevent false testimony, and deserves imitation among the most enlightened judges and legislators. Another is that they had no law of imprisonment, either for debt or for crime. There are but two recorded exceptions to this remark within my knowledge. The one is the keeping of a criminal in custody for a single night, until the will of the Deity could be consulted concerning him, and the other is the appointment of the cities of refuge for the manslayer. Though of ancient usage and origin, imprisonment did not originate with the law of Moses. Instead of imprisonment for crime, the Mosaic code requires the immediate and prompt execution of the law. It was their doctrine that laws were made to be executed; and the Divine lawgiver saw fit to decide that there should be no needless delay in the execution. Another striking difference related to the character of the crimes that were punishable with death. They were all either of high moral malignity, or crimes that tended to the subversion of their whole civil polity, and endangered the social existence of the nation.—*Dr. Gardiner Spring, Obligations of the World to the Bible.*

VII. THE PARADOXICAL ARGUMENT OF DR. WARBURTON.

(1) *The argument that Moses was able, by present miracles, to dispense with future spiritual sanctions.*

[1580] Dr. Warburton's learned work on "The Divine Legation of Moses" contains many curious facts incidentally collated; and for these, it is still of some interest to those of literary tastes; but the main argument was, and is, regarded rather as a paradox than a serious logical deduction. The point was that because Moses, as is assumed, omitted, or ignored, a future life of rewards and punishments which other early legislators relied upon for sanctions, therefore Moses, who founded his law on present miraculous interpositions, thereby proved his Divine mission.—*B. G.*

VIII. REPLIES TO OBJECTIONS AS TO THE SEVERITY OF THE MOSAIC CODE.

[1581] The time was, and that less than two hundred years ago, when by the laws of England one hundred and forty-eight crimes were

punishable with death. By the Mosaic code there are seventeen. Let the profane cease from their rebukes of the penal statutes of Moses!—*Dr. Gardiner Spring, Obligations of the World to the Bible.*

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INSPIRATION.

I. THE SENSES IN WHICH THE WORD IS USED.

[1582] (1) "The inspiration of genius," as in Shakespeare's plays; (2) the common reason of mankind, as distinguished from the lower animals—"there is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job xxxii. 8); "and the Lord God formed man [as to his body] of the dust of the ground, and breathed into his nostrils the breath of life, [*lives, faculties*], and man became a living soul" (Gen. ii. 7). These two inspirations, extraordinary genius and the extraordinary faculties of human nature, as distinguished from the animal creation, are the natural working of the human mind. (3) But inspiration, as applied to the scriptures, refers to the supernatural working of the human mind, under the direct guidance of the Holy Spirit, or the Divine mind, of which prophets and apostles are the ministers and vehicles, for the guidance of other minds, on those questions whose solution is beyond unaided human reason, and on which man's eternal welfare depends.—*B. G.*

II. DEFINITIONS AND IMPORTANT DISTINCTIONS.

1 Negatively.

(2) *In regard to the fact of inspiration as connected with revelation.*

[1583] "All Scripture is given by inspiration of God" (2 Tim. iii. 6); but all Scripture is not revelation—*i.e.*, does not contain things which are a revelation from heaven.

[1584] A divine revelation of the mind of God is a different thing from a divine action on the mind of man. To some, this remark may sound like a self-evident truism; but the turn of modern metaphysical speculation in certain quarters renders it necessary to make it.

[1585] Inspiration, as connected with revelation, has respect, not to the receiving of divinely communicated truth, but to the communication of it to others. This again might seem so self-evident as scarcely to need its being stated. But in certain quarters there is great confusion of ideas upon this very point.

(2) *In regard to the manner of inspiration.*

[1586] One other remark, under this head, must be allowed. The fact of inspiration is a different thing altogether from the manner of it.

The fact of inspiration may be proved by Divine testimony, and accepted as an ascertained article of belief, while the manner of it may be neither revealed from heaven nor within the range of discovery or conjecture upon earth.

2 Positively.

[1587] I am content to understand by revelation whatever God has to say to man, whether man might have discovered it for himself or not; and as to inspiration, I care for no admission or acknowledgment of it which does not imply infallibility.—*Principal Candlish, Reason and Revelation.*

[1588] By inspiration in general, I would be understood to mean, any supernatural influence of God upon the mind of a rational creature, where it is formed to any degree of intellectual improvement, beyond what it would, at that time, and in those circumstances, have attained in a natural way, that is, by the usual exercise of its faculties, unassisted by any special divine interposition. Thus, if a man were instantaneously enabled to speak a language which he had never learned, how possible soever it might have been for him to have obtained an equal readiness in it by degrees, I believe few would scruple to say, that he owed his acquaintance with it to a divine inspiration. Or if he gave a true and exact account of what was doing at a distance, and published a particular relation of what he neither saw nor heard, as some of the prophets did; all the world would own, if the affair were too complex, and the account too circumstantial to be the result of a lucky guess, that he must be inspired with the knowledge of it; though another account equally exact, given by a person on the spot, would be ascribed to no inspiration at all.—*P. Doddridge, D.D., 1702-1751.*

III. THE CONNECTION BETWEEN ITS TWO MAIN ASPECTS, OBJECTIVE AND SUBJECTIVE INSPIRATION.

1 In regard to the inspired writers.

[1589] Inspiration may be viewed as—

(1) *Objective*: the Holy Ghost's agency in the composition of Scripture (2 Tim. iii. 16; 2 Peter i. 21).

(2) *Subjective*: the gift of the Holy Ghost conferred upon the Church of the new covenant. Those spiritual gifts of which the object is the moral improvement of man.

See Collect in Communion Office: that for the fifth Sunday after Easter; and the hymn, *Veni Creator Spiritus.*

[1590] The inspiration of the authors of the Bible was an energy altogether *objective*, and directed to the moral improvement of the individual.

See McClintock and Strong's Cyclopædia, "On Inspiration," 4th ed., p. 243.

[1591] That inspiration is that divine influence under which the Bible has been com-

posed, was absolutely unique, and *specifically* different from those preventing and assisting graces of the Holy Ghost (1 Cor. xii. 14), where he expressly lays down that "there are *diversities* of gifts, but the same spirit" (xii. 4), St. Paul pauses (chap. xiii.) in order to point out that the *objective* gifts may exist without the *subjective* (*ex.* Balaam, Caiaphas, Disobedient Prophet).—*Davidson.*

2 In regard to the readers of the inspired record.

[1592] By the infallibility of the Bible I simply mean that it is the infallible record of an infallible revelation. The infallibility is purely and simply objective. It is the attribute of the revelation and of the record, viewed altogether apart from the interpretation which each may receive, and the impression which it may make, in the subjective mind with which it comes in contact. The revelation, as given by God, is infallible; it may not be so, as apprehended by men. The record of it, as prompted or superintended by God, is infallible; it may not be so, as read by us.—*Principal Candlish, Reason and Revelation.*

IV. VIEWS RESPECTING ITS NATURE, PERMANENCE AND COMPLETENESS.

1 Verbal view.

[1593] It appears to me no very probable supposition that an inspired writer should be permitted in his religious discourses to affirm a false proposition in *any* subject, or in *any* history to misrepresent a fact; so that I would not easily, nor indeed without the conviction of the most cogent proof, embrace any notion in philosophy, or attend to any historical relation, which should be evidently and in itself repugnant to an explicit assertion of any of the sacred writers.—*Bp. Horsley, Sermons.*

2 Dynamical view.

[1594] The ORTHODOX, or generally accepted view, which contents itself with considering Scripture to be inspired in such a sense as to make it infallibly certain when apprehended in its legitimate sense, and of absolute *authority* in all matters of faith and conscience. This theory has lately been, with propriety, designated as the DYNAMICAL, purporting that the *power*, or influence, is from God, while the action is human.—*McClintock and Strong, Cyclopædia.*

[1595] This theory regards inspiration as the actuating energy of the Holy Spirit, in whatever degree or manner it may have been exercised, guided by which the human agents chosen by God *officially* proclaimed His will by word of mouth, or have committed to writing the several parts of Scripture.

[1596] In part or whole, deeds and sentiments not approved by God, &c., are recorded; but

there is a uniform and uninterrupted exercise of the Holy Spirit's influence from Genesis to Revelation.—*Rev. J. H. Blunt.*

[1597] We may presume, from all that we can know on the subject, that when the Holy Spirit communicates with our souls It does so in a direct manner, independent of sensation, by infusing ideas into the mind at once through the capacity of apprehension, as also by stimulating the reason, and influencing the emotions, in the same way that information in general is communicated to us and affects us, except that in this case the material organs are not exerted. Inspiration may therefore be defined to be an immediate and direct communication from the Holy Spirit, in whom exists the infinity of knowledge of every description, to the soul of man of information and ideas of a particular kind, for a special purpose. Nevertheless, beyond such special knowledge and ideas, and beyond what is necessary for the object in question, it is not to be supposed that any information is communicated. Nor does inspiration imply the imparting of ideas or knowledge relating to collateral matters connected with the subject which are not necessary for its right understanding, or to answer the purpose directly intended. Thus, from the Scripture narrative it would appear that, while to apostles and prophets knowledge and ideas were communicated relative to some special matters which it was desirable they should know, and to answer special purposes; beyond what was necessary for these particular ends no knowledge was imparted, and they were left in, and allowed to evince, an ignorance common to the rest of mankind, to whom no inspiration was afforded. But if ideas are thus communicated to us by God or by any spirits in this way now, may they not have been communicated to us before, and antecedent to the period of our birth? And hence many ideas and notions may be in reality innate, or originally communicated to, and implanted in, the mind directly by God.—*G. Harris.*

[1598] God deals with man through the instrumentality of man, communicating by men His will to man. The rain in its descent from heaven falls upon the surface of our earth, percolates through the porous soil, and flowing along rocky fissures and veins of sand, is conveyed below ground to the fountain whence it springs. Now, although rising out of the earth, that water is not of the earth, earthy. The world's deepest well owes its treasures to the skies. So was it with the revealed will of God. It flowed along human channels, yet its origin was more than celestial; it was Divine. Those waters at whose pure and perennial springs faith drinks and lives, while conveyed to man along earthly channels, have their source far away, even in the throne of God. Their fountain-head is the Godhead.—*Guthrie.*

[1599] The human mind in inspiration resembles an Æolian harp—all its faculties are

ready strung within; there are the chords of the imagination, the memory, the judgment; but it cannot give forth the sound of a divine oracle until the breath of God and Christ—even His gracious influence, who came down from heaven with a sudden great sound, as of a rushing mighty wind—sweeps across it and wakens the chords into harmony.—*Dean Goulburn.*

[1600] However the Spirit of God may have used for His higher purposes the minds of men, we can be assured that He did not overpower their natural habits of expression, or hold individual genius, as one might catch a song-bird, passive and palpitating, in the grasp of His Almighty hand.—*Dr. Newman Smyth, Old Faiths in New Light.*

3 Mystical view.

[1601] The MYSTICAL, or extremely strict view, thought to have been held by Philo, Josephus, and some of the primitive Christian Fathers, but condemned by the early councils as savouring of heathenish *μυστήρια*, which regarded the sacred writers as wholly possessed by the Spirit, and uttering its dicta in a species of frenzy. This, in opposition to the former, has justly been characterized as the MECHANICAL view, denoting the passivity of the inspired object or agent.—*McClintock and Strong, Cyclopædia.*

4 Latitudinarian view.

[1602] The LATITUDINARIAN view, entertained by rationalists of all orders, which deems inspiration but a high style of poetic and religious fervour, and not inconsistent with errors in fact and sentiment. This last view is not to be confounded, however, with that of those who limit inspiration to such matters in holy Scripture as directly pertain to the proper material of revelation, *i.e.*, to strictly religious truth, whether of doctrine or practice.

See article "Inspiration," McClintock and Strong's Cyclopædia.

[1603] That school of theologians claiming to guide the Church in more liberal lines of thought, having carefully striven to show that inspiration, after all, has in it really nothing supernatural, but who yet contend for the importance of Scripture, reminds one of a person who, having removed the works from a chronometer, and the jewels from the case, should imagine that, in this mutilated and denuded form, it will retain its original use and value, and be accounted worth prizing as a heirloom, to be handed down from generation to generation.—*C. N.*

V. PROOFS OF THE SCRIPTURES BEING AN INSPIRED BOOK.

I From the nature and structure of revelation made in the Scriptures.

[1604] In the first place, and to take the broadest and most general view, it is absolutely

impossible to deny that the Bible occupies a unique position with regard to mankind. I do not say that the Bible is the only volume which professes to contain sacred writings; but certainly the Bible is bound up with the progress and civilization of the world in a manner in which no other book is: civilization and the Bible are almost co-extensive with regard to territory; and if there be a book which contains a special message from God, I presume that few will be found to argue in favour of any book except the Bible.—*Bishop of Carlisle.*

[1605] 1. Revelation was to be gradual and progressive, not immediately and at once complete. 2. It was to be practical and pointed; springing out of exigencies, and framed for the occasions, of ordinary human life and experience, from day to day, and from age to age; plastic, therefore, in its susceptibility of adaptation to human modes of thought and feeling; not rigidly stereotyped in a Divine mould of absolute perfection. 3. It was to be natural and free, not stiff and formal. 4. It was, nevertheless, to be throughout limited and restricted; not ranging over the field of possible knowledge, but embracing only what concerns the moral government of God and the salvation of man. Under such conditions as these let us assume an infallible revelation to be given, and an infallible record of it to be framed; and let us ask if that record would not present very much the appearance which the Bible, as we now have it, presents?—*Principal Candlish, Reason and Revelation.*

[1606] Open the Bible, examine the fifty sacred authors therein, from Moses, who wrote in the wilderness four hundred years before the siege of Troy, to the fisherman son of Zebedee, who wrote fifteen hundred years later in Ephesus and Patmos, under the reign of Domitian, and you will find none of those mistakes which the science of every country detects in the works of preceding generations. Carefully go through the Bible, from Genesis to Revelation, in search of such faults, and as you carry on the investigation remember that it is a book which treats of everything, which describes nature, which recounts its wonders, which records its creation, which tells us of the formation of the heavens, of the light, of the waters, of the air, of the mountains, of animals, and of plants; that it is a book which acquaints us with the first revolutions of the world, and which foretells also its last; that it is a book which describes them with circumstantial details, invests them with sublime poetry, and chants them in fervent melodies; that it is a book replete with Eastern imagery, full of majesty, variety, and boldness; that it is a book which treats of the earth and things visible, and at the same time of the celestial world and things invisible; that it is a book in which nearly fifty writers, of every degree of cultivation, of every order, of every condition, and separated from one another by more than fifteen hundred years, have been

engaged; that it is a book written variously in the centre of Asia, in the sands of Arabia, in the deserts of Judæa, in the porches of the Jewish temple, and in the rustic schools of the prophets of Bethel and Jericho, in the magnificent palaces of Babylon, and on the idolatrous banks of the Chebar, and afterwards in the Western centre of civilization, in the midst of the Jews and their ignorant councils, among Polytheism and its idols, and, as it were, in the bosom of Pantheism and its foolish philosophy; that it is a book whose first writer was, during forty years, brought up among the magicians of Egypt, who regarded the sun, planets, and elements as endowed with intelligence, reacting upon and governing our world by their continual evaporation; and that it is a book whose first pages preceded by more than nine hundred years the most ancient philosophers of Greece and Asia—Thales, Pythagorus, Zaleucus, Xenophon, and Confucius; that it is a book which carries its records into the scenes of the invisible world, the hierarchy of angels, the latest periods of futurity, and the glorious consummation of all things. Well, search in its 50 authors, its 66 books, its 1,189 chapters, and its 31,173 verses; search for a single one of the thousand errors with which every ancient and modern author abounds when they speak of the heavens or of the earth, of their revolutions or of their elements, and you will fail to find it.—*Gausson*.

2 From the universality of its spirit.

[1607] No volume ever commanded such a profusion of readers, or has been translated into so many languages. Such is the universality of its spirit, that no book loses less by translation, none has been so frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from it, and legislation has been thankfully indebted to it. Its stories charm the child, its hopes inspirit the aged, and its promises soothe the bed of death.

3 From the mighty and inspiring influence which the Scriptures have exerted.

[1608] Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. Martyrs have often bled and been burnt for their attachment to it. It is the theme of universal appeal. In the entire range of literature no book is so frequently quoted or referred to. The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric. It whetted the penetration of Abelard and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch revelled in its imagery. It augmented the erudition of Erasmus, and roused and blessed the intre-

pidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labour and learning, and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation, and logical analysis. It has also inspired the English muse with her loftiest strains. Its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It was the star which guided Columbus to the discovery of a new world. It furnished the panoply of that Puritan valor which shivered tyranny in days gone by. It is the Magna Charta of the world's regeneration and liberties. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics it loaded the treasures of Owen, charged the fulness of Hooker, barbed the point of Baxter, gave colour to the palette and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe, and strung the plummet of Edwards. In short, this collection of lives and letters has changed the face of the world, and ennobled myriads of its population.

4 From the Scriptures' unique effect upon the human heart, life, and civilization.

[1609] This remains, after all possible deductions for "ignorance of physical science," "errors in numbers and chronology," "interpolations," "mistakes of transcribers," and so forth, whereof we have read of late a great deal too much, and ought to care for them and for their existence, or non-existence, simply nothing at all, because, granting them all (though the greater part of them I do not grant, as far as I can trust my critical faculty), there remains that unique element beside which all these accidents are but as spots on the sun compared to the great glory of his life-giving light. The unique element is there; and I cannot but still believe, after much thought, that it—the powerful and working element, the inspired and Divine element, which has converted, and still converts, millions of souls—is just that which Christendom in all ages has held it to be—the account of certain "noble acts" of God, and not of certain noble thoughts of man; in a word, not merely the moral, but the historic element; and that, therefore, the value of the Bible teaching depends on the truth of the Bible story.—*Rev. C. Kingsley, Life and Letters*.

5 From the witness of the Spirit given to the faithful readers of the Scriptures.

[1610] This view of inspiration Rothe establishes by appeal to the experience of all devout minds: "Every one who claims to be heard in this matter should be reminded to bring with him some experience of the quickening influences of the Divine Spirit in the depths of his own soul."

[1611] The witness of the Spirit is a proof of the inspiration of Scripture, supplied by the testimony which the Holy Ghost Himself conveys to each reader of the Scriptures. "This argument is one which may always be employed with *reserve*. It contains no proof whatever for those who profess insensibility to the evidence on which it rests. Its proper function is to *confirm*, not to *prove*; it may be addressed to the affections, not to the understanding."—*Rev. J. H. Blunt*.

6 General summary of proofs.

[1612] The apostolic claim as infallible teachers was authenticated by (1) the nature of the truth communicated; (2) the power which that truth had over the minds and hearts of men; (3) the witness of the Spirit; and (4) miraculous gifts.—*Condensed from Dr. C. Hodge, Systematic Theology*.

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MOSAIC COSMOGONY.

I. METHODS OF INTERPRETATION.

1 Their nature.

[1613] There are three methods of interpreting this portion of the Bible: (1) the historical; (2) the allegorical; (3) the mythical.

In support of the first are these considerations:

- (1) It purports to be a veritable history.
 - (2) It is an appropriate introduction to the acknowledged history which follows.
 - (3) It is referred to in other parts of Scripture as a true account of the creation, specially the fourth commandment.
 - (4) The facts here recorded lie at the foundation of the whole revealed plan of redemption.
- Dr. C. Hodge, Systematic Theology*.

2 The consequences of false or presumptuous methods.

(1) *Loss of God's presence and of the power of believing in Him.*

[1614] With respect to this whole chapter, we must remember always that it was intended for the instruction of all mankind, not for the learned reader only; and that, therefore, the most simple and natural interpretation is the likeliest in general to be the true one. . . . Whether taught or untaught, whether of mean capacity or enlarged, it is necessary that communion with their Creator should be possible to all; and the admission to such communion must be rested, not on their having a knowledge of astronomy, but on their having a human soul. In order to render this communion possible, the Deity has stooped from His throne, and has not only, in the person of the Son, taken upon Him the veil of our human flesh, but, in the person of the Father, taken upon Him the veil of our human

thoughts, and permitted us, by His own spoken authority, to conceive Him simply and clearly as a loving Father and Friend: a being to be walked with and reasoned with; to be moved by our entreaties, angered by our rebellion, alienated by our coldness, pleased by our love, and glorified by our labour; and, finally, to be beheld in immediate and active presence in all the powers and changes of creation. This conception of God, which is the child's, is evidently the only one which can be universal, and therefore the only one which for us can be true. The moment that, in our pride of heart, we refuse to accept the condescension of the Almighty, and desire Him, instead of stooping to hold our hands, to rise up before us into His glory—we hoping that by standing on a grain of dust or two of human knowledge higher than our fellows, we may behold the Creator as He rises—God takes us at our word; He rises into His own invisible and inconceivable Majesty; He goes forth upon the ways which are not our ways, and retires into the thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, "There is no God."—*Ruskin*.

II. MYTHOLOGICAL MOSAIC COSMOGONY.

1 Statement in scientific form of the popular error about the six days in Genesis.

[1615] Even so eminent a person as Professor Tyndall—forsaking his scientific province—commits and encourages the following blunder about Bible cosmogony: "It is hardly necessary to inform you that the domain of the naturalist has been immensely extended—the whole science of geology, with its astounding revelations regarding the life of the ancient earth, having been created. The rigidity of old conceptions has been relaxed, the public mind being rendered gradually tolerant of the idea that not for six thousand, nor for sixty thousand, nor for six thousand thousand thousand, but for æons, embracing untold millions of years, this earth has been the theatre of life and death. The riddle of the rocks has been read by the geologist and palæontologist, from Sub-Cambrian depths to the deposits thickening over the sea-bottoms of to-day. And upon the leaves of that stone-book are, as you know, stamped the characters, plainer and surer than those formed by the ink of history, which carry the mind back into abysses of past time, compared with which the periods which satisfied Bishop Butler cease to have a visual angle."—*Address delivered before the British Association assembled at Belfast*.

2 Refutation of the erroneous view regarding the six days in Genesis.

(1) *We must not confound the processes in nature previous to the introduction of man, or "the life of the ancient earth," with the six days' work, which introduced a new era.*

[1616] "The riddle of the rocks," as "read

by the geologist," is altogether a different book to that of "the Old Testament," and the subject and testimony of that book is on a different subject, and refers to a different time.

[1617] There is such a thing as mythological chronology or inverted dates, and confusion of distinct and distant occurrences, which palms off itself as scriptural, and gives some show of plausibility to all manner of popular fallacies regarding the six days' work.

(2) *The Bible gives us the start of the universe and the start of man, and leaves us to trace in that universe anything that happened between these two primary events.*

[1618] The first verse in the Bible gives the true date of the origin of the earth and the universe. Many "leaves of the stone-book" have to be turned over, and much care is required in reading that book, to find the geological date; but without turning a leaf, and by looking only at the first verse of Genesis, we have the Bible date—"In the beginning."

(3) *The geological epoch lies between the creation "in the beginning," and the re-formation or "making" of the world "in six days."*

[1619] The Bible contains no other date of the world's age; this is "the chronology of the Old Testament," and it finds room enough for, and never can be exceeded or disproved by, any "deposits thickening over the sea-bottoms of to-day," or of any former day, through all those "abysses of the past time," into which cosmical philosophers retire, to find room in the dark and in the distance, for those "integrations and disintegrations," or conflicts and combinations of atoms, or molecules, out of which man arose by the "formative laws" of conjectural science, according to the Bible of the atomical philosophers. However far they run back for a start, they cannot get beyond "the beginning." So the first word in the Bible destroys all the confident objection to "Old Testament cosmical chronology," and explains "the riddle of the rocks" better than all the efforts of those who see in "the riddle" a date that contradicts the Bible, only by assuming the possibility of going back further than "the beginning."—*B. G.*

(4) *The time element involved in the creation is designedly kept in the background of revelation.*

[1620] It is noticeable that the modern theological abuse of the Mosaic word day—so admirably chosen for its purpose—does not occur throughout the Bible itself. Revelation, that is, does not misinterpret itself, or use, so as to perpetuate false notions, its own accommodations to man's limited intelligence. Those passages of Scripture which are the later commentaries and expansions of this primeval Hebrew "Song of the Creation," contain no sign or trace of any six-day theory of the making of the world. On the contrary, the question as to the time-element involved in the

creation was a question kept in the background of revelation; it does not come to the front among the truths of God's power, law, and omnipresent efficiency, which occupy the foreground of revelation. It is a scientific question reserved for a scientific age, and we are still very much at sea with regard to it.—*Dr. Newman Smyth, Old Faiths in New Light.*

III. TRUE MOAIC COSMOGONY.

1 Facts and leading principles.

[1621] The two leading points of information in Gen. i. and ii. are the origin of the universe, and afterwards of man. These, with related subjects, may be enumerated under five points: 1. The origin of the universe. 2. A subsequent chaotic condition of this world. 3. The living agent by which new life and order were re-introduced. 4. The stages of this work in the six days. 5. The recapitulation of the whole, with the special make and nature of man, his responsibility, social and religious relationships, recognized in the institutions of marriage and the Sabbath.—*B. G.*

[1622] First, that this world and the worlds around us were not self-caused or the result of the long-continued action of forces directed by no Intelligence, but, on the contrary, were made and created by an All-wise and Omnipotent God. "In the beginning God created the heavens and the earth." Secondly, that the reduction of the primordial state of things to the present was by stages, and in a certain gradational order. Thirdly, that all this was considerably anterior to the appearance of the human race on the earth, which race was called into being separately and distinctly from other races, only a few thousand years ago.—*Bishop Ellicott.*

2 Its three distinct historical periods and events as to this world and the universe.

(1) *That of creation.*

[1623] The origin of the universe: in "the beginning God created the heavens and the earth" (Gen. i. 1). This is an independent, separate proposition; and was treated as such before modern science originated. This embraces three points:—1. The Bible "chronology" of the universe. 2. The Divine act of creation. 3. The product of that fiat—"the heavens and the earth."

[1624] Note:—The main geological processes lie between the first historical period and the end of the second period. This chaos, or second historical stage, is given in Gen. i. 2, as a change and subsequent condition of things on the surface of the earth; proved as follows:—

(2) *That of desolation.*

[1625] Desolation, the changed condition of this world, at some period subsequent to the creation; a state of desolation preceding the re-formation and re-inhabitation of this world.

[1626] 1. The word "was," means "became," and has that meaning necessarily in every case in this account. It does not mean, and does not say that the earth had always, at and from creation, been "without form and void," but this had become the case before the six days' work, which restored it to a habitable condition.

[1627] That this part of the second verse—"and the earth was," or became, "without form and void, and darkness was upon the face of the deep"—was a change from a former, different condition, is seen for certain in two points, and is implied in the third point contained in these words.

[1628] 2. The second fact, proving that the state of desolation was a change from a former state of life and order, is contained in the words translated—"without form and void." The whole phrase occurs only three times in the Bible: here in Gen. i. 2, Isa. xxxiv. 11, and in Jer. iv. 23, 24. In both the prophets the phrase of Gen. i. 2 is applied to a state of disorder following after a state of order.

[1629] 3. The third proof of this is, the fact noted that "darkness was upon the face of the deep," which means, not that the sun was blotted out, or not yet created, but that its rays had been shut out from the surface of the earth.

This is plainly noted as another difference from a previous condition. It had *become* dark.

Let it further here be observed, that the darkness was circumscribed—to "the face of the deep," which means that there was light around outside, waiting to penetrate, when permitted by a change in the atmosphere, now laden with impervious vapours.

3 That of re-formation or re-construction.

(1) *The six days' re-formation and the original creation.*

[1630] Before noticing separately the case of *man*, which in this history stands out distinctly from all others, it will be useful to observe that their re-formation, or work of the week, is not to be confounded with "the creation of the heavens and the earth." They are different stages and different processes. The six days' work is *never* called "the creation of the heavens and the earth" in the Bible. This is a mystical confusion adopted by scientific opponents of the Bible, from loose and popular language, and wants what Professor Huxley, in his "Physiography," calls "that *precision* which distinguishes science from common information." The commandment enforcing the Sabbath day (Ex. xx. 11) gives the reason for it: "For in six days the Lord *made* heaven and earth, the sea, and all that in them is." This refers to the *six days' work* which was *subsequent* to the original creation, "in the beginning."

(2) *The stages in the six days' work.*

[1631] *First day* (vv. 3, 4, 5), the re-introduction of "light;" not its creation, but its admission into the atmosphere whence it had been excluded, namely, over "the face of the deep." *Second day* (vv. 6, 7, 8), the fuller clearance of the air, or opening of the expanse, to make the heavens visible; not to make, nor to create, the visible heavens—the creation of the heavens is in the first verse. *Third day* (vv. 9, 10, 11, 12, 13), causing the retirement of the waters into distinct seas; the elevation of the lands, and the springing up of vegetation. *Fourth day* (vv. 14, 15, 16, 17, 18, 19), the complete clearance of the atmosphere, so that the sun's disc might be visible in the daytime, and the moon and stars visible at night; not creating these, but giving or appointing them again "to shine upon the earth," whence their rays had been excluded during chaos; restoring the "rule" of these rays in night and day, and appointing them for the future to continue as the chronologers "for signs and for seasons, and for days and years," as they are to this day. *Fifth day* (vv. 20, 21, 22, 23), the formation of fishes and fowl. Here it is to be noted that the phrase "and fowl that may fly above the earth in the open firmament of heaven," is—as translated in the margin—"let fowl fly," &c. *Sixth day* (vv. 24, 25, 26, 27), the formation of animals and man. All this was the production of the *vivifying* spirit as the *fiat* of the presiding Worker.

3 The living and Divine agent by which the restoration of life on the earth was affected.

[1632] The living agent, by which the new life and order were to be introduced into the modern earth, after the extinction of what is called in the Belfast address, "the life of the ancient earth" (p. 35), is given in the conclusion of the second verse in the Bible: "and the Spirit of God moved upon the face of the waters."

This word "moved," represents the Hebrew term for *broodeth*, and is "tropically," for infusing life into dead matter. It is a term of very pregnant meaning, full of the deepest suggestion as meeting the very difficulties and confessed "mysteries" with which the biologists and more speculative scientists of the present day are helplessly struggling.

[The foregoing extracts are abridgments from "Ktema," a prize essay by Rev. Brewin Grant, B.A.]

IV. EVIDENCE IN FAVOUR OF ITS SUPERNATURAL ORIGIN.

1 It furnishes a sublime account of creation compared with the monstrous fables and puerile concurrent conceits among pagan nations.

[1633] I know, indeed, no greater contrast than that between the childish, monstrous, and often immodest mythologies of India, Egypt,

Greece, and Rome, and those opening pages of the Book of Genesis, where God appears on the scene—calling creation into being by His simple but almighty word; establishing order amid unimaginable confusion; evoking light out of primeval darkness; assigning their different offices to the elements of earth and the shining orbs of heaven; building up the grand pyramid of nature, and on its lofty apex placing man, made in His own image, and enthroned lord of all. Believe some, and this is all a fancy, a mere fable. Foiled at every point, and on every occasion, where they employed history, and mental or moral science to attack the Christian faith, compelled also to acknowledge that the most formidable sceptics of other days, Hobbes and Voltaire, David Hume and Tom Paine—without followers now save among the dregs of society—were ignominiously defeated, the infidels of our day have changed their plan of attack. Obligated to seek new weapons, they are now attempting to overthrow the authority of Moses by the authority of physical science; and ever as some old bone, some fragment of ancient pottery, some stone axe or arrowhead turns up which they fancy will serve their purpose, there is great shouting in the camp of the Philistines, and fear seizes some that “the ark of God is taken.” Looking at the future in the light of the past, we can only wonder at the timidity of those who fear these assaults, and at the credulity of such as, however fond of novelties, allow such crude and silly arguments to seduce them from the faith.—*Dr. Guthrie.*

- 2 It contains the only workable hypothesis which explains the beginning of the creation.

[1634] We have no objection whatever to investigate with the utmost accuracy and to enumerate one by one the steps by which the present state of the world has come into existence. Nothing in any of these inquiries touches the action of God, and we have no fear whatever that those extraordinary facts of nature, when they are reduced to their original principles, will be shown to be unworthy of God. The phenomena will be as the language by which God speaks, and the principles underlying them will be the grammar of the Divine language. We have no fear whatever that the more they are studied the less they will show of the wisdom that created them. Nay, rather are we sure that the more man learns of the laws of God and of the principles of God's government, the more will he acknowledge the truth that their architect and builder is God. Of the beginning of all these things men have never even been able to form even a plausible conjecture how it came to pass, unless by the action of a first cause. They have never told us how the beginning commenced, and they never can imagine or conjecture any reasonable, workable hypothesis which can be set for one moment side by side with the first verse of the first chapter of the Book of Genesis.—*Rev. W. Anderson, M.A.*

- 3 It alone gives as part of the general scripture-scheme, a consistent account of man's existence and supplies an adequate answer to all deeper questions.

[1635] This is the great moral argument which, when fully and carefully developed, does seem to bear with it a steadily increasing and deepening conviction, and to appeal more and more strongly to the soul, in proportion as time and life's experiences are vouchsafed to us.—*Bp. Ellicott.*

- 4 It coincides in many remarkable respects with fully verified geological discoveries.

[1636] Moses has left us a cosmogony, the exactitude of which is confirmed day by day in a very wonderful manner.—*Ibid.*

[1637] Taking into account the want of scientific knowledge of the structure of the earth in far past ages and the representations inconsistent with facts which found currency, the true marvel is that the statements of Scripture so simply and naturally harmonize with discoveries not made till the sixteenth century of the Christian era. This is a marvel which will more deeply impress the longer it is pondered.—*Professor Calderwood, D.D., on the Relations of Science and Religion.*

[1638] (1) It acknowledges the common origin and, substantially, the common chemical composition of all organic things; (2) it indicates a progression upwards from simpler to more complex forms of life, culminating in man. In a document emanating from an unscientific race, in an unscientific age, this is remarkable, for the tendency of semi-barbarous myths is to imagine the more perfect state of things as preceding the less perfect, as in the case of the Golden Age. It seems very improbable that the unaided imagination of the ancient Hebrews or other Semitic race should have originated a story of progress which undoubtedly agrees in its general principle with the results, speaking roughly and approximately, of modern geological science.—*Spectator.*

[1639] The corn-plants are utterly unknown throughout all the geological periods. Not the slightest trace or vestige of them occurs in any of the strata of the earth until we come to the most recent formations, contemporaneous with man. . . . The testimony of geology, therefore, confirms unequivocally the testimony of Revelation, and shows that corn was not only specially created for man's use, but also got ready specially for the appointed hour of his appearance on earth.—*Macmillan, Bible Teachings in Nature.*

[1640] They who are curious to learn the latest discrepancies and coincidences between geology and Genesis, can find the subject treated in detail in Principal Dawson's recent book on the “Origin of the World.” Some of the coincidences which are to be found between

the two, such as the Mosaic account of the existence of light before the creation of the sun, the comparatively late appearance of mammals on the earth, and the indication that the great geological periods were completed and the world given over to the operation of existing causes on the fourth day, would seem to be important confirmations of the truthfulness of the Mosaic account.—*Dr. Newman Smyth, Old Faiths in New Light.*

V. MOOT POINTS AS TO HYPOTHESES NEGATIVED BY THE MOSAIC ACCOUNT.

[1641] Many, both believers and unbelievers, imagine that if the supposed discovery of traces of pre-Adamite man were confirmed, it would go very far to invalidate the authority of the Scriptures, and would, at all events, be inconsistent with the biblical cosmogony. Is this so certain? I am far from saying it has yet been satisfactorily made out, or even that reasonable grounds have been shown for thinking it probable that any rational beings in human or even in gorilla form did exist before Adam; but is it so clear from the words of the Bible that there could not have been a prior type of humanity which appeared and disappeared in one of those periods of mundane existence, anterior to the present state of things, at which Scripture hints, though it makes no definite revelation?—*Rev. Dr. Robinson Thornton in Christian Opinion.*

VI. SUMMARY OF CHIEF POINTS IN REGARD TO THE PRESENT CONFLICT BETWEEN SCIENCE AND SCRIPTURE.

[1642] 1. Questions are raised as to the *order* of creation.

2. Questions are raised as to the *time-element* of creation: (1) Touching the age of the world. (2) Touching the antiquity of man.

3. Scripture account is not to be dealt with as a work written for scientific but spiritual purposes, and in an age which was not scientific.

4. The Scripture account and interpretations of that account are two perfectly distinct things.

5. The right principles upon which to interpret the Mosaic economy may not yet be fully understood or clearly enunciated.

6. Sciences are at present a vast network of hypotheses in different stages of verification, and which claim various degrees of confidence.

7. The right interpretations of the Scripture account and well-established scientific discoveries and principles will be mutually helpful.

8. Prejudices and pre-conceptions and misunderstandings on both sides are being overcome, and there are not a few hopeful signs of a better spirit between students of Scripture and science being manifested towards each other.

9. If modern science has brought to notice real or apparent discrepancies, it has afforded a knowledge of more coincidences confirmatory of Christian truth.

10. The principle of law, and nearly con-

nected with this, of evolution, has not been so demonstrated as to contradict (or rather, it may be said, to do without the necessity of) the creative fiat or fiats at various periods of the Creation, or of God's continual providential agency, or chief of all of His miraculous intervention at the Incarnation for man's redemption. The book of nature without the book of revelation will always be a mystery, while the book of revelation without the book of nature will lose much of its reality.

11. The perfect harmony of principles both within and without revelation is not possible with our present limited knowledge and faculties.—*C. A.*

[1643] We may rest assured that the true "vestiges of creation" will never contradict Genesis, nor will a correct "Cosmos" be found at variance with the narrative of Moses. He is the wisest who uses both the world-book and the word-book as two volumes of the same work, and feels concerning them: "My Father wrote them both."

See article No. 132, "Chronology of Scripture."

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UNDESIGNED COINCIDENCES OF OLD AND NEW TESTAMENT.

I. FACTS WHICH THEY HELP TO ESTABLISH.

1 The several books of Scripture as independent witnesses.

[1644] The argument deduced from coincidence without design has further claims, because, if well made out, it establishes the authors of the several books of Scripture as independent witnesses to the facts they relate; and this, whether they consulted each other's writings or not; for the coincidences, if good for anything, are such as *could not* result from combination, mutual understanding, or arrangement. If any which I may bring forward may seem to be such as might have so arisen, they are only to be reckoned ill-chosen, and dismissed; for it is no small merit of this argument that it consists of parts, one or more of which (if they be thought unsound) may be detached, without any dissolution of the reasoning as a whole. Undesignedness must be apparent in the coincidences, or they are not to the purpose. In our argument we defy people to sit down together or transmit their writings one to another, and produce the like. Truths known independently to each of them must be at the bottom of documents having such discrepancies and such agreements as these in question. The point, therefore, whether the authors of the books of Scripture have or have not copied from one another, which in the case of some of them has been so much laboured, is

thus rendered a matter of comparative indifference. Let them have so done, still by our argument their independence would be secured, and the nature of their testimony be shown to be such as could only result from their separate knowledge of substantial facts.

2 The Scripture narration of the supernatural which is embedded in that of the natural.

[1645] I will add another consideration which seems to me to deserve serious attention : that in several instances the probable truth of a miracle is involved in the coincidence. This is a point which we should distinguish from the general drift of the argument itself. The general drift of our argument is this, that when we see the writers of the Scriptures clearly telling the truth in those cases where we have the means of checking their accounts ; when we see that they are artless, consistent, veracious writers, where we have the opportunity of examining the fact—it is reasonable to believe that they are telling the truth in those cases where we have not the means of checking them—that they are veracious where we have not the means of putting them to proof. But the argument I am now pressing is distinct from this. We are hereby called upon, not merely to assent that Moses and the author of the Book of Joshua, for example, or Isaiah and the author of the Book of Kings, or St. Matthew and St. Luke, speak the truth when they record a miracle, because we know them to speak it in many other matters (though this would be only reasonable where there is no impeachment of their veracity whatever), but we are called upon to believe a *particular* miracle, because the very circumstances which attend it furnish the coincidence. I look upon this as a point of very great importance. I do not say that the coincidence in such a case establishes the miracle, but that, by establishing the truth of ordinary incidents which involve the miracle, which compass the miracle round about, and which cannot be separated from the miracle without the utter laceration of the history itself, it goes very near to establish it.

II. THE STRENGTH OF THE ARGUMENT DRAWN FROM THEM FOR THE TRUTH OF CHRISTIANITY ITSELF.

1 On account of the providentially unique and complex arrangements in the authorship of the Bible.

[1646] On the whole it is surely a striking fact, and one that could scarcely happen in any continuous fable, however cunningly devised, that annals written by so many hands, embracing so many generations of men, relating to so many different states of society, abounding in supernatural incidents throughout, when brought to this same touchstone of truth, undesignedness, should still not flinch from it ; and surely the character of a history, like the character of an individual, when attested by vouchers, not of one family, or of one place, or of one date only, but by such as speak to it

under various relations, in different situations, and at divers periods of time, can scarcely deceive us.

III. THE PRACTICAL VALUE OF THE ARGUMENT DRAWN FROM THEM FOR THE TRUTH OF CHRISTIANITY ITSELF.

1 Generally and for the mass of men.

(1) *It is an argument easily grasped and readily handled.*

[1647] An argument thus popular, thus applicable to the affairs of common life as a test of truth, derives no small value when enlisted in the cause of revelation, from the readiness with which it is apprehended and admitted by mankind at large, and from the simplicity of the nature of its appeal ; for it springs out of the documents the truth of which it is intended to sustain, and terminates in them ; so that he who has these, has the defence of them.

2 Specially and for students dealing with modern Biblical criticism.

(1) *It is a weapon providentially placed in our hands to neutralize the force of the combined assaults against the truth of Scripture from the whole circle of the sciences.*

[1648] The turn which Biblical criticism has of late years taken, gives the peculiar argument here employed the advantage of being the word in season ; and whilst the articulation of Scripture (so to speak) occupied with its component parts may possibly cause it to be less regarded than it should be in the mass, and as a whole, the effect of this argument is to establish the general truth of Scripture, and with that to content itself—its *general* truth, I mean, considered with a reference to all practical purposes, which is our chief concern—and thus to pluck the sting out of those critical difficulties, however numerous and however minute, which in themselves have a tendency to excite our suspicion and trouble our peace. Its effect, I say, is to establish the general truth of Scripture, because by this investigation I find occasional tokens of veracity, such as cannot, I think, mislead us, breaking out, as the volume is unrolled—unconnected, unconcerted, unlooked for ; tokens which I hail as guarantees for more facts than they actually cover ; as spots which truth has singled out whereon to set her seal, in testimony that the whole document, of which they are a part, is her own act and deed ; as passwords with which the providence of God has taken care to furnish His ambassadors, which, though often trifling in themselves, and having no proportion (it may be) to the length or importance of the tidings they accompany, are still enough to prove the bearers to be in the confidence of their Almighty Sovereign, and to be qualified to execute the general commission with which they are charged under His authority.—*This article chiefly taken from J. F. Blunt's "Coincidences."*

SECTION II.
NAMES AND TITLES
OF THE
HOLY SPIRIT.

SECTION II.

NAMES AND TITLES OF THE HOLY SPIRIT.

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SECTION II.

GOD THE HOLY SPIRIT.

DIVISION A.

NAMES EXPRESSIVE OF HIS NATURE.

1

GOD.

(1 John v. 7.)

I. SCRIPTURE BASIS.

1 The Holy Spirit possesses Divine attributes and perfections.

[1649] Divine properties are assigned to Him—as eternity: He is the “Eternal Spirit.” Immensity: “whither shall I flee from Thy Spirit?” Omnipotence: “the Spirit of the Lord is not straitened.” Prescience: “this scripture must be fulfilled, which the Holy Ghost, by the mouth of David, spake concerning Judas.” Omniscience: “the Spirit searcheth all things, even the deep things of God.”—*John Owen*.

[1650] He is the true God. He is called by the incommunicable name Jehovah. He has all the perfections of the Deity: eternity, omnipresence, omniscience. He does the works that are proper to God alone: He formed the body of Jesus in the Virgin’s womb; qualified Him for the office He was to sustain; is the Author of every good work in us; inspired from the beginning all the prophets and apostles, that they might communicate to us with infallible certainty the mind and the will of God. He receives also the worship that is due to God only, and is joined with the Father and the Son as the glorious Being to whom we are consecrated in our baptism, and is equally with Them the source of all spiritual blessings.—*C. Simeon*.

[1651] The Holy Spirit is God, co-essential to God the Father and God the Son. One Divine nature, with all its attributes and perfections, is common to Him with the Father; or (which is the same) the Holy Spirit is God, that Most High God, most absolute, and properly so called (for, seeing the Holy Scriptures do frequently inculcate that there is but one God, if the Holy Spirit be God, He must necessarily be co-essential with the Father and the Son).

Divine operations, transcending the power of

any created thing, are ascribed to the Holy Ghost. Such are, to create things and make the world; for it was the Spirit which, resting upon the unshapen mass, did hatch the world. “By His Spirit,” saith Job, “He hath garnished the heavens.” And, “By the word of the Lord,” saith the Psalmist, “were the heavens made, and all the host of them by the breath of His mouth,” or by His Spirit. “But He,” as the Apostle to the Hebrews saith, “who made all things is God.”

In fine, there is no work either of nature, or of providence, or of grace, so sublime, or so difficult, which is not ascribed to the efficacy of the Holy Spirit; the which doth show His sovereign authority and His almighty power; for surely by no more plain and cogent arguments than by these can the omnipotence of the Supreme Deity itself be demonstrated.—*Isaac Barrow*.

2 The Holy Spirit performs Divine offices.

[1652] We are agreed that the miraculous gifts, of whatever kind they were, proceeded from “that one and self-same Spirit,” the third Person in the ever-blessed Trinity. And here we wish it to be distinctly noticed, how repeatedly that adorable Person is mentioned as the author of the gifts. “To one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing, by the same Spirit;” and then, after mention of many other gifts, “All these worketh that one and self-same Spirit.” This shows what a jealousy the apostle felt for the honour of that Divine agent.—*C. Simeon*.

[1653] The Spirit of God in Christians is like an organ: one man is one stop; another, another; the sound is different, the instrument the same, but music in all.—*T. Adams*.

[1654] Mark the rain that falls from above; the same shower that drops out of one cloud increaseth sundry plants in a garden, and severally, according to the condition of every plant. In one stalk it makes a rose, in another a violet; diverse in a third, and sweet in all.

So the Spirit works its multifarious effects in several complexions, and all according to the increase of God.—*Jeremy Taylor*.

[1655] The inditing of the Scriptures was a clear argument of His Deity. Whom did the prophets mean when they said, "Thus saith the Lord of Hosts?" Who was this Lord of Hosts that instructed them to speak or write? Was it God the Father, or God the Son? No, it was God the Holy Ghost. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The Holy Ghost therefore being the Lord of Hosts, He needs be God.—*Beveridge*.

3 The Holy Spirit shares Divine honour.

(1) *As seen in the case of Ananias.*

[1656] Peter views the act of Ananias and Sapphira solely in its relation to the Divine Spirit. Their sin is a trespass against the Holy Ghost. Now we have in this procedure of the apostle, essentially and directly, the evidence both of the personality and of the Deity of the Holy Ghost. He says: "Satan hath filled thine heart to lie to the Holy Ghost. Thou hast not lied unto men, but unto God. Ye have agreed together to tempt the Spirit of the Lord."—*Lange's Commentary*.

[1657] The lie of Ananias, when he lied to the Holy Ghost, and when he lied to God, is unquestionably one and the same sin.—*Bengel*.

[1658] The truth that the Holy Ghost is the true God is awfully demonstrated in the death of Ananias.—*Apost. Past.*

[1659] The Holy Spirit is a Divine Person; He is really God. . . . It is revealed to us in Scripture in the plainest manner. The same names are applied to Him that are applied to God; the same infinite perfections attributed, the same works ascribed, and the same worship enjoined. To be born of the Spirit is to be born of God; to lie to the Holy Ghost is to lie unto God. The mind of God, which is known only to God Himself, this Spirit knows, and knows perfectly. "He searcheth all things, yea the deep things of God." Are these a creature's honours, or a creature's claims? No more than they are yours or mine.—*C. Bradley*.

(2) *As involved in St. Paul's use of the metaphor of a temple.*

[1660] This also can be gathered from 1 Cor. iii. 16: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" For none can be the temple of God but he in whom God dwells; for it is God's dwelling in a place that makes that place the temple of God. Another express scripture is Acts v. 3, 4. Peter asks Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" and then tells him in the next verse, "Thou hast not lied to

men, but to God;" and so expressly asserts the Holy Ghost to be God.—*Beveridge*.

(3) *As proclaimed in the specially terrible nature of the sin against the third Person in the Trinity.*

[1661] Moreover, what dignity belongs to the Holy Spirit; what reverence is due to Him, appears clearly from that the blasphemy against Him is peculiarly unpardonable, whereas the faults committed against God the Father, and obloquy against the Son, are capable of remission; for the nature of things doth scarce bear that to detract from a creature should be a crime so capital, or receive such aggravation; it cannot well be conceived that the honour of a creature should in such a manner be preferred to the honour of God Himself.—*Isaac Barrow*.

II. IMPORT.

[1662] I freely and resolvedly assent unto this, as unto a certain and infallible truth, that beside all other whatsoever, to whom the name of spirit is or may be given, there is one particular and peculiar Spirit, who is truly and properly a Person, of a true, real, and personal subsistence, not a created but an uncreated Person, and so the true and one eternal God; that though He be that God, yet He is not the Father, nor the Son, but the Spirit of the Father and the Son, the third Person in the Blessed Trinity, proceeding from the Father and the Son. I believe this infinite and eternal Spirit to be not only of perfect and indestructible holiness in Himself, but also to be the immediate cause of all holiness in us, revealing the pure and undefiled will of God, inspiring the blessed apostles, and enabling them to lay the foundation, and by a perpetual succession to continue the edification of the Church, illuminating the understandings of particular persons, rectifying their wills and affections, renovating their natures, uniting their persons unto Christ, assuring them of the adoption of sons, leading them in their actions, directing them in their devotions, by all ways and means purifying and sanctifying their souls and bodies, to a full and eternal acceptance in the sight of God.—*Bp. Pearson*.

[1663] There are three eternal acts of consciousness, and the entire Divine Ego is in each of these three acts. Each hypostasis has Being solely through the other two. Here there is no temporal first or last. The entire Trinity stands in one present Now, three eternal flames in the one light.—*Martensen*.

[1664] None can deny that Scripture assigns to the Holy Ghost attributes and operations which are simply Divine. There can be no doubt as to the Scripture testimony to His Godhead. . . . Everywhere we hear hints both of personal distinctions and unity of essence. A striking

indication of this may be found in the observation that whereas each Divine Hypostasis has a special work and mode of revelation assigned Him, the other two are throughout associated with Him in its discharge. The creation and preservation of the universe is, for instance, the special work of God the Father. . . . But it is by the co-operation of the Word and the Spirit. The special work of the Son is redemption. But here, too, the Father and the Spirit are co-witness. The special work of the Spirit is sanctification, but He is sent forth to that work by the Father and the Son. . . . No communion with one Divine Person is possible for man without a like fellowship with the others. He that hath not the Spirit of Christ is none of His ; he that denieth the Son hath not the Father.

We might venture to express this unity and distinctness by three predicates : the Father is the Holy One ; the Son, the Healing One ; the Spirit, the Hallowing One.”—*Christlieb (condensed)*.

III. ITS PRACTICAL BEARING.

[1665] That Jehovah, therefore, exists in three Persons, is a truth which He, who only could know it, hath been pleased to reveal in His word. But it may be an everlasting truth in itself, and yet no more truth to us, respecting our comfort from it, than it is to fallen angels, or the ground beneath our feet. The question then occurs, “What interest has the soul of a believer in this truth of a Trinity, and of the Divine personality and self-existence of the Holy Ghost?” All Divine truth hath its use ; and the more clearly it shines (and clearly it would ever shine but for the clouds of sin and corruption), the more comfortable and reviving.—*A. Serle*.

[1666] The first great advantage which the Christian perceives to belong to him in this doctrine of a Trinity is—the covenanted, certain, and unchangeable purpose of the whole Godhead, both in establishing the means, and in securing the end, of his eternal salvation. He perceives that the means are equal to the end, and that the end must be the result of the means ; because the great Agents who use the means are Divine and infinite, can neither be mistaken in their views, nor be disappointed in their purposes. Jehovah, “who fainteth not, neither is weary,” is the Alehim, and is engaged, by an everlasting covenant existing in His Divine personality, to create, recover, and preserve the souls of His people. Nothing, therefore, can arise which hath not been foreseen ; no impediment thrown in the way which was not foreknown ; no difficulty but which was designed to be overcome. The great sin of Adam, that fountain from which innumerable streams of iniquity have overflowed the world, hath only rendered this covenant more illustrious, by proving that where “sin did abound, grace could much more abound,” and that nothing, which concerned the happiness or misery of myriads

of souls for everlasting ages, “is too hard for Jehovah.” It is not too hard indeed for Him ; but it would be infinitely too hard for all created strength, whether in earth or heaven. None but Jehovah could reconcile to Jehovah. None but Himself had either will, or love, or power, to accomplish the reconciliation. This certainty and perfect ordination, then, of the everlasting covenant, is a ground of great consolation to all who, through faith, have an interest in it.—*Ibid.*

[1667] Another comfort which the believer hath a right to draw from these truths is, that having the earnest of the Spirit in his soul, first in quickening from the “death of sin,” and then working faith, hope, and love toward Christ, he is privileged to receive some degree of assurance from the word of God, in proportion to the evidence of this earnest from the Spirit of God, that He who hath begun the good work will carry it on to perfection. The written word declares the Divinity of this spiritual agent ; and this agent brings the heart to the word, by which He gives His own Divine persuasion ; so that the believer can say, “I set to my seal upon God’s revealed truth, and I am enabled to do it by the grace of God’s enlightening Spirit : upon this united testimony in my behalf, I believe that God’s love cannot ‘fail,’ but that I am ‘saved in’ Jehovah ‘with an everlasting salvation.’”—*Ibid.*

[1668] In thyself originates every cause of complaint, not in thy merciful Lord. Thou canst not exhaust an infinite ocean of everlasting good ; but thou mayest, as all too often do, shut thine own mouth, and taste for a time not a drop of it. O the depth of unbelief ! may we all cry, as well as “O the depth of the riches of God !” If this “deep” did not answer to the other, and confound it, the strongest believer in the world would not swim long upon the surface, but must be swallowed up in the dismal abyss.—*Ibid.*

2

THE LORD.

(2 Cor. iii. 17.)

I. ITS SCRIPTURAL BASIS.

1 Old Testament allusions read in the light of the New.

[1669] The Lord Jesus was as fundamental a reality under the old covenant as under the new. He was that Spirit which was truly under the letter, and the Lord from whom the people then turned. The incarnation was not the first and abrupt entrance of a Divine Person into our humanity. Christ was not only the body to every shadow (Col. ii. 17), but the agent in every event and institution of the ancient covenant ; and whatever falsehood we discover under the Rabbinic fables of the “Angel Jehovah,” we

must recognize "the Lord the Spirit" under the Jehovah of the ancient covenant.—*C. F. Kling.*

[1670] He who is called by Isaiah "Jehovah," is called by Paul "the Holy Ghost." (*See Acts xxviii. 25, and Isa. vi. 8, 9.*)—*Dr. Angus.*

[1671] With Jer. xxxi. 33, 34 compare John xvi. 13. This is the accomplishment of the promise, that Jehovah the Spirit guides into all truth, and makes Himself known to His people. An obvious distinction is here made between the teaching of God and of man. And as obvious a fact it appears that the Spirit guiding, in one text, is Jehovah promised in the other.—*A. Serle.*

2 Direct New Testament teaching.

[1672] We find here (2 Cor. iii. 7) such an identification of Christ and the Holy Spirit, that the Lord, to whom the heart turns, is in no practical respect different from the Holy Spirit received in conversion. The fellowship of Christ into which it entered when it turned to the Lord, was in truth the fellowship of the Holy Spirit.—*C. F. Kling.*

[1673] The apostle (2 Thess. iii. 5) meant only to express a benevolent wish on behalf of the Church at Thessalonica; but he expressed it in such terms as a person habituated to the doctrine of the Trinity would naturally use; he prayed that "the Lord (the Spirit) would direct their hearts into the love of God (the Father), and into the patient waiting for Christ."—*C. Simeon.*

3

THE ETERNAL SPIRIT.

(Heb. ix. 14.)

I. THE ALLUSION OF THE METAPHOR CONTAINED IN THE TITLE.

[1674] The Spirit is opposed to the condition of irrational animals (ver. 13). The epithet "eternal" is understood from vers. 12, 15, vii. 16; and is opposed to the ashes of a heifer.—*Bengel.*

II. ITS IMPORT.

[1675] The Spirit's work is the enduring miracle. The human Saviour does the outward and spiritual work; the Eternal Spirit sets up the inward and spiritual kingdom; the man heals the body, the Spirit renews the soul.

Which is the greater miracle—to heal a leper, or to renew a soul?—to quiet the storm, or to give peace to "a mind diseased?"—*Dr. Joseph Parker.*

III. ITS THEOLOGICAL BEARING.

- 1 It bespeaks the atoning efficacy of the blood of Christ.

[1676] The Eternal Spirit in Hebrews ix. 14

is viewed as the Holy Spirit dwelling in Christ. . . . Stress is laid on the spiritual power of the offering of Christ, as an unblemished and spotless Mediator, in its attribute of eternal. In this epithet is, of course, then implied a contrast. The words express a contrast with that which originates and perishes in time, and they bring the offering of Christ upon the cross into immediate dependence upon the ministry of a Spirit whose agency for this purpose at once reaches back into the eternity of the past, and carries its influence forward into the eternity of the future. By the agency of this Eternal Spirit, the atoning efficacy of the blood of Christ is secured.—*Moll (condensed).*

2 It affords a hope full of immortality.

[1677] It is not enough to bring into prominence the thoroughly moral character of the sacrifice of Christ; neither is it sufficient to lay stress on the religious purity and acceptableness in the sight of God of this act, with its moving grounds and impelling causes. To the real Christian this title of Eternal Spirit affords a hope full of immortality. He is led to perceive, from the eternity of His nature, that He is capable of performing all the glorious operations ascribed to Him in the Scriptures.—*A. Serle.*

3 It proclaims the world-embracing significance of Christ's sacrifice.

[1678] In this case we should merely have a sacrifice accomplished such as, in respect of conscientiousness, love of truth, zealous faith, and fidelity of compassion, all true Christians are enabled by the influences of the Holy Spirit to accomplish in a death by martyrdom. We have to do with a movement and working of the Spirit in Christ, which has its ground and beginning not within the limits of time and humanity, and thus with a sacrifice freely determined upon in eternity, and accomplished within the limits of time in perfect unity with the Eternal Spirit, who works perpetually through Christ's whole career of life and suffering—a sacrifice which, for this reason, has a world-embracing significance.—*Moll (Lange).*

IV. PERSONAL BEARING.

- 1 It points to the stability of Christian work.

[1679] Unless I die, nothing will be done; you will continue as you are; and everything will continue in its old state, as it was before, and is now—the Jews under the law of Moses, the heathen in their blindness, all under sin and death; and no man can be redeemed from them or saved. No Scripture would then be fulfilled; and I should have come in vain . . . But if I go and die . . . the Holy Ghost will come to you, and give you such courage that you shall convert the whole world . . . and your doctrine shall stand fast for ever. . . . You shall help many, and make many blessed.—*Luther*

- 2 It implies the settledness of the Christian position.

[1680] Saith our Saviour, Fear it not, this is the last dispensation; there is to be no alteration when I am gone, the Comforter is to do all the remaining work. There is not another to be looked for, and I promise you Him; nor shall He depart from you, but always abide with you.—*J. Owen.*

- 3 It announces the absolute security of the believer.

[1681] As He is the Eternal Spirit, so He is the Church's eternal guest; each saint's eternal indweller, who shall abide with us for ever. "The communion of the Holy Ghost (2 Cor. xiii. 14) is that which no time, no change, can affect; which neither life nor death, things present, or things to come, can dissolve."—*H. Bonar.*

4

THE SPIRIT.

(1 Cor. ii. 10.)

I. THOUGHTS SUGGESTED BY THE TITLE ITSELF.

- 1 As to the spirituality of God.

[1682] Man has always wanted to *see* God, and God has always refused to be seen.—*Dr. Joseph Parker.*

- 2 As to the spirituality of man.

[1683] God is a spirit—so is man. Man has a body, but he *is* a spirit.—*Ibid.*

- 3 As to the order of the revelation respecting the Godhead.

[1684] The succession indicated by the words Father, Son, and Holy Ghost, is a philosophical progress and culmination.—*Ibid.*

- 4 As to the law of order and progress generally.

(1) *The whole movement of history, in all that is vital and permanent, is a movement from the outward and visible to the inward and spiritual.*

[1685] The order of creation is a movement toward the spiritual. The succession runs thus:

(1) The elements, (2) animal life, (3) spiritual life—man made in the image of God.—*Ibid.*

(2) *The order in redemption is a movement toward spirituality.*

[1686] (1) The Levitical ritual, (2) the Incarnation, (3) the Spirit—Jesus Christ. Christ did not pass away as a figure complete in itself; He ascended. Henceforth we know not Jesus after the flesh. Mankind is now placed under the tuition of a spiritual monitor.—*Ibid.*

(3) *The order of written testimony moves precisely in the same direction.*

[1687] (1) The Old Testament, (2) the Synoptic Gospels, (3) St. John's Gospel. You have heard what the evangelists have had to tell, and have seen the wonderful things which they remember of their Master's ministry; now let me explain the deep meaning of the whole—the Spirit.—*Ibid.*

(4) *Precisely the same movement takes place in the consciousness and experience of every progressive life.*

[1688] (1) The child, (2) the youth, (3) the middle-aged man, (4) the hoary-headed thinker.

Whatever we may believe about the personality of the Holy Ghost, we cannot get away from the fact of spirituality in our own consciousness. The spiritual world of the wise man increases every day; and, strangely enough, in point of coincidence, that very increase becomes to him what the Holy Ghost becomes to the Church, viz., a Comforter, so much so that a fool cannot trouble his peace. To this spiritual consciousness Jesus Christ would add a spiritual personality, and the spirit of sanctification: "Receive ye the Holy Ghost."

In the onward march of history the soldier gives place to the missionary ("the foolishness of God") . . . The alphabet and the picture-book will be found indispensable by the missionary. Then will come the narrative of Jesus Christ's outward life—miracle, parable, and startling word, then the prætorium and the cup, then the Holy Ghost. There is no escape from this line: it is the line of spiritual training and progress (and = first the natural, afterwards the spiritual).—*Ibid.*

II. IMPORT.

- 1 As to His nature.

[1689] He is called the Spirit, intimating His nature as well as His office. The Third Person of the Godhead is specially *the* Spirit, and *a* Spirit; the truest manifestation of the spiritual character and being of that God who is a Spirit.—*H. Bonar.*

[1690] What is the doctrine of the Holy Spirit? It is the doctrine of the inter-working of the Spirit of God upon the souls of men. I have no philosophy about it. All I say is this—that God knows what is the secret way in which mind reaches mind. I do not; you do not. I do not know why words on my tongue wake up thoughts corresponding to those words in you. I do not know why the soul of man, like a complex instrument of wondrous scope, is played upon by my words, so that there are waked up in it notes along the whole scale of being. I do not understand why these things are so; but unquestionably they are so. I do not know how the mother pours her affection on the child's heart; but she does. Two stars never shone into each other as two loving souls shine into each other. I know it is so; but I

1690—1695]

do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling; but I know it does. Now that which we see in the lower departments of life—that which exists between you and your friends, and me and my friends—that I take, and by my imagination I lift it up into the Divine nature, and give it depth and scope and universality; and then I have some conception of the doctrine of God's Spirit poured upon the human soul.—*H. W. Beecher.*

[1691] This other Agent, Representative, and Counsellor, now receives in immediate connection another name, derived from that influence upon us which is primarily necessary—as further in the Old and New Testaments we find many names of the Holy Spirit designating Him according to His energies and gifts in us. It is *the Spirit*: this at once diverts from any such expectation of a visible Person, as the ἄλλος might have excited, while it also points back to all which from the Old Testament had been recognized as the רִיחַ הַקֹּדֶשׁ or רִיחַ אֱלֹהִים.

2 As to His office.

[1692] The Lord Jesus Christ was here long enough to remove all doubt as to His personal identity, yet He withdrew Himself immediately He had secured for His personality an unquestioned place in human history. Nothing more was to be gained by His visible continuance on earth; His bodily mission had been wholly fulfilled, and therefore He vanished out of the sight of men. But what of the future of His work? Then, according to Christian teaching, was to come manifestation without visibility; instead of bodily presence, there was to be a new experience of life, spirituality, insight, sensibility, and sympathy almost infallible in holy instinct. In one word, the Holy *Man* was to be followed by the Holy *Ghost*.

As the disciples were to be sent abroad into all coasts, to be scattered all over the earth to preach the gospel, and not to stay together still, in one place, Christ's corporeal presence would have stood them in small stead. He could have been resident but in one place, to have comforted some one of them. . . . The Spirit, that was to succeed, was much more fit for men dispersed. He could be, and was, present with them all, and with every one by himself, as filling the compass of the whole world.—*Bp. Andrewes.*

III. PRACTICAL BEARING.

1 The need of spiritual enlightenment.

[1693] 1 Cor. ii. 14. The natural man, the

man that hath not the Spirit, cannot discern the things of God, for they are spiritually discerned.

He that shall discourse Euclid's Elements to a swine, or preach (as Venerable Bede's story reports him) to a rock, or talk metaphysics to a boar, will as much prevail upon his assembly as St. Peter and St. Paul could do upon uncircumcised hearts and ears, upon the indisposed Greeks and prejudiced Jews. An ox will relish the tender flesh of kids with as much gust and appetite as an unspiritual and unsanctified man will do the discourses of angels, or of an apostle, if he should come to preach the secrets of the gospel. And we find it true by a sad experience. How many times doth God speak to us by His servants the prophets, by His Son, by His apostles, by sermons, by spiritual books, by thousands of homilies; and we sit as unconcerned as the pillars of a church, and hear the sermons as the Athenians did a story, or as we read a gazette? . . . and the reason of this is a sad condemnation to such persons; they have not yet entertained the Spirit of God, they are in darkness. They were washed in water, but never baptized with the Spirit.—*Bp. Jeremy Taylor.*

2 Assurance of needed spiritual enlightenment.

[1694] Remember that the words (of the Bible) are *Spirit*, and can only be profitably received by the teaching of the *Spirit*. Thus reading, and thus praying, you have a scriptural warrant to expect that He who wrote the Bible will tell you words in secret which shall not only be life to your own soul, but which, when you proclaim them as you have opportunity to others, shall be to the glory of God and the good of men.—*Brownlow North.*

[1695] In the Old Testament the law was in the foreground, the Holy Spirit less prominent; in the New Testament the Holy Spirit is prominent, the law in the background. Jesus was anointed with the *Spirit* without measure; we receive a measure out "of His fulness" (John i. 16; iii. 34). Jesus by His unction became Messiah or Christ (Isa. lxi. 1). We receive a share of this "unction," whereby "we know all things" needful for salvation (1 John ii. 20). The full outpouring of the Holy Spirit on Israel and on the nations is yet future (Isa. xlv. 3; xxxvi. 25-27; Zech. xii. 10; Joel ii. 28). Of which the earnest was given on Pentecost (Acts ii. 16-21). The law of the Lord is love, being written on the heart instead of on stone as the Decalogue (Jer. xxxi. 33, 34; Heb. viii. 8, 12; x. 16, 17; 2 Cor. iii. 3).—*Fausset.*

DIVISION B.

NAMES EXPRESSIVE OF HIS DIVINE
RELATIONS.

[I] IN REGARD TO GOD THE FATHER.

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SPIRIT OF THE LORD GOD.

DIVISION B.

NAMES EXPRESSIVE OF HIS DIVINE RELATIONS.

[1] IN REGARD TO GOD THE FATHER.

5

BREATH OF THE ALMIGHTY.

(Job xxxiii. 4.)

I. ORIGIN OF THE ALLUSION CONTAINED IN TITLE ITSELF.

[1696] Ghost is Spirit, Wind, Breath, &c. Herein is an allusion to the breath of man; for as the vital breath of man has a continual emanation from him, and yet is never utterly separated from his person, so the Spirit of the Father and the Son proceedeth from them by a continual Divine emanation, still abiding one with them. Hence our Saviour signified the communication of the Spirit to His disciples, by breathing on them.

II. ASPECTS.

1 In reference to creation.

[1697] "And the Lord God formed man of the dust of the ground, and breathed into His nostrils the breath of life, and man became a living soul." God "breathed the breath of life"—a vital immortal spirit; something of Himself; something immediately of His own; not of any pre-created matter.—*John Owen.*

[1698] The breath of God became the soul of man; the soul therefore is nothing but the breath of God.—*Ziegler.*

[1699] The life of the animal is only the individualizing of the breath of the Divine Spirit already existing in matter. The spirit of man, on the contrary, is an inspiration directly coming forth from God . . . originated by the Spirit of God, and endowed with life from the inbreathed breath of the Almighty.—*Delitzsch.*

[1700] Man was made last because he was worthiest. The soul was inspired last, because yet more noble. No air, no earth, no water was here used to give help to this work; Thou, that breathedst upon man and gavest him the Holy Spirit, didst also breathe upon the body and gavest it a living spirit; we are beholden to nothing but Thee for our soul. Our flesh is from flesh, our spirit is from the God of spirits.—*Bp. Hall.*

[1701] The Spirit of God and the Breath of

God are the same; only one expression is proper, the other metaphorical. The creation of body and soul are both ascribed to Him. "The Spirit of God hath made me, and the Breath of the Almighty hath given me life."—*John Owen.*

[1702] While man is dust taken from dust, he is not like what preceded—a mere product of the earth, impregnated with life by the Spirit of God brooding over it. . . . The carrying out of this supreme work is by inspiration of the Divine Breath.—*Dorner.*

[1703] Analogous to the air or breath in the animal life is the Almighty Spirit by which all spiritual beings exist.—*A. Serle.*

2 In reference to regeneration.

[1704] Three points of comparison between the wind and the Spirit in the work of regeneration: (1) Freedom and independence; (2) the irresistible effect; (3) the incomprehensibility, both as to origin and termination.—*P. Schaff.*

III. IMPORT.

1 As to the act.

[1705] Inspiration=inbreathing; and is so called from the nature and name of the Holy Ghost. The name by which He is revealed to us signifies breath; and therefore when our Saviour gave Him to His disciples He "breathed upon them."—*John Owen.*

[1706] "Spirit" means breath; and then, since breath is the concomitant and proof of life, it means emphatically life. The Psalmist says to God, "When Thou takest away their breath they die, but when Thou sendest forth Thy Spirit they are made alive" (Psa. civ. 29).—*T. Griffith.*

2 As to its mode of operation.

[1707] This expression also denotes the gentleness and facility of His operations on their minds, whereby He gently and softly breathed into them, as it were, the knowledge of holy things.—*John Owen.*

IV. PRACTICAL BEARING.

[1708] He is invoked in prayer to revive Israel, long dead spiritually and politically:

"Come, O Life-Breath, and breathe upon these slain, that they may live."—*Fausset*.

[1709] It agrees with the nature of God, who is goodness, that, as all the fountains of the great deep were broken up, and the windows of heaven were opened, and so came the flood over all, so there should be *diluvium Spiritus*, a flowing out of the Holy Ghost upon all, as He promises, "I will pour it out upon all." For this Spirit breathes where it pleases Him; and though a natural wind cannot flow east and west, north and south, together, this Spirit breathes upon the most contrary dispositions . . . that they become partakers of the Divine nature, and be the same spirit with the Lord.—*Donne*.

V. THOUGHTS SUGGESTED.

1 Inspiration viewed in regard to its simplest forms.

[1710] It must never be forgotten that man himself is an inspiration, seeing that God "breathed into him the breath of life," and in the Bible man is thus described: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Bible, therefore, is addressed to a being who has himself received some degree of the inspiration of which the Book is probably the most distinct and copious expression.—*Dr. Joseph Parker*.

[1711] The man born with what we call "genius," which will mean, born with better and larger understanding than others; the man in whom "the inspiration of the Almighty," given to all men, has a higher potentiality . . . he, and properly he only, is the perpetual priest of men; ordained to the office by God Himself, whether men can be so lucky as to get him ordained to it or not.—*Thos. Carlyle*.

2 Inspiration viewed in regard to the feebleness of its human agents.

[1712] The musician is limited by his instrument. Though he may have ravished a world by his strains, he could be almost angry with the instrument which has failed to express the still finer tones which madden him with indescribable joy. In the matter of inspiration the Almighty proposed to dwell in houses of clay: what wonder if they were unequal to such a Presence.—*Dr. Joseph Parker*.

3 Inspiration viewed in regard to the idiosyncrasy of its human agents.

[1713] Persons under inspirations were not like so many drawers, wherein the Holy Ghost put such and such things, which they then took out as something ready-made, and laid before the world; so that their reciprocity with reference to the Spirit inspiring them was like that of a letter-box.—*Ackermann (from Hare)*.

[1714] Water springing up through the earth's strata tastes of the various ingredients of the soil through which it has passed—chalybeate, saline, &c., hence its peculiar and medicinal properties, as at Bath, Buxton, and elsewhere. So the Holy Spirit, although using men as His agents, "does not destroy the idiosyncrasies of each." Their several prophecies taste, so to speak, of the mental and other peculiarities by which one man is distinguished from another. The hopefulness of Isaiah, the despondency of Jeremiah, and the sternness of Ezekiel, formed the natural substratum through which the Holy Spirit flowed. Man, as he is, is the organ upon which the Holy Spirit discourses sweet music. "Holy men spake, as they were moved by the Holy Ghost."—*F. B. Proctor*.

4 Inspiration viewed in regard to its quickening influence on the memory.

[1715] There is an inspiration of memory. Readers of the Gospels must have been surprised at the minuteness of recollection which is shown in their pages. Conversations are reported; little turns of dialogue which seem to be merely artistic are not omitted; records of occasions on which the disciples were actually not present, and of which they could only have heard from the lips of the Lord Himself, are presented with much particularity and vividness: how, then, was this done, and especially done by those who certainly were not conspicuous for the kind of learning which is useful for making literary statements? The explanation of this artless art, and this tenacious memory, is in the promise of our Lord, "He shall bring all things to your remembrance, whatsoever I have said unto you:" you shall live it all over again, and you shall be so taught how to gather up the fragments that nothing be lost.—*Dr. Joseph Parker*.

6

POWER OF THE HIGHEST.

(Luke i. 35.)

I. SCRIPTURE BASIS AND ORIGIN.

[1716] The Holy Ghost is the Power of the Highest. The parallel between these two expressions exacts that the one should be interpreted by the other; and their mutual light teaches that the Holy Spirit has verily a life-producing power, but by no means that He is *only* power, without personality.

The conception of the Son of God, by the Holy Spirit, is the beginning of the intimate union between the Word made flesh and the Spirit not of measure. The same Spirit who formed the body of Christ forms also the mystical body of Christ the Church.—*J. J. Van Oosterzee*.

II. PRACTICAL BEARING.

[1717] The Virgin Mary was told that the Holy Ghost, who at the first creation "moved

upon the face of the waters," and reduced the chaotic mass to order and beauty, should, by His almighty power, form in her that holy Being who should, in His human as well as His Divine nature, be the Son of God. God is never at a loss: "with Him nothing is impossible."—*C. Simeon.*

[1718] The Holy Ghost denotes here the Divine Power, the life-giving breath which calls into developed existence the germ of a human personality slumbering in Mary's womb. Thus in this birth the miracle of the first creation is repeated on a scale of greater power. Two elements concurred in the formation of man: a body taken from the ground, and the Divine breath. With these two elements correspond here the germ derived from the womb of Mary, and the Holy Ghost who fertilizes it.—*Godet.*

[1719] The New Testament writers with most startling abruptness invert the ancient method, so that instead of man being made by God, God Himself becomes man—a virgin is found to be with child of the Holy Ghost—and for "thus saith the Lord" we have "thus is the Lord! . . . A miraculous birth must not be followed by a commonplace life . . . In the work of one who has been begotten by the Holy Ghost we must never meet with *almost* a miracle, we must have omnipotence. . . . He must be more than powerful—He must be Power: strength must be swallowed up in Almightiness. The concurrent evidence of the four evangelists is this: "The people were astonished, and said, Whence hath this man this wisdom and these mighty words?" "Whence hath this man all these things?" "No man can do those miracles that Thou doest, except God be with him," &c. The secret of this power can be best accounted for by the ministry of the Holy Ghost.—*Dr. Joseph Parker.*

7

SEVEN SPIRITS OF GOD.

(Rev. iii. 1.)

I. IMPORT.

- 1 It indicates the perfection of the Spirit's operations.

[1720] There is no doubt that by the seven Spirits we are to understand not indeed the sevenfold operations of the Holy Ghost, but the Holy Ghost sevenfold in His operations. Neither need there be any difficulty in reconciling this interpretation with the doctrine of His Personality. It is only that He is regarded here not so much in His personal unity as in His manifold energies; for "there are diversities of gifts, but the same Spirit" (1 Cor. xii. 4). The manifold gifts, operations, energies of the Holy Ghost are here represented under the number seven, being as it is the number of

completeness in the Church. We have anticipations of this in the Old Testament. When the prophet Isaiah would describe how the Spirit should be given not by measure to Him whose name is the Branch, the enumeration of the gifts is sevenfold (xi. 2); and the seven eyes which rest upon the stone which the Lord had laid can mean nothing but this (Zech. iii. 9).—*Abp. Trench.*

[1721] "The seven Spirits of God"—the fulness of the Spirit. The number seven denotes both variety and perfection: and Christ has, both for His own personal endowment and for the benefit of His people, the Holy Spirit in all His diversified operations. It was said, "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and of might, the Spirit of knowledge and the fear of the Lord, and shall make Him of quick understanding in the fear of the Lord." So endowed, He was able to discern every motion of men's hearts: not the slightest "imagination of a thought" could escape His notice. "Every spirit could be weighed by Him" in a perfect balance; and His "judgment could not but be according to truth." Hence, "All things are naked and opened unto the eyes of Him with whom we have to do."—*C. Simeon.*

[1722] The seven Spirits before the throne are the Holy Spirit of God considered as the perfect fountain of every perfect gift and dispensation. . . . John prays for grace and peace from the seven Spirits that are before the throne, in the Holy Ghost, whose operations are perfect and complete.—*J. Owen.*

II. INTERPRETATION.

[1723] Jehovah acknowledges Him (Christ), and consecrates and equips Him for His great work with the seven Spirits. The Spirit of Jehovah is the Divine Spirit, as the communicative vehicle of the whole creative fulness of Divine powers. Then follow the six Spirits, in three pairs, of which the first relates to the intellectual life, the second to the practical life, and the third to the direct relation to God. For wisdom is the power of discerning the nature of things through the appearance, and understanding the power of discerning the differences of things in their appearance. . . . Counsel is the gift of forming right conclusions, and might the ability to carry them out with energy. The knowledge of the Lord is knowledge founded upon the fellowship of love; and the fear of the Lord (Jehovah), fear absorbed in reverence. There are seven Spirits, which are enumerated in order from the highest downwards; since the Spirit of the fear of the Lord is the basis of the whole (Prov. i. 7), and the Spirit of the Lord is the heart of all. In these seven powers the Holy Spirit descended upon the second David for a permanent possession. The seven Spirits are His seven eyes (Rev. v. 6).—*Delitzsch.*

1724—1731]

[SPIRIT OF THE LORD GOD.]

[1724] The seven gifts of the Spirits (Prayer-Book version) may be thus summed up:—

- (1) *Wisdom*, to choose the one thing needful.
- (2) *Understanding*, to know how to attain it.
- (3) *Counsel*, the habit of seeking guidance of God.
- (4) *Strength*, to follow where He shall lead us.
- (5) *Knowledge*, that we may learn to know God.
- (6) *Godliness*, that, knowing Him, we may grow like Him.
- (7) *Holy Fear*, meaning reverence and adoration.—*Canon Norris*.

[1725] “Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.”
Ordination Hymn, Church of England.

8

SPIRIT OF GOD.

(Gen. i. 2.)

I. ASPECTS.

1 In regard to natural gifts and to technical skill.

[1726] Exod. xxxi. 2–5. The theologian is entitled to claim astronomy, geology, botany, agriculture, and chemistry, as sections of theology. If he trifle with this claim he will mistake brethren and friends for rivals and enemies. “I have called Bezaleel, and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.” Bezaleel was an inspired theologian. . . . The ministration of the Spirit is various: by it Moses was made wise, Bezaleel was made skilful, and Samson was made strong. “All these worketh that one and selfsame Spirit, dividing to every man severally as He will” (1 Cor. xii. 11).—*Dr. Joseph Parker*.

2 In regard to the energies of the religious life.

[1727] Every one knows the testimony of Scripture to the exaltation of men’s natural gifts through the inrush of the Spirit of God. As in Moses, of the gift of administrative wisdom when “the Lord came down and talked with him, and put His Spirit upon him, that he might bear the burden of ruling his people.” And in Paul, of the gift of apostolic diligence and success, when he could testify, “I will not dare to speak of anything but what Christ hath wrought by me, through the power of the Spirit of God” (Rom. xv. 19).—*T. Griffith*.

3 In regard to the inspiration of the Bible.

[1728] The Bible is a page torn out of the great volume of human life; only, torn by the hand of God, and annotated by His Spirit.—*Dr. Joseph Parker*.

9

SPIRIT OF THE FATHER.

(Matt. x. 20.)

I. CHRISTOLOGICAL ASPECT.

[1729] The expression is used by the Saviour when commissioning His apostles, and its exact form is worthy of notice. “For it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matt. x. 20). The Saviour often says, “My Father” (Matt. x. 32, 33; xi. 27; xii. 50, &c.) He also says, “My Father and your Father” (John. xx. 17). But He never puts Himself on an equality with His disciples, as to say “Our Father.” While He realized that His own Sonship was the mould of His disciples’ sonship, He could not lay aside the consciousness of His very peculiar and peculiarly unique filial relationship. He was His Father’s “own Son” (Rom. viii. 32), and His “only begotten Son” (John. iii. 16).—*James Morrison*.

II. PRACTICAL BEARING.

[1730] There are moments in the Christian’s experience when he feels filled and flooded from above.—*Ibid*.

10 and 11

SPIRIT OF THE LORD GOD.

(Judges xi. 29.)

I. INTERPRETATION AND IMPORT.

1 Generally.

[1731] The Spirit of God is the spiritual principle of life in the world of nature and man; and in man it is the principle both of the natural life which we receive through birth, and also of the spiritual life which we receive through regeneration. In this sense the expressions “Spirit of God” (Elohim) and “Spirit of the Lord” (Jehovah) are interchanged throughout the books of the Old Testament; the former denoting the Divine Spirit generally in its supernatural causality and power, the latter the same Spirit in its operations upon human life and history in the working out of the plan of salvation. In its peculiar operations the Spirit of Jehovah manifests itself as a spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord (Isa. vi. 2). The communication of this Spirit under the Old Testament was generally made in the form of extraordinary and supernatural influence upon the human spirit. The expression used to

denote this is usually "The Spirit of the Lord (Jehovah) came upon him." (See Judges xi. 29; 1 Sam. xix. 20, 23; 2 Chron. xx. 14; Numb. xxiv. 2.) The recipients and bearers of this Spirit were thereby endowed with the power to perform miraculous deeds, . . . ability to prophesy, . . . also with power to work miracles or to accomplish deeds which surpassed the courage and strength of the natural man.—*Keil*.

2 As to physical and mental energies.

[1732] The phrase "the Spirit of the Lord coming on Jephthah," is explained in the Talmud as "Force of mind for great undertakings, and bodily strength," being granted him : a sense which has a deep and wise meaning.—*Cunningham Geikie*.

3 As to moral and spiritual energies.

(1) *The work of the Spirit compared to an outpoured flood.*

[1733] The Spirit of the Lord is, in Gideon, the gift of martial valour, when "the Spirit of the Lord came upon him, and God saved Israel by his hand" (Judges vi. 34-36); in Samson, the gift of bodily strength, when "the Spirit of the Lord" began to stir in him, and "came so mightily upon him that he rent the lion as he would have rent a kid" (Judges xiii. 25; xiv. 6); in Micah, the exaltation of the gift of moral boldness, when he could declare, "I am full of power by the Spirit of the Lord, and of judgment and of might, to make clear to Jacob his transgression and to Israel his sin" (Micah iii. 8).—*T. Griffith*.

[1734] The Comforter, as the Spirit of the Lord is compared to the inanimate and natural creation, to water and to wind, which are of so subtle a nature, of so penetrating a virtue, and of so extended a range. And most exactly have these figures been fulfilled. His operation has been calm, equable, gradual, far-spreading, overtaking, intimate, irresistible. What is so awfully silent, so mighty, so inevitable, so encompassing as a flood of water? Fire alarms from the first : we see it, and we scent it ; there is crashing and downfall, smoke and flame ; it makes an inroad here and there ; it is uncertain and wayward. But a flood is the reverse of all this. It gives no tokens of its coming ; it lets men sleep through the night, and they wake and find themselves hopelessly besieged ; prompt, secret, successful—and equable ; it preserves one level ; it is everywhere ; there is no refuge. And it makes way to the foundations ; towers and palaces rear themselves as usual ; they have lost nothing of their perfection, and give no sign of danger, till at length suddenly they totter and fall. And here and there it is the same, as if by some secret understanding ; for by one and the same agency the mighty movement goes on here and there and everywhere, and all things seem to act in concert, and to conspire together for their own ruin. And in the end they are utterly removed, and perish from off the face of the earth.—*J. H. Newman*.

(2) *The working of the Spirit compared to an invisible wind.*

[1735] Such was the power of the Spirit in the beginning, when He vouchsafed to descend as an invisible wind, as an outpoured flood. Thus He changed the whole face of the world. For a while men went on as usual, and dreamed not what was coming ; and when they were roused from their fast sleep, the work was done ; it was too late for aught else but impotent anger and a hopeless struggle. The Kingdom was taken away from them and given to another people. The ark of God moved upon the face of the waters. It was borne aloft by the power, greater than human, which had overspread the earth, and it triumphed "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—*Ibid*.

[1736] The only true test of the presence of the Holy Spirit is its sanctifying influence on our hearts and lives. It is evidenced only by its effects. So much indeed would appear to be conveyed to us even by the name by which the Almighty Comforter has been pleased to reveal Himself to us in the pages of His word. The Spirit, πνεῦμα—the imperceptible, yet vital breath, which is, and there is life and will and motion ; which departs, and all is cold and senseless and still ;—the impalpable and viewless, but powerful and beneficent wind ; now rending the rocks and laying low the forests ; now purifying the stagnant air or opening the blossoms of spring ; now wafting the seeds each to its appointed place. And thus it was said by our blessed Lord Himself : "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit." As the vital principle of our material frame—which science may search for but cannot detect, and when it has dissected the members, and analyzed the fluids, and untied the muscles and ganglions, and followed line by line the delicate tracery of the nerves, is forced to confess that it has had to do but with the instruments and mechanism of the mysterious power within—may yet be recognized by a child's intellect, in the fire of the eye, the force of the arm, and the immediate certainty with which action follows on the determination of the will ; so the presence of the Holy Spirit of God in the hearts of His people, though secret itself—the presence of the Invisible—is discernible by its effects.—*Bp. Jackson*.

II. CHRISTOLOGICAL ASPECT.

[1737] "The Spirit of the Lord is upon me" (Luke iv. 18; Isa. lxi. 1). Jesus, in reading these words, could not but apply them to His recent baptism.—*Godet*.

[1738] Though Christ be the *Head*, yet is the Holy Ghost the *heart* of the Church, from whence the vital spirits of grace and holiness are issued out to the quickening of the body mystical.—*Heylin*.

DIVISION B

(Continued).

NAMES EXPRESSIVE OF HIS DIVINE
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DIVISION B

(Continued).

NAMES EXPRESSIVE OF HIS DIVINE RELATIONS.

[2] IN REGARD TO GOD THE SON.

12

SPIRIT OF CHRIST.

(Rom. viii. 9; 1 Pet. i. 11.)

I. THEOLOGICAL IMPORT.

[1739] The Spirit with which Christ was anointed at His baptism, and which was therefore His Spirit during His official life, was already, before He received it, active in the prophets. This Spirit is none else than the Eternal Spirit of God, in which the decree relating to the Messianic salvation was formed from eternity, and which could therefore testify in the prophets, regarding this decree, in the same way as it afterwards qualified the Messiah Himself for its execution.—*Weiss*.

II. CHRISTOLOGICAL INTERPRETATION.

[1740] "The Spirit of Christ" used interchangeably with "the Spirit of God," or the "Holy Spirit" (Rom. viii. 9; Phil. i. 19; 1 Pet. i. 11), denotes the self-existent Divine Spirit. Therefore the Spirit of Christ is the Spirit that is the common possession of God and Christ, not the Spirit sent by God and Christ to men, proceeding from both in time. . . . If God sends the Spirit of His Son, He cannot be called the Spirit of the Son because the Son sends Him into the heart. But if He is called the Spirit of the Son because He is the possession of the Son, so much the more must He be called the Spirit of God because He is God's possession; for this reason, that the Son possesses only what the Father does. Were He merely called God's Spirit because God sends Him, it would be said indeed "God sent forth His Spirit," but not "the Spirit of His Son." . . . Because God and Christ possess Him they can impart Him to men; or, in dogmatic terminology, the temporal sending of the Spirit into believers' hearts by the Father and the Son is based upon His eternal procession from both. Thus Rom. viii. 9 contains, without doubt, a *dictum probans* for the western doctrine of the procession of the Holy Spirit from the Father and the Son.—*Philippi*.

[1741] "The Spirit of Christ" is the Spirit which Christ imparts, or the Spirit which makes us like to Christ. . . . It is remarkable that in

this short paragraph (Rom. viii. 9-11) "Spirit of Christ," "Christ," and "the Spirit of Him who raised up Jesus," *i.e.*, the Spirit of God the Father, should be exchanged for each other, and plainly stand for one and the same thing. Is this not evidence that the apostle saw and felt no inconsistency in speaking of Christ, and of the Spirit of God or of Christ, as in some respects distinct, and yet in others as constituting a unity of nature? The simple facts that Christ and the Spirit are Divine, are one in nature with God, and yet in some respect distinct from the Father, seem to be the basis of the apostle's language here and elsewhere; while all speculation on the subject, all attempts to make out nice distinctions or metaphysical definitions, are entirely neglected. Whenever the time shall come that Christians are content with simple facts relative to this great subject, much that has proved to be injurious to the prosperity of religion will be done away.—*Moses Stuart*.

III. PRACTICAL BEARING.

[1742] Rom. viii. 9. It is remarkable that "the Spirit of Christ" is here used as the equivalent for "the Spirit of God" in the preceding proposition. The Spirit of Jesus is that of God Himself, whom He has converted by appropriating Him perfectly here below into His personal life, so that He can communicate Him to His own. It is in this form that the Holy Spirit henceforth acts in the Church. Where this vital bond does not exist between a soul and Christ, it remains a stranger to Him and His salvation.

. . . The Holy Spirit, by whom Christ, crucified and risen, reproduces Himself in the believer.—*Godet*.

[1743] Christ's Spirit is the true Spirit; men out of Him are spiritless, however "full of the Spirit" such unchristian people may fancy themselves.—*Heubner*.

[1744] Spirit of God, Spirit of Christ, illustrious testimony of the Holy Trinity.

He who has the Spirit, has Christ; and he who has Christ, has God.—*Bengel*.

[1745] As Christ fulfilled the will and work of the Father upon earth, so does the Holy Spirit administer the will and work of Christ in the

human soul. What Christ effected in the world of history, the Spirit inwardly appropriates and brings into the inner world of the human soul.—*C. E. Luthardt.*

[1746] The Scriptures make the want of the Spirit a sign that a man is no true and sincere Christian: "If a man have not the Spirit of Christ, he is none of His;" and, on the contrary, makes our having the Spirit of God a mark of a child of God: "As many as are led by the Spirit of God are the sons of God." But our Saviour hath assured us that men may have the miraculous gifts of the Spirit of God, may prophesy in Christ's name, and cast out devils in His name, and in His name do many wonderful works, and yet be workers of iniquity, and shut out of the kingdom of God. And, on the other hand, men may not have these miraculous gifts, and yet be the children of God.—*Abp. Tillotson.*

13

SPIRIT OF GOD (HOLY).

(Eph. iv. 30.)

I. SCRIPTURE BASIS.

[1747] David, in the 68th Psalm, predicting, according to St. Paul's interpretation of the passage, these miraculous gifts of the Spirit, speaks of them as subsequent to the Messiah's ascension: "Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men." What these gifts should be is declared in the concluding verse—"that the Lord God may dwell among them." This dwelling of God must signify something more than God's residence in the Jewish sanctuary; for whatever might be in the mind of the prophet, the prophetic spirit looked forward to later times. It cannot signify the Son's dwelling among men, when He came to preach the doctrine of life and to pay the forfeit of their crimes, because it is described as subsequent to His ascension. It can signify, therefore, no other dwelling of God than the residence of the Holy Spirit in the Christian Church. You have here an instance of a name proper to the Deity applied to the Holy Spirit, provided we are right in the application of this last clause to Him.—*Bp. Horsley.*

II. IMPORT.

[1748] "The Holy Spirit of God" (Eph. iv. 30). This full designation shows the importance of the matter (*viz.*, grieving the Holy Spirit), and compels us to recognize the objective reality and personality of the Holy Ghost. . . . The Holy Ghost, like God, is not apathetic, but capable of being affected. He feels what occurs in us, as a loving Friend, who does not Himself

change, but will help us, and change us, so long as we grant that He be not rejected.— *Lange.*

III. PRACTICAL BEARING.

[1749] It may be said to a prodigal son, Grieve not your father, lest he cut you off; or, Grieve not your mother, lest you break her heart. Which of the twain is the stronger appeal?—*Jeremy Taylor.*

[1750] "Grieve not the Holy Spirit of God." In this expression the apostle seems to refer to those who had "grieved the Lord in the wilderness," and had therefore been excluded from the promised land, and to those who "by rebelling against God had provoked His Holy Spirit, so that He was turned to be their enemy." Yet at the same time He informs them that the Holy Spirit had sealed them, as the Lord's property, unto the day of redemption, when He would claim them as His own. . . . That we may grieve the Holy Spirit, and that believers are sealed by Him unto the day of redemption, is equally certain: nor is there any great difficulty in reconciling the two. Man never loses his proneness to fall, notwithstanding God's counsel shall ultimately stand; and therefore he needs at all times the caution in the text.—*C. Simcox.*

IV. THOUGHTS SUGGESTED.

I The influences of the Holy Spirit are an earnest of final salvation.

[1751] The proposition implied . . . is this, that the ordinary influences of the Holy Spirit on the heart of every true believer, are to every such person an earnest of his final salvation. These influences are an immediate action of the Holy Spirit of God upon the mind of man, by which he is brought to will and enabled to do according to God's pleasure; to master the importunity of appetite; to curb the impetuosity of passion; to resist the temptations of the world; to baffle the wiles of the devil; to deny himself; to take up his cross, and follow his crucified Lord through the strait and thorny paths of virtue to the peaceful seats of endless bliss and glory. It is the doctrine of the Scriptures, that a strength conveyed from God into the Christian's mind renders him sufficient for these great performances. And the text, assuming the doctrine as a confessed and certain truth, teaches him to conclude that God's enabling to do what without God's assistance could not be done, is a certain argument of God's merciful design to promote him to that happiness hereafter for which the habits of a religious temper here are the natural preparative. . . . It was wisely said by the philosophers of old, that nature does nothing in vain. . . . It is, however, only a consequence from a higher and more general principle, "that God never acts in vain." This principle obtains universally in the moral no less than in the material world. No act of the

Deity can be without end : and when God enables the believer to become that character which shall be the object of His mercy in a future life, the only end to which this action can be directed is, to bring the person on whom it is performed to that state of future happiness in which this character fits him to be placed. So that if the principle be true, that without a constant action of God's Spirit on the mind of man no man can persevere in a life of virtue and religion, the Christian who finds himself empowered to lead this life cannot err in his conclusion, that God's power is at present exerted upon himself in his own person for his final preservation.—*Bp. Horsley.*

2 Evidences of being a subject of the sanctifying influence of the Spirit are tangible and visible.

[1752] But here it may be asked by what sensible evidence any private Christian may be assured that he is himself a sharer in these sanctifying influences of the Holy Spirit. . . . It may be said of the Holy Spirit what Christ has said of other spirits, "by His fruits ye shall know Him." "The fruit of the Spirit is love : " love of God ; love of man, as created in the image of God ; a more especial love of Christians, as brethren and members of Christ. "Joy : " a mind untroubled and serene amidst all the discouragements and vexations of the world. . . . "Peace : " a disposition and endeavour to live peaceably with all men. . . . "Longsuffering : " a patient endurance of the evil qualities and evil practices of men, . . . a temper more inclined to bear than to retaliate, . . . esteeming injury and reproach a lighter evil than the spirit of contention and revenge. "Gentleness, goodness, faith, meekness, temperance." These are the fruits by which the Spirit of God is known.

If a man's conscience is void of offence toward God and toward man ; if he makes it the business of this life to prepare for his future existence ; if he uses the present world without abusing it ; if he is patient in affliction, not elated in prosperity, liberal in wealth, honest in poverty, fervent in devotion, temperate in pleasure ; if he does not rate the present world above its real worth, and sets his chief affection on eternity—this is the undoubted work of God's Holy Spirit.—*Ibid.*

14

SPIRIT OF PROMISE (HOLY).

(Eph. i. 13.)

I. INTERPRETATION.

[1753] The Spirit is here the attesting seal. The phrase "The Holy One" compels us to accept a reference to the Holy Spirit ; it is added with emphasis, so as to guard against

mistake, that the Spirit inherent in the promise was meant.—*Lange.*

II. SCRIPTURE APPLICATIONS.

1 The sealing with the Holy Spirit of Promise.

[1754] Assurance of election is definitely pointed out in vers. 13, 14, "Ye were sealed with the Holy Spirit of Promise, who is the earnest of our inheritance," and although in consequence of faith, still on the ground of the promise of the Holy Ghost, and the resulting bestowal of the same—in the means of grace, the word, through which Christ's merit, that is and suffices for all, is attributed to us. On the ground of the certainty that God's word is true, that God has loved the world, that Christ has died for the sins of the whole world, and that God has called you also—must have called you, because He has loved you in Christ, have been accepted as a child, endowed with the Holy Ghost, renewed, regenerated, even though it be but germinally, potentially, I am certain of my election before the foundation of the world, and my inheritance in eternity.—*Ibid.*

[1755] "The Holy Spirit of Promise" is the seal of Christians, the stamp which they receive that they are real children of God, the token by means of which they appear and pass current as Christians before celestial spirits. Without this character faith is vain, and all Christianity a mere sham. How many sham Christians there are who have not this seal ! This Spirit is to the Christian the strongest proof also of eternal life, because in itself it is something eternal, imperishable.—*Heubner.*

[1756] Is there any test by which the purchased possessions are distinguished from the world ? The text answers it by teaching us that there is the seal of the Spirit. The object of a seal is to denote property ; and here we may trace the connexion between the seal and the purchased possession. He hath sealed those whom He hath made His own. They are in the world, but yet not of the world ; moving amongst other men, engaged in similar pursuits, subject to the same laws, concerned in kindred interests, but yet they are no more one with them than the gold is one with the rough ore in which it lies embedded ; and could we see as God seeth, we should perceive on each heart the stamp of the Holy Spirit separating them as God's property, sealing them as God's people. The great Agent in impressing this seal is plainly the Holy Ghost, here called "the Holy Spirit of Promise."—*E. Hoare.*

III. HISTORICAL ASPECT.

[1757] The gift of the Holy Ghost is that peculiar blessing which the Church in all ages was taught to look for under the Christian dispensation. A measure indeed of the Spirit was vouchsafed to the godly at all times ; but the

fuller effusion was reserved for the times of the apostles ; as it is said, "The Spirit was not yet given, because Jesus was not yet glorified." If we go back as far as the days of Abraham, we shall find that the promise of the Spirit was made to him, not so much for his descendants after the flesh, but as for his spiritual progeny among the Gentiles, to whom it was fulfilled in the apostles' days. And the prophets taught the Jews, in every successive period, to look forward to the same time for the full enjoyment of this privilege. The prophet Joel in particular spoke strongly on this subject, and St. Peter refers to his words as accomplished on the day of Pentecost. Our blessed Lord also, both before and after His resurrection, instructed His disciples to expect a more abundant measure of the Spirit than had ever yet been vouchsafed to the world : and to that very instruction of His did St. Peter refer, when the Spirit was first poured out upon the Gentiles.—*C. Simeon.*

15

SPIRIT OF THE SON.

(Gal. iv. 6.)

I. INTERPRETATION.

[1758] "The Spirit of the Son" expresses both the Spirit who proceeds from the Son, and also who works in believers the spirit of a son.—*C. N.*

[1759] A peculiar expression—equivalent to the Spirit which the Son of God has ; plainly, moreover, which He has peculiarly as Son, and implies His consciousness of Sonship, and so means the Son of God's Spirit of Sonship. God gives the very same Spirit into the hearts of those whom He has accepted as His sons for the sake of His Son Jesus Christ ; and therewith they also attain to the consciousness of sons relatively to God, so that they cry "Abba, Father."—*Lange.*

II. DOCTRINAL IMPORT.

[1760] The Holy Spirit is here called "the Spirit of the Son." Not that we are to conceive of the Godhead as consisting of persons of unequal majesty and glory ; for the Father, Son, and Holy Ghost are in glory equal, and in majesty co-eternal. But each person in the ever-blessed Trinity sustains a distinct office in the economy of redemption : the Father sending the Son to work redemption for us ; and the Son sending the Holy Spirit to apply that redemption to us. Agreeably to this distinction, we must go to the Father through the Son and by the Spirit ; and expect blessings from the Father in the very channel by which we gain access to Him. Now if we go to God in this way He will send His Holy Spirit into our hearts as the Spirit of (His Son) sonship.—*C. Simeon.*

III. PRACTICAL BEARING.

1 The filial spirit is the simple and indispensable qualification necessary for the knowledge of God.

[1761] Father and Son ! Let philosophers and divines discover what they may about God, they will never discover anything so deep as the wonder which lies in those two words, Father and Son. . . . Who is God ? What is God like ? Where shall we find Him, or what is His likeness ? So has mankind been crying in all ages, and getting no answer, or making answers for themselves in all sorts of superstitions, idolatries, false philosophies. And then the gospel comes, and answers to every man, to every poor and unlearned labourer : Will you know the name of God ? It is a Father, a Son, and a Holy Spirit of love, joy, peace ; a Spirit of perfect satisfaction of the Father in the Son, and of perfect satisfaction of the Son with the Father, which proceeds from both the Father and the Son. It needs no scholarship to understand that Name ; every one may understand it who is a good father ; every one may understand it who is a good son, who looks up to and obeys his father with that filial spirit of love and obedience, and satisfaction with his father's will, which is the likeness of the Holy Spirit of God, and can only flourish in any man by the help of the Holy Spirit which proceeds from the Father and the Son.—*C. Kingsley.*

2 The filial spirit is a Divine work as well as an inestimable privilege.

[1762] O how great a task is it for a poor soul that comes, sensible of sin and the wrath of God, to say in faith but this one word Father ! The spirit must be sent into the heart for this very thing ; it being too great a work for any man to do knowingly and believably without it. That one word spoken in faith is better than a thousand prayers in a formal, lukewarm way. I myself have often found that when I can say but this word *Father*, it doth me more good than when I call Him by any other Christian name.—*Bunyan.*

3 The filial spirit is the necessary result of faith.

[1763] There is in every one, who receives the gospel aright, a change, both in his state before God and in the secret habit of his mind. From an enemy to God, he is made a friend and a son ; and from serving God by restraint, as a slave, he comes to Him with a spirit of adoption as a beloved child. . . . Taking this view of Christianity, we must say that it has been, and yet is, productive of incalculable good : for still, as well as in the apostolic age, God begets sons to Himself by means of it ; and "when they are made sons, He pours forth the Spirit of His Son into their hearts, crying, Abba, Father."—*C. Simeon.*

4 The honour of Divine sonship implies true holiness.

[1764] In professing to be led of the Spirit of God you claim, of course, the honour of being the children of God. And if you claim this honour, O think what manner of conversation yours should be—how holy, spiritual, heavenly! Not merely blameless, but you should shine as lights in the midst of a dark world, and walk worthy of Him who hath called you to His kingdom and glory. Read the particulars in St. Paul's direction to the Colossian Church: Col. iii. 12-14. Herein is living Christianity; this is to walk as Christ walked, and by this shall all men know that ye are the disciples of Christ, "the sons and daughters of the Lord Almighty."—*Ibid.*

5 The folly and sin of curtailng even in thought the privilege of sonship.

[1765] For what is the duty of the Lord Jesus Christ is our duty, if we are the sons of God in Him. He is the Son of God by an eternal never-ceasing generation; we are the sons of God by adoption. The way in which we are to look up to God, the Holy Spirit must teach us; what is our duty to God, the Holy Spirit must teach us. And who is the Holy Spirit? He is the Spirit who proceeds from the Son as well as the Father. He is the Spirit of Jesus Christ, the Spirit of the Son of God, the Spirit which descended on the Lord Jesus when he was baptized, the Spirit which gave to Him without measure. He is the Spirit of the Son of God; and we are the sons of God by adoption, says St. Paul; and because we are sons, he says, God hath sent forth into our hearts the Spirit of His Son, by whom we look up to God as our Father; and this Spirit of God's Son, by whom we cry Abba, Father, St. Paul calls in another place the "Spirit of adoption," and declares openly that He is the very Spirit of God.

Therefore in whatever way the Spirit of God is to teach you to look up to God, He will teach you to look up to Him as a Father; the Father of Spirits, and therefore your Father, for you are a spirit. Whatsoever duty to God the Holy Spirit teaches you, He teaches you first, and before all things, that it is filial duty, the duty of a son to a father, because you are the son of God, and God is your Father.

Therefore, whatsoever man or book tells you that your duty to God is anything but the duty of a son to his father, does not speak by the Spirit of God. Whatsoever thoughts in your heart tempt you to distrust God's forgiveness, and shrink from Him, and look up to Him as a taskmaster, and an austere and revengeful Lord, are not the Spirit of God. Fathers and mothers! if your son or daughter came home to you thus, though they had insulted you, disgraced you, and spent their substance in riotous living, would you shut your doors upon them? . . . Do you fancy God less of a Father than you are? Is He not *The* Father,

the perfect Father, "from whom every fatherhood in heaven and earth is named?" God is as much better a Father than you are, as Jesus Christ is a better Son than you are. . . . And believe, that whatsoever makes you distrust God's love is neither the Spirit of God, who is the spirit of sonship, nor the spirit of man; but the spirit of the devil, who loves to slander God to men, that they may shrink from Him, and be afraid to arise and go to their Father, to be received again as the sons of God.—*C. Kingsley.*

16

VOICE OF THE LORD.

(Acts xxviii. 25.)

I. SCRIPTURE BASIS.

[1766] "The Spirit of God moved upon the face of the waters" at creation. Psalm xxix. says, "The voice of the Lord is upon the waters." Isaiah vi. 8, "The voice of the Lord said;" Acts xxviii. 25, &c. This *Voice* is identical with the Holy Ghost, who spake by Isaiah to the fathers, "saying, Go unto this people." From these texts it appears that the Voice of the Lord is the Spirit of Jehovah.—*A. Serle.*

II. HISTORICAL ASPECTS AND SIGNIFICATION.

[1767] The words recorded in 1 Kings xix. 11, "The Lord passed by Elijah," &c., naturally suggest themselves in this connexion. Here, too, the Lord Himself truly came, not in the great and strong wind, nor in the earthquake, nor in the fire, but in the still small voice, when He entered into the hearts of His disciples and spake by their mouth.—*Williger.*

[1768] We now hear another language, which does not fill the heart with terror like the voice heard on Mount Sinai; it neither alarms nor slays us, but rather inspires us with courage and joy; indeed, Christ had promised His disciples that He would send to them the Holy Ghost, who should not be a spirit of fear, but a Comforter, imparting to them boldness, and power to overcome every fear.—*Luther.*

[1769] The natural man would never have conceived that the glory of God would manifest itself in the still small voice. He wants something grand, splendid, pompous—temples, mosques, and cathedrals, white and purple robes and processions, incense offerings and solemn chants, things that strike the eye and the ear.—*J. Hare.*

III. PERSONAL REALIZATION.

[1770] A new tongue and effective eloquence in the sphere of religion are gifts, not of nature, but of the Spirit.—*Lange, Apost. Past*

[1771—1773]

[VOICE OF THE LORD.]

[1771] The Holy Ghost is never inactive, but always worketh wherever He dwells; one of His principal instruments is the tongue.—*Starke.*

[1772] Compare three well-known *pictures* presented by the Holy Scriptures:—

(1) *Gen. xi.*: The human race, as one nation, speaking *one language*. They attempt to preserve this unity by building a metropolitan city, where the whole race might dwell, under one government and one chief. Their leading idea was that oneness of *nationality*, of *speech*, and of *government* would bind the whole race in the closest bonds of brotherhood. But God was left out of their thoughts. He had said, *replenish the earth*. Hence apostasy of heart had already taken place, and their idea was, as we should say, anti-christian. A man of sin doubtless sat as God opposing himself to His purposes, and aimed at a universalism of sin. Akin to this scheme of theirs are the many combinations of men into guilds, brotherhoods, and great international societies, whose avowed object is to bring about a union of the human race in some other than God's appointed way. And the teaching of the New Testament is that Anti-christ will seize hold upon this spirit of the age and attempt universal empire. To stop the human plan, and thwart sinful intention, God interfered by confounding their language, and the race was split up into fragments, which became the starting-points of nations, and peoples, and kindreds and tongues; and men became, henceforth, Barbarians, Scythians, Bond, Free—anything but *Brothers*.

(2) *Acts ii.*: is the companion picture. The two should be studied side by side. *That* showed how men became strangers and aliens: *this* shows how God unites them into one family. On the Day of Pentecost visible *tongues* descended upon the Church of Christ, and forthwith, being filled with the Holy Ghost, each member thereof began to speak with *foreign tongues* "the wonderful works of God." And the whole community was really cemented into one brotherhood, and had all things common. This indicated God's way of uniting them: not by all dwelling in *one city*, or kingdom, or speaking one tongue; not by any external bond; but by giving each individual man *His Holy Spirit*. They may speak all the languages of the earth, but their *voice* is one, the heaven is one, their communion is one; all kindreds and tongues, nations and people, are being gathered together from the dispersion caused by sin.

(3) *Rev. vii.* 9, 10, is the third picture. It is a scene in heaven, where all is completed which was only signified at Pentecost. The whole family are gathered together—once separated physically by seas and continents, and morally by sin.

This great family is composed of the same diversities that existed on earth. They are still

kindreds, and nations, and peoples, and tongues, and yet they are united—*one* family, all speak the same praises, all sing *one* song. Ask, What has made them so? Clearly not *one* tongue, as was attempted at Babel, but it is the possession of *one* spirit, which has attuned them all, and brought them into fellowship with the Father and the Son. "The Lamb is the light thereof," and His magnetic power attracts these once-scattered units, now no longer under the centrifugal power of sin, but under the centripetal influence of the Holy Spirit.

IV. SUGGESTED THOUGHTS.

I Contrast between the voice of the Holy Spirit and that of the spirit of the age.

[1773] There are two spirits which on either side perpetually address the soul of man. How shall we know them apart? Or rather, what constitutes their difference? It is marked and strong. The time-spirit preaches boastfully of man, of the world, of life; the Holy Spirit of sin, of righteousness, and of judgment. The spirit of the age applauds and flatters us, the Holy Spirit rebukes, reproves, convicts. The time-spirit talks to us of the glory and greatness of man, of temporal things as all-sufficient, of the world as the measure of our destinies, of a free and reckless life without responsibility, faith, or fear. The Holy Spirit, on the contrary, speaks of the sin of man, his weakness and corruption, of a righteousness which consists in faith, obedience, and self-denial, of a battle against the world, of a coming judgment on the earth and its guilty tenants. Of sin, of righteousness, and of judgment to come, the time-spirit never speaks; it avoids those subjects, it makes no allusion to them unless by way of contradiction and denial. . . . And this is the essential difference between the voices—the one bids to indulgence, the other to discipline; the one addresses the physical, the other the moral nature; the one displays the kingdoms of this world and all the glory of them, the other points to that strait and narrow gate through which we enter into the kingdom of heaven. The one says to man, "Lo, thou hast much goods laid by for many years; the lust of the eye, the lust of the flesh, and the pride of life are here; take thine ease, eat, drink, and be merry." The other utters the stern, brief words, "Thou fool! this night thy soul shall be required of thee; then where shall all this be when for thee the world with its affairs is at an end for ever?" Diverse are the voices, and never to be harmonized; the one that of a proud and reckless tempter, the other that of a calm, holy, and thoughtful counsellor. They reach our souls together; we hear both or have heard both in our day; our choice is between them, and there is no middle path of safety.—*Rev. Morgan Dix.*

DIVISION C.

NAMES EXPRESSIVE OF HIS OFFICES.

[1] THE BESTOWAL OF REDEMPTIVE
PRIVILEGES.

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ALPHABETICAL TABLE OF TOPICS.

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DIVISION C.

NAMES EXPRESSIVE OF HIS OFFICES.

[1] THE BESTOWAL OF REDEMPTIVE PRIVILEGES.

17

ADOPTION, SPIRIT OF.

(Rom. viii. 15, 16.)

I. SCRIPTURE BASIS.

[1774] The "Spirit of adoption" here is the Spirit of God : cf. Gal. iv. 6, where there is no uncertainty. "Spirit" in vers. 15 and 16 is not the difference between an inward disposition and the Spirit of God, but that which distinguishes two different modes of acting, followed by one and the same Holy Spirit.—*Godet*.

II. IMPORT.

[1775] The "Spirit of adoption" is the Spirit of God producing the spiritual state corresponding to sonship ; He may even be called the Spirit of the Son Himself. He puts us relatively to God in the same position as Jesus when He said, Father ! The term adoption reminds us that Jesus alone is Son in essence (only Son). To become sons, we must be incorporated into Him by faith.—*Ibid*.

III. PERSONAL REALIZATION.

1 The witness of the Spirit.

[1776] The witness of the Spirit is a consciousness of our having received, in and by the Spirit of adoption, the tempers mentioned in the word of God as belonging to His adopted children—a loving heart toward God and toward all mankind, hanging with childlike confidence on God our Father, desiring nothing but Him, casting all our care upon Him.—*Wesley*.

[1777] That the world deny any such testimony in the hearts of believers, and that they look on it with scorn and treat it with derision, proves only that they are unacquainted with it—not that it is an illusion. It was a sensible and true remark of the French philosopher, Hemsterhuys, in regard to certain sensations which he was discussing, "Those who are so unhappy as never to have had such sensations, either through weakness of the natural organ, or because they have never cultivated them, will not comprehend me."—*Moses Stuart*.

[1778] The testimony of the Spirit is immediate, by His secret influence upon the heart, quieting and calming all distrust and diffidence

concerning its condition, by His own immediate power. Fear is banished by a soft whisper from the Spirit of God in the heart ; and this in such a way that, though the spirit of man is calmed by it, yet it cannot tell how it comes to pass.—*Simon Ford*.

[1779] How a man may know whether the testimony which is within him be of the Spirit or not. But how, say you, may I know whether the testimony doth proceed from the Holy Ghost, and therefore whether it be a true and certain testimony? I answer first, by the persuasion ; secondly, by the manner of the persuasion ; lastly, by the effects of this testimony and persuasion. For the first, the Holy Ghost doth not simply say it, but doth persuade with us, that we are the sons of God, and no flesh can do this. Again, He persuades us by reasons drawn not from our works or from any worthiness in us, but from the alone goodness of God the Father, and grace of Christ. In this manner the devil will never persuade any. Lastly, the persuasion of the Holy Ghost is full of power and sweetness, for they which are persuaded that they are the sons of God cannot but needs must call Him Abba, Father, and in regard of love to Him do hate sin, and whatsoever is disagreeing to His will. And on the contrary they have a sound and hearty desire to do His will. If at any time thou hast felt in thyself any such testimony, persuade thyself it was the testimony of the Holy Ghost, and that very true and certain too, and therefore that thou art the child of God and predestinate to eternal life. This is the prop by which we must underset that weak belief we have of our certain election to eternal life ; hold this without wavering whatsoever thou art that art tempted to doubt of thy election. Even as nothing is required at our hands to work our election (for God chose us His alone of mere goodness) so that we may truly know whether we be elect or not, this one thing shall be sufficient, namely, if we shall attain to the certain knowledge of this, that we are in Christ and partakers of Him, for He that is now engrafted in Christ and is justified, it cannot be but that he was elected in Christ before the foundation of the world.—*H. Zanchius*, 1603.

[1780] The witness of the Spirit is a thing that we cannot express ; a certain inexpressible assurance that we are the children of God ; a

certain secret manifestation that God hath received us and put away our sins. No one knows it but they that have it. I confess it is a wondrous thing, and if there were not some Christians that did feel it and know it, you might believe there was no such a thing; but it is certain there is a generation of men that know what the seal of the Lord is.—*Preston.*

2 Enjoyment of sonship.

[1781] The adoption must entirely depend on the will of the adopter. The Scripture hath not left us in darkness here. God never appoints an end but He always provides the means. As we are the "firstfruits" in Christ, we are to have also the firstfruits of the Spirit; and "because we are sons and first-born, God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father: wherefore, we are no more servants, but sons; and if sons, then heirs of God through Christ." We are brought therefore into this state, or born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." By this Spirit of adoption it is that we can freely call upon God, claim to be His sons, style Him our Father, and plead all the benefits of our adoption.—*A. Serle.*

[1782] Men conceive of Christianity as a system of restraints; or, at best, as a system of doctrines and duties. But it is in reality a system of privileges; it "takes men from the dunghill to set them among princes," and "translates them from the kingdom of darkness into the kingdom of God's dear Son." Contemplate Christianity in this view, as taking "strangers and foreigners," and bringing them not only into "the household of God," but making them "sons and daughters of the Lord Almighty." Well might St. John express his wonder, saying, "Behold, what manner of love is this, wherewith the Father hath loved us, that we should be called the sons of God!" Truly this is the light in which we should view the gospel.—*C. Simeon.*

3 The enjoyment of holy fellowship with the Father and the Son.

[1783] To those who are converted He works as a Spirit of adoption. He enables them with confidence to cry "Abba, Father." He gives them an assured testimony of their acceptance with God as a reconciled God and Father; setting, as it were, upon their hearts the Father's seal, and witnessing with their spirits that they are the children of God. Thus drawing them with His gracious influences, He brings them into a state of holy "fellowship with the Father and the Son," causing them to walk with God as dear children, and to live habitually as in His presence; they "dwelling in God, and God in them;" yea, being "one with God, and God with them."—*Ibid.*

4 The ennobling of our nature.

[1784] If we would but thus remember how

we spring from God, in such a way as no earthly creature does, we surely never could indulge any thoughts or deeds unworthy of God. What if Cæsar had adopted you into his family? How elated would you thenceforth be! And shall not, then, your being of the family of God rouse up your spirit to its proper height? Alas, that so many should rather incline toward their relationship with brutes than their relationship with God!—*Epictetus (T. Griffith).*

[1785] The truth which the most enlightened heathens saw dimly and very rarely on the horizon becomes a living factor in the experience of the believer, as evidenced by the following sublime address to the Third Person of the ever-blessed Trinity by Augustine:—"O Holy Spirit, love of God, who proceedeth from the Almighty Father and His most blessed Son, powerful Advocate, and sweetest Comforter, infuse Thy grace and descend plentifully into my heart: for in whomsoever Thou dwellest, the Father and the Son come likewise and inhabit that breast. Oh! how happy is that breast which is honoured with so glorious, so Divine a guest, in whose company the Father and the Son always come and take up their abode. O come, Thou cleanser of all inward pollutions, and healer of spiritual wounds and diseases! Come, Thou strength of the feeble knees, and raiser up of them that fall. Come, Thou star and guide of them that sail in this tempestuous sea of the world; Thou only haven of the tossed and shipwrecked. Come, Thou glory and crown of the living; Thou only stay and shield of the dying. Come, in much mercy; come, and make me fit to receive Thee. And all this I beg for the sake of Jesus, my only Saviour, who, in unity of Thee, O Holy Spirit, liveth and reigneth with the Father, one God, world without end. Amen."

18

GLORY, SPIRIT OF.

(1 Peter iv. 14.)

I. INTERPRETATION AND IMPORT.

[1786] "Spirit of glory" denotes the Holy Spirit, because He brings glory and seals it in the suffering. Their state of bliss is inferred from the glory already existing, although invisible to ordinary eyes. This Spirit being given to you with the communion of Christ, you are even now, by faith and hope, partakers of future glory; you anticipate it in the Spirit, and therefore you are blessed. Hence Paul, in the further development of this thought, called the Spirit the earnest of the inheritance (Eph. i. 14). . . . It is not the spirit of Elijah, or of an angel, but the Spirit of God. "This is to the apostle so great and so blessed a thing, that though the world is against them God is for them, as their shield and exceeding great reward."—*Lange and Wiesinger.*

[1787] The Holy Ghost, who rests upon saints, protects them, shines forth from them, is called "the Spirit of glory" because He is holy, and causes His holiness to radiate, and because He is worthy of being glorified by men and all other creatures.—*Lange*.

II. PRACTICAL BEARING.

- 1 Need to exhibit more the Spirit of glory in our daily life.

[1788] The Spirit is here called "the Spirit of glory and of God;" as being one with the Father, who is "the God of glory;" and one with the Son, who is "the Lord of glory." His office is to descend and dwell with the saints as their Comforter. And when we really suffer for Christ's sake, it is both an evidence that He does rest upon us, and a pledge that He will be with us in a more abundant measure. If the Holy Spirit had not already wrought faith in our hearts, and put somewhat of the image of Christ upon our souls, the world would have suffered us to rest in peace: for if we were of the world, the world would love its own; but because we are not of the world, but Christ has chosen us out of the world, therefore the world hateth us. . . . I cannot but think that if God were to pour out His Spirit upon us as He did on the primitive Church, and our light were to burn as bright as theirs, there would yet be found much the same rancour in the hearts of men against vital godliness now as there was in former days; for there are not wanting at this hour many proofs of what men would do to suppress real piety, if the toleration accorded to us by the laws did not restrain them.—*C. Simeon*.

- 2 The present possession of the Spirit of glory is the pledge of future glory.

[1789] The less the Christian finds esteem and acceptance in the world, the more he turns his eye inward to see what is there; and there he finds the world's contempt counterpoised by a weight of excellency and glory, even in this present condition, as the pledge of the glory before him. The reproaches be fiery; but the Spirit of glory resteth upon you—doth not give you a passing visit, but stays within you, and is indeed yours.—*Abp. Leighton*.

- 3 The present possession of incipient glory, and the future prospect of perfected glory, is a sustaining thought amid trials.

[1790] And in this the Christian can take comfort, and let the foul weather blow over; let all the scoffs and contempts abroad pass as they come, having a glorious Spirit within, such a guest honouring him with His presence, abode, and sweet fellowship—being, indeed, one with Him. So that rich miser at Athens could say (when they scorned him in the streets he went home to his bags, and hugging himself there at the sight, let them say what they would), "The crowd hiss me abroad; but I applaud myself at home, as soon as I contem-

plate my money in my chest." How much more reasonably may the Christian say, Let them revile and bark; I have riches and honour enough that they see not.—*Ibid*.

19

GRACE, SPIRIT OF.

(Heb. x. 29.)

I. INTERPRETATION AND IMPORT.

[1791] There is here a sin against the Holy Ghost—that is, the sin of all sins which, as here implied, is impossible without an inward experience of grace. . . . The phrase (Spirit of grace) is to be interpreted in connection with Zech. xii. 10, as designating the Spirit as the source of grace; and this interpretation is favoured by the strong personal term *ἐνδοξασ*.—*Delitzsch*.

[1792] The outpouring of the Spirit (Zech. xii. 10) points back to Joel iii. 1, &c., except that there the Spirit of Jehovah generally is spoken of, whereas here it is simply the Spirit of grace and of supplication. . . . The Spirit of grace is the Spirit which produces in the mind of man the experience of the grace of God.—*Keil*.

[1793] The perfected Mediator of the New Testament first imparts His gift of eternal redemption to the souls of men through the Holy Spirit, who takes everything from Him (John xvi. 13, 14). For the gaining of the redemption (Heb. ix. 12) is one act; the bestowal of it upon individual men is a different one. The procuring of salvation (1 Cor. ii. 12) is different from its appropriation (Heb. iii. 1; vi. 4). The grace of our Lord Jesus Christ is distinct from the grace of the Holy Spirit. By the former the whole world is reconciled (1 John ii. 1, 2); by the latter an ever-increasing number of individuals is reconciled to God (2 Cor. v. 20).—*Nitzsche*.

II. PRACTICAL BEARING.

- 1 As regards the sin against the Spirit of grace.

(1) *Its nature.*

[1794] It is as a loving, living, gracious Person that such despite is done to the Holy Spirit. All gifts of grace under the New Testament are here summed up in, and referred to, the Spirit of grace. To contemn or to do despite to this Holy Spirit is to blaspheme the whole work of grace of which one has once been the subject, and to exhibit it as a deception and a lie. It is profanely to contradict the very truth of God, and draw down upon one's self a vengeance which cannot fail.—*Delitzsch*.

[1795] Apostasy is a doing "despite unto the

Spirit of grace." The Holy Spirit, both before and after the death of Jesus, bare witness to Him by signs and wonders innumerable; and when we are brought to the knowledge of the truth, it is by that same blessed Spirit illuminating our minds, and sealing the truth with power upon our souls. But when we renounce the truth we have received, we insult that Divine Agent as having borne witness to a falsehood; and we ascribe all His miracles either to Satanic agency, or to some mysterious imposture. We even laugh also at the impressions which He hath made upon our minds, and deride all His merciful suggestions as fanaticism and delusion.—*C. Simeon.*

(2) *Its heinousness.*

[1796] If the only true atoning sacrifice, the Son of God and His blood, have, in view of the earlier experience of its sanctifying power, been rejected as useless, and the Spirit of grace spurned and scorned, not only is there nothing to replace the sacrifice thus rejected and dishonoured, but this itself can no longer exercise a saving influence upon him who has made wilful and wanton wreck of all the previous influences of grace.—*Carl Moll.*

[1797] Against the apostate there are three witnesses: the Father, who hath given to him His Son; the Son, whose blood he tramples underfoot; and the Holy Spirit, the Spirit of grace, to whom he does despite.—*Starke.*

2 As regards the evidence of the bestowal of the Divine gifts.

[1798] The gifts of grace are directly applied in Holy Scripture to the Holy Spirit; and so directly are they applied to Him, that it is affirmed that no man can say that Jesus is the Lord but by the Holy Ghost, because without the Holy Ghost he can know nothing of the matter.—*A. Serie.*

20

LIFE, SPIRIT OF.

(Rom. viii. 11.)

I. CHRISTOLOGICAL ASPECT.

[1799] Succession is distinctly traceable in the mind of Christ, making his life a model of moral progression. . . . He thus becomes our visible and outward conscience; revealing to us not only the end to which we must attain, but the successive steps by which our nature reaches it—the process as well as the result. He is the type of the pure religious life: all its development being crowded by the rapid ripening of His soul into His brief existence; and the gospel is a Divine allegory of humanity, through which a holy mind rises to its most godlike power.

The thoughts which constitute religion are

too vast and solemn to remain subordinate. They are germs of a growth which, with true nurture, must burst into independent life, and overshadow the whole soul. When the mind ponders the ideas of the infinite and the eternal, it detects, as if by sudden inspiration, the immensity of the relations which it sustains to God and immortality: the old formulæ of religious instruction break their husk, and give forth the seeds of wonder and love; everything that seemed before great and worthy is dwarfed, and human affinities and duties all sink into nothingness compared with the heavenly world which has been discovered. There is a period when earnest spirits thus become possessed; disposed to contrast the grandeur of their new ideal with the littleness of all that is actual. At such a crisis it was that Jesus gave the answer to His parents; when His piety first broke into original and self-luminous power, and not only took the centre of His system, but threatened to put out those lesser and dependent lights which, when their place is truly understood, appear no less heavenly. . . . It was inevitable that the spiritual force within Him should make insurrection against the narrow and cramping conditions by which it was confined; that it should strive to burst its fetters, and find or create a career worthy of itself: in short, that we should find Jesus no longer at Nazareth, but in the wilderness; led thither in spite of Himself, of interest and comfort, of habit and home, by the beckoning of the Divine image in His heart. . . . His holy spirit won the victory; and the transition was made from the obscurity of ordinary toil to the glory of His everlasting ministry. . . . Even the last change in Christ appears to be an internal development of His perfect character, the last unfolding of its progressive beauty: to which also there is a corresponding stage, wherever the true religious life fulfils its course. When the first sanguine enterprises of conscience seem to fail; when a cloud descends upon the prospects of the good; when the evils against which he has taken up his vow withstand the siege of his enthusiasm, and years ebb away and strength departs with no visible impression made; and friends become treacherous, and foes alert, and God's good providence seems tedious and cruel—then weak spirits may succumb, able to keep faith alive no more, and even the man mighty of heart may find the controversy great whether to go on and bear up against such sorrow of soul. But if he be wise he clings more fully to his fidelity, and thinks more truly of his mission, wherein he is appointed not to do much, but to do well. He, too, takes counsel of the prophets of old—the sainted spirits of the good, who rebuke his impatience, and tell him that *they* followed each other at intervals of centuries, and as they found, so after true service did they leave, the mighty work of good undone; that the fruits of heaven will not ripen in some sunny hour, but every noble mind must lend its transitory ray; and then, when the full year of Providence has gone its round, perchance the collective sunshine

of humanity may have matured the tree of life.
—*James Martineau.*

[1800] Jesus was the realized possibility of life in God. His thoughts, His feelings, His desires, His plans, were regulated by the Spirit of His Father dwelling in Him, as the hands of a watch, down even to the seconds, are regulated by the mainspring within.—*Martineau and T. Griffith.*

II. THEOLOGICAL IMPORT.

[1801] Here is the Father's authoritative quickening, He raised Christ from the dead, and He shall quicken you (Rom. viii. 11) : and the Son's mediatory quickening, for it is done in the death of Christ : and the Spirit's immediate efficacy, He shall do it by the Spirit that dwelleth in you.—*J. Owen.*

III. PERSONAL REALIZATION.

I A life of God in the soul.

[1802] Herein lies the new life provided in Christ to empower His people for righteousness. It is His own resurrection life, infused into the soul of the believer by His Spirit. Paul's one direction for overcoming all the lust of the flesh—all the rebellious workings of our lower nature—is "Walk in the Spirit ;" *i.e., live* habitually as persons raised up out of this lower nature into a higher and Divine world. . . . After all the insults that have been hurled at what the world calls "enthusiasm," and notwithstanding all the suspicion raised by the excesses of fanaticism against the truth and beauty of this exalted temper, it still remains undeniable that religion, to have any power over us—to be anything better than a cold assent to dogmas, and a mechanical round of ceremonies—*must* become what that word enthusiasm essentially means, "a dwelling in God and God in us"—a life of God in the soul.—*T. Griffith.*

[1803] My teaching is not of doing and leaving undone, but of a radical change in the man, so that it is not new works done, but a new man to do them ; not another life only, but another birth.—*Luther.*

[1804] Our Lord replies, It is not learning, but *life*, that is wanted for the Messiah's kingdom ; and life begins by birth.—*Alford.*

[1805] The Spirit is to the soul as the soul is to the body. What is the body without the soul? A carcase—a loathsome, dead thing. What is the soul without the Spirit? A chaos of darkness and confusion.—*Sibbes.*

[1806] What are our souls without His grace? As dead as the branch in which the sap circulates not. What is our Church without Him? As parched and barren as the fields without heaven's dew and rains. Where is the hope of the world's conversion, or of the salvation of

dear loved ones, out of Christ? If the Spirit of God come not to our aid, our eyes may fail with looking for these much valued blessings.—*Lewis.*

[1807] The renewed man is entitled to talk to himself in some such fashion as this :—

"I know that I am born again because of the complete change of my convictions, sympathies, and habitudes ; old things have passed away and all things have become new ; still I am often tempted, and often sorrowful on account of sin ; when I would do good, evil is present with me ; I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members ; yet through all my conflict there comes a voice which tells me that my Divine sonship is a fact, but that not until resurrection has done for my body what regeneration has done for my soul can I have perfectness of spiritual release and enjoyment ; this is the witness of the Spirit which calms me with ineffable tranquility." The witness is not that the whole work is done, but simply that it is begun ; and after all, that is the great difficulty. How to re-establish life was the question which astounded and baffled the universe.—*Dr. Joseph Parker.*

IV. PRACTICAL BEARING.

I Dejection of heart sometimes an evidence of the Holy Spirit being at work.

[1808] It may be a comfort to know that dejection of heart may of itself be a fruit and an evidence of the Holy Ghost having been at work. . . . When the Psalmist complained that his heart clave unto the dust, and therefore prayed that God would quicken him, he perhaps did not know that the quickening process had begun with him already. One of the firstfruits of the Spirit, in the apostle and his converts, was that they groaned inwardly, being burdened, being now touched as they never were before with a feeling of their infirmities ; . . . sin before unfelt is now nearly overwhelming. The dead know not that they are dead.—*Dr. Chalmers.*

2 Life in the soul is not the result of reason, but the gift of the Spirit.

[1809] "Is it possible that these dry bones can live?" The prophet knew nothing was too hard for God, though everything of this kind must be too hard for the creature, and therefore referred the answer to His wisdom and power. He was commanded to preach to these bones in the name and by the word of the Lord. Could his feeble voice avail? No. He might sooner turn the tides of the sea, and cause the winds to be still, than impart life by his speaking to the least of these dry bones. But he did not reason like a rationalist : he obeyed like a true believer in that God who cannot lie, who orders nothing, and who will do nothing, in vain. As he spoke, while the words were in his mouth, the effect

began : the wind breathed upon the bones, and they lived, and stood up upon their feet, even an exceeding great army. Immediately afterwards is subjoined the explanation : "I will put My Spirit in you, and ye shall live ;" *i.e.*, My word by My appointed instruments must come forth ; and My Spirit must accompany that word to make it effectual for your regeneration.—*A. Serle.*

21

MIGHT, SPIRIT OF.

(Isa. xi. 2.)

I. ORIGIN.

[1810] "Mighty signs and wonders were worked by the power of the Spirit of God." "Greater works than these shall ye do." How is this possible? By the Holy Ghost, who should endow them with power from on high. . . . And this power was exercised in the greater and more difficult wonders of converting the soul. . . . This was the demonstration of the Spirit, who clothed the apostles' words with power. . . . Hence He is styled the Spirit of power.—*A. Serle.*

II. HISTORICAL ASPECT.

[1811] The working of the Holy Ghost begins with the glorification of Jesus and the effusion of the Spirit at the Feast of Pentecost. Hence there is a kind of truth in the view which has often been entertained in the Church concerning difficult dispensations of the Father, the Son, and the Holy Ghost. The working of the Godhead under the Old Testament was that of the Son ; that of the Holy Ghost begins with the Feast of Pentecost. The special work of the Holy Ghost is that of regeneration, and the whole creative action of God in the souls of men. Hence regeneration belongs essentially to the New Testament, because under this dispensation the Holy Ghost first manifested His specific power.—*Olshausen.*

[1812] As the Son was working in the world long before His incarnation, so did the Holy Ghost also act upon mankind long before His effusion. But as it was at the incarnation of the Son that the fulness of His life first manifested itself, so it was not until the effusion which took place on the day of Pentecost that the Spirit poured forth all His power.—*Ibid.*

III. ECCLESIASTICAL ASPECT.

- 1 The Spirit of Might alone explains the early triumphs of the gospel.

[1813] On the apostles His power was seen in opening their minds, removing their prejudices, emboldening them for their work, and enabling them to confirm their testimony with miracles such as none could question or explain.

On the Jews who heard the gospel He displayed His power by convincing them of sin, and changing the very murderers of our Lord into patterns of excellence. To the same power we are taught to ascribe the union of the first Christians ; their consecration and liberality ; their joy in the conversion of the Gentiles, though it seemed a mysterious arrangement ; their steadfastness and faith. Stephen's wisdom and love, his zeal and peace, had the same origin ; "he was full of the Holy Ghost," and even whole Churches shared the blessing. How instructive and consolatory that the dispensation of the Spirit should be introduced not only with peculiar promises, but with a history of rich manifestations of grace. If in the Gospels we see the work of our Lord, in the Acts we see the work of that blessed Agent, to whom, so far as man is concerned, the first owes all its success. We need but more of His influence to complete the triumphs which this history begins.—*Dr. Angus.*

- 2 The Spirit of Might alone explains the success of the Reformation commenced by Martin Luther.

[1814] Well indeed did Luther know the power of God's word, the power which goes along with it when it is truly the sword of the Spirit. He knew it from what he himself had felt ; in fact he could not have spoken of it as he does except from personal experience. He knew it also from the effect which he had often seen it produce when it issued with the power of the Spirit from his own lips. So far as any written words can yield us a conception of that power, his do. As he has somewhere said of Paul's words, they are not dead words, but living creatures, and have hands and feet. It no longer surprises us that the man who wrote and spoke thus, although no more than a poor monk, should have been mightier than the pope, and the emperor to boot, with all their hosts, ecclesiastical and civil ; that the rivers of living water which issued from him should have swept half Germany, and in course of time the chief part of northern Europe, out of the kingdom of darkness into the region of evangelical light.—*J. Hare, The Solitary Monk and the Mighty World.*

[1815] What made the fierce, rough jailer tremble before a power whose mysterious influence he had never before felt? How was it that when his faculties were, one would think, engrossed about physical danger and personal safety, he could ask the great question, "What must I do to be saved?" It was the work of the Holy Spirit. What was the meaning of that thrill of emotion that passed through the assembled disciples at Jerusalem, and of the new life that first poured itself into their souls, and then out of their souls on to the wondering multitude? It was the work of the Holy Spirit who gave Savonarola his deep sense of the Divine presence, and John Huss his clear

views of God's free love. Who enabled John Wycliffe at Lutterworth to forestall the truths of the Reformation, and in later times Cranmer, Latimer, and Ridley to bear a brave witness for them? Who woke the slumbering energies of Luther, and gently opened the door of Erasmus's tender soul? Who inspired Carey with missionary zeal, and led forth Henry Martyn to die a martyr for the gospel? Who sent forth illumination into the inquiring spirits of the Wesleys, and made Whitfield a burning and shining light to thousands of otherwise ignorant souls? We trace every grace and every power which these men possessed to the operation of the Holy Spirit. We live in the dispensation of the Spirit; it is He who ministers to us, now that Christ's bodily presence is taken from His Church; and it is from Him that the life-giving streams are to come that will refresh the people of God in the nineteenth century. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—*Samuel Pearson, M.A., Facets of Truth.*

IV. PRACTICAL BEARING.

1 The Spirit of Might can alone quicken souls.

[1816] The promise of this Spirit is unto all that are afar off, even as many as the Lord our God shall call. And what is this call but the word of power with which the Holy Spirit penetrates the heart? A minister might traverse the churchyard and call up the dead from their graves by saying the word *live* over them with more ease than they, by saying the word *live* to a congregation of people dead in soul, could induce their conversion. People often think that it is the multitude of words, or the strength of an argument, which converts sinners. But what was the force of argument when Christ said to Matthew, "Follow Me?" Exactly the same as when He said to the dead son of the widow of Nain, "Arise!" The objects were different, but the power was one. . . . In proportion as ministers are led to depend upon and acknowledge *Him*—the Spirit of Power—is the success of their ministry. Such are above playing the orator; . . . their desire is to please God.—*A. Serle.*

[1817] It is very difficult work to draw a soul out of the hands of Satan, and out of the entanglements of the world, and out of its own natural perverseness, to yield itself unto God. . . . The strongest rhetoric, the most moving eloquence, is all too weak. . . . Only the Father of spirits hath absolute command of spirits, viz., the souls of men, to work on them as He pleaseth, and where He will. This *powerful*, this sanctifying Spirit knows no resistance; works sweetly, and yet strongly; it can come into the heart, whereas all other speakers are forced to stand without. That still small voice within persuades more than all the loud crying without.

When the Lord Himself speaks by this His Spirit to a man, selecting and calling him out of the lost world, he can no more disobey than Abraham did, when the Lord spoke to him after an extraordinary manner to depart from his own country and kindred. There is a secret but very powerful virtue in a word, or look, or touch of this Spirit upon the soul by which it is forced, not with a harsh, but a pleasing violence, and cannot choose but follow it—not unlike that of Elijah's mantle upon Elisha.—*Abp. Leighton.*

[1818] In a mill where the machinery is all driven by water, the working of the whole machinery depends on the supply of water. Cut off that supply, and the machinery becomes useless. Let on the water, and life and activity is given to all. The whole dependence is placed upon the outward supply of water; still, it is obvious that we do not throw away the machinery through which the power of the water is brought to bear upon the work. Just so in the believer; the whole man is carried on by the Spirit of Christ, else he is none of His. The working of every day depends upon the daily supply of the living stream from on high. Cut off that supply, and the understanding becomes a dark and useless lump of machinery; for the Bible says that unconverted men have the understanding darkened. Restore the Divine Spirit, and life and animation is given to all—the understanding is made a new creature. Now, though the whole leaning or dependence here is upon the supply of the Spirit, still it is obvious that we do not cast away the machinery of the human mind, but rather honour it far more than the world does.—*McCheyne.*

2 The Spirit of Might necessary for our transformation into the Divine image.

[1819] It must be something of heaven in our mind that shall resist the devil and hell. Open thou thy window and let in the beams of the Divine light; then shalt thou find the shadows of the night dispelled, and the warm breath of love transforming thee from darkness to light, from the similitude of Satan into the Divine image.—*John Smith.*

[1820] Suppose a blacksmith were sent for to mend a number of old broken iron vessels, and told that he must do it without fire, what would he say to the proposal? Yet sinners' hearts are as hard and cold! and just as foolish are they who think that all that is needed is to begin and go on hammering at them, and that will convert them. No; heat the iron, and it may be mended and remoulded. Melt the soul with the Spirit of burning, or we are without hope of seeing any saving change.

3 The Spirit of Might necessary to the fulfilment of duties and overcoming of difficulties.

[1821] How seldom does this indwelling of

the Spirit of God in us seem to be considered indispensable to all moral excellence! You may turn over volume after volume of dreary ethical disquisitions and find, amidst the clearest classification of duties, almost nothing about *how* these duties are to be accomplished. The upshot of their practical suggestions is simply, "Heal thyself." The only counsel for the taming of the passions is like the physician's advice to poor Queen Mary—

"He says

That rest is all; tells me I must not think;
That I must rest! . . .

Catch the wild cat, cage him, and when he
springs

And maims himself against the bars, say, Rest."

Not like Jesus, who first tamed the writhing demoniac by casting out the devil that possessed him; who first healed the thirty years' cripple, and put new life into him, and then said, when He had made him whole, "Sin no more." The spark (of life) must come to us from the Son of God; must be fanned into flame by the Spirit of God; must kindle hope and power and patience in all our conflicts with sin through the stirring consciousness of God's indwelling in our inner man. No one is made good but through the indwelling of God. . . . Gaze at that noble picture of "Diana or Christ." See how the delicate, feeble girl is being raised out of herself and her position, with no ear and no eye for the quivering crowds around her; nay, with no heart for the agonizing looks of the lover close to her. "Her eyes are homes of silent prayer." She is filled with one single image, sensible of one single Presence, gazing into one single countenance, which eclipses all things else.

"She sees a Hand they cannot see,
Which beckons her away;
She hears a Voice they cannot hear,
Which says she must not stay."

Instinctively we "fall down on our face, confessing that *God is in her of a truth.*"

The Christian experiences through the incoming of his Master's Spirit that he is made the habitation of God. . . . Life and power constitute that "firstfruits of the Spirit."—*T. Griffith.*

[1822] Suppose we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them, how? They point us to a cannon-ball. Well, but there is no power in that. It is heavy, but not more than a hundredweight, or half a hundredweight. If all the men in the army were to throw it, that would make no impression. They say, No, but look at the

cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon; *one spark of fire* enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder-bolt, which smites as if it had been sent from heaven. So is it with our Church machinery of the present day. We have our instruments for pulling down the strongholds, but *oh! for the baptism of fire.*—*Rev. W. Arthur.*

4 The needed supply of might granted.

(1) *For the fulfilment of the duties of the Christian life.*

[1823] The new position of the Christian is like that of a bankrupt, for whom his liabilities have been met, and who is set up with a new capital, in a new partnership, to make a new start in a new world. God interests Himself for His client's future righteousness. God frees him from the obligations of the past that he may henceforth labour, unencumbered with any liabilities, at this righteousness. God supplies power for this righteousness by a special grant of His own Spirit from Himself.—*T. Griffith.*

(2) *To dispel troubles.*

[1824] Comfort from the words and promises of Christ doth sometimes break in through all opposition, into the saddest and darkest condition imaginable; it comes and makes men sing in a dungeon, rejoice in flames, glory in tribulation, &c. Whence is this? The Spirit works effectually; His power is in it; He will work, and none shall let Him. . . . The saints who have communion with the Holy Ghost know to their advantage that their consolation nor trouble depend not on any outward condition, nor inward frame of their own hearts, but on the powerful and effectual workings of the Holy Ghost.—*J. Owen.*

(3) *In accordance with personal character.*

[1825] The Holy Spirit acts now like the gentle breeze upon minds as tenderly constituted as John, Melancthon, Zinzendorf, now like a sweeping storm or whirlwind upon characters as strong as Paul, Luther, Calvin, Knox.—*P. Schaff.*

(4) *According to our special circumstances and exigencies.*

[1826] The so forming us, by a second birth, into new creatures; that what was doubted becomes certain, what was closed becomes opened, what was difficult becomes easy, what had seemed impossible becomes within our power.—*Cyprian.*

DIVISION C

(Continued).

NAMES EXPRESSIVE OF HIS OFFICES.

[1] THE IMPARTING OF WISDOM.

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DIVISION C

(Continued).

NAMES EXPRESSIVE OF HIS OFFICES.

[2] THE IMPARTING OF WISDOM.

(1) Generally, and (2) Specifically.

22

KNOWLEDGE, SPIRIT OF.

(Isa. xi. 2.)

[1827] The Spirit gives the knowledge of the deep things of God (Matt. xi. 27).

See "Seven Spirits of God," No. 7, p. 302.

23

PROPHECY, SPIRIT OF.

(Rev. xix. 10.)

I. SCRIPTURE BASIS AND PURPORT.

[1828] St. Peter tells us, "The prophets testified beforehand the sufferings of Christ and the glory that should follow." By whose agency also they were made known he tells us; it was "the Spirit of Christ;" and so far were the prophets from being the authors of their own report, that they were forced "to inquire and search diligently what the Spirit of Christ, which was in them, did signify." In another place he extends this observation to all the prophets from the beginning of the world: "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." St. Paul also affirms: "All Scripture is given by inspiration of God." What the motives were which induced God thus to reveal His purposes to men, we are at no loss to declare. He did it first to prepare the world for the reception of the Messiah; next, to point out that Messiah when He was come, so that no doubt could exist respecting Him; and lastly, to make us know that all which He had revealed respecting the ultimate state of the righteous and the wicked shall surely be fulfilled in its season. The Spirit of Prophecy reveals it.—*C. Simeon (condensed).*

[1829] The whole Christian, spiritual life in individuals, as well as in the Church, is to the seer the result of the Spirit's work. But the Spirit is to him sevenfold; he recognizes, therefore, in Christendom a manifold variety of powers or existence-forms, gifts, or modes of manifestation of the one Spirit, which in their

union express His entire fullness. From the manifoldly various gifts of the Spirit, from the universal activity of the Spirit in Christians and Christendom, from the individual peculiarities of the Christian life in their relation to the Divine principle, or, as the seer himself would express it, from the number of the seven Spirits, the Spirit comes before him especially and almost exclusively as the Spirit of prophecy. . . . Those who have the Spirit of prophecy enter into the Spirit, or a state of inspiration.—*Gebhardt.*

II. CHRISTOLOGICAL ASPECT.

[1830] The theme or burden of the Bible is Jesus. Not philosophy, nor science, nor theology, nor metaphysics, nor morality, but Jesus.—*H. Bonar.*

III. EXTENDED MEANING.

[1831] Preaching is that ordinance in the Church of later times which answers to the prophesying in the apostolic age. Its subject is the same; Jesus, the Incarnate Son of God, the Crucified Saviour of the world. Its purpose is the same, and if it be faithful it will have the same power—the power of the Spirit.—*J. Hare.*

IV. PRACTICAL BASIS.

1 The spirit of prophecy not sufficiently appreciated.

[1832] Many are far more willing to believe that the power of the Spirit lies in outward acts and symbols. Thus the fetish-worshipper and the idolater have still their counterparts in Christendom. There are the worshippers of the mere elements in the Sacraments. There are those who fancy the dead stones in God's house more precious than the living. There are those who attach more importance to gestures and postures, to crossings and genuflexions, to surplices and copes, than to the doctrine of truth and the practice of love. There are those who long to see the presence of miracles in the Church, and would regard these as a more certain token of the presence of God than the prophesying of faith, the conviction of the Spirit.—*Ibid.*

24

REVELATION. SPIRIT OF.

(Eph. i. 17.)

I. THE WORK OF THE SPIRIT IS REVELATION, NOT CREATION.

[1833] The work of the Spirit is revelation, not creation. He does not make Christ, He explains Him. His text is Christ. From that theme He never strays. The Christian student sees a Christ which he did not see twenty years ago—the same, yet not the same; larger, grander, tenderer every day; a new music in His speech, an ample sufficiency in His grace; a deeper humiliation in His cradle; a keener agony in His cross. This increasing revelation is the work of the Holy Ghost.—*Dr. Joseph Parker.*

[1834] "Conceived by the Holy Ghost" is the beginning; "He shall glorify Me" is the end. The Incarnation of the Son of God was the work of the Holy Ghost; how natural that the explanation of Him should be by the same! —*Ibid.*

II. PRACTICAL BEARING.

I The need of spiritual insight to discern spiritual truth.

[1835] "Any tyro can see the facts for himself if he is provided with those not rare articles—a nettle and a microscope." These words are Mr. Huxley's. But why the microscope? Suppose the "tyro" should be provided with "a nettle" only?

These inquiries point in a direction which materialists are not willing to pursue. The introduction of the microscope is an admission that even the keenest eyes cannot see certain substances, forms, and movements with the aid of optical instruments. Great store is to be set by this admission, for it requires in material investigation precisely what is demanded in spiritual inquiry. Suppose any one should insist upon examining the nettle without the aid of the microscope, and should declare that he is unable to verify Mr. Huxley's observations. Mr. Huxley would properly reply that the inner structure and life of the nettle could not be seen by the naked eye, for they are microscopically "discerned."

Now this is precisely what St. Paul states when treating the subject of spiritual investigation: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Without the microscope we cannot scientifically examine the plant, neither can any inquirer discern and understand "the things of the Spirit of God" without a spiritual organ adapted to the difficulty of the investigation.—*Ibid.*

[1836] This is the very life of Divine faith,

touching the mysteries of salvation, firmly to believe their revelation by the Spirit of God. This word carries the lively stamp of Divine inspiration, but there must be a spiritual eye to discern it. He that is blind knows not that the sun shines at noon, but by the report of others; but they that see are assured they see it, and assured by no other thing but its own light.

The soul is nothing but darkness and blindness within, till that same Spirit that shines without in the word shines likewise within it, and effectually makes it light; but that once done, then is the word read with some measure of the same Spirit by which it was written, and the soul has ascertained that it is Divine.

The Spirit of God within brings evidence with it, and makes itself discernible in the word; this all arguments, all books and study cannot attain unto. . . The things of God, even such as are revealed in His word, cannot be known but by His own Spirit; so that though revealed, yet they remain unrevealed till the Spirit teach them within as well as without, because they are intelligible to none but by those who are the private scholars and hearers of the Holy Ghost.—*Abp. Leighton.*

[1837] Scripture can only be savingly understood by the illumination of the Holy Spirit. The gospel is a picture of God's free grace to sinners. Now, were we in a room hung with the finest paintings, and adorned with the most exquisite statues, we could not see one of them if all light were excluded: the Spirit's light is the same to the mind that outward light is to the bodily eyes. The most correct and lively description of the sun cannot convey either the light, the warmth, the cheerfulness, or the fruitfulness which the actual shining of that luminary conveys; neither can the most laboured and accurate dissertation on grace and spiritual things impart a true idea of them, without an experience of the work of the Spirit upon the heart. The Holy Spirit must shine upon your graces, or you will not be able to see them; and your works must shine upon your faith, or your neighbours will not be able to see it.—*Toplady.*

[1838] The inward teaching of the Holy Ghost alone could make the Godhead of Jesus a certainty of faith, as well as a conclusion of the intellect.—*Canon Liddon.*

[1839] Revelation is made by a Spirit to a spirit. "God hath revealed them to us by His Spirit." Christ is the voice of God *without* the man; the Spirit is the voice of God *within* the man. The highest revelation is not made by Christ, but comes directly from the universal Mind to our minds. Therefore Christ said Himself, "He, the Spirit, shall take of Mine and shall show it unto you."—*F. W. Robertson.*

[1840] This is the way and manner in which we, too, receive the Holy Ghost, and in which He begins to glorify the Saviour in us. Often

years will pass away over us, as over the disciples, long years, during which we may hear the word of the Lord daily, and are yet not penetrated thoroughly thereby. He evermore opens the fountains of His grace to refresh us with His life-giving water; but we let it dry up, without drinking it into our hearts. We take pleasure in His words; but that which is deepest and most precious in them is totally lost to us, because our sense for it has not been awakened yet. He has so many things to say to us; but we cannot hear them yet; for the life-giving Spirit has not come and enlightened us.—*Hossbach*.

2 The Spirit as the Spirit of Revelation supplies the needed spiritual insight.

[1841] "God hath revealed them unto us by His Spirit." So the Christian sees a world which is invisible to others. The horizon is the prison line of other men, but to the man who is enlightened and ruled by the Holy Ghost it is the door of his Father's higher kingdom. He has spiritual *foresight*, because he has spiritual *insight*.

Grieve not the Holy Spirit of God by wishing for another ministry than His own, pining after the revelations given to the infantile world. . . . He is all gifts in one.

One great office of this Holy Comforter should never be wanting from the memory of His people. He doth not call them to a set of notions and opinions only; but He works in them a change of heart and newness of life. Their tenets, therefore, are *things* rather than *words*, and exist in *facts* more than in *speculations*. A carnal man may know the form of the gospel, but the true believer only knows the matter of it.—*Dr. Joseph Parker*.

3 Love is the principle upon which spiritual insight is given.

[1842] It may be difficult to express in one word the nature of this spiritual organ; impossible, indeed, unless we go to Jesus Christ, who came to reveal the Father. He will give us the universal term. . . .

God is love. Thou shalt love. I will manifest Myself to him that loveth Me.

To whom will nature reveal itself? To the clown or to the poet? The poet gets something out of "the meanest flower that blows." The wise man hears music in the wind, the stream, and the twitter of birds. What does the clown hear, or the sordid man? Noises—tongues unknown and uninterpreted. Nature says precisely what Jesus Christ says: "I will manifest Myself to him that loveth Me."—*Ibid*.

4 Joy is the accompanist of spiritual insight.

[1843] To talk of Divine things, and to enjoy them, are as different as substance and shadow; and to dispute about Christ without the Spirit of Christ is only beating the air. Let me then have the unction from the Holy One, that I

may not only know the things of God, but know them aright—know them to be His—know them to be mine in Him. May I ever be afraid of naked, barren speculations, as children are of spectres! May it be my aim by the help of this Spirit of revelation to seek not only for substance in Divine things, but for their enduring substance. Let me grow rich in faith rather than in notions. Amidst a world of opinions may I see it my privilege and duty to rest upon Him who can never change, and upon His Word which can never be broken! Let me never be taken with any fine-spun speculations of salvation. This is the joy of the believer's heart, with which a stranger to God intermeddleth not.—*A. Serle*.

25

COUNSEL, SPIRIT OF.

(Isa. xi. 2.)

[1844] The spirit of counsel and might are closely related. They stand in juxtaposition in Isa. xi. The former is the *faculty* of forming counsels, while the latter is that of executing them (Isa. xxviii. 29).

See "Seven Spirits of God," No. 7, p. 302.

26

FEAR OF THE LORD, SPIRIT OF.

(Isa. xi. 2.)

[1845] This refers to a reverential obedient fear. This is a very different thing to a servile fear, which, like a distant sun, brings no fruit to perfection.

See "Seven Spirits of God," No. 7, p. 302.

27

TRUTH, SPIRIT OF.

(John xiv. 17.)

I. CHRISTOLOGICAL ASPECT.

[1846] The Holy Spirit will not come unless He Himself departs. Why is this? Could not Christ, remaining on earth in His bodily presence, send the Holy Spirit? Yes; but we cannot receive the Spirit so long as we know Christ only according to the flesh.—*Bp. Wordsworth*.

II. QUESTIONS RESPECTING ITS INTERPRETATION.

I The progressive character of the revelation of the truth by the Spirit.

[1847] No one can be taught faster than he can learn.—*Anon*.

[1848] In theology, as in every other department of human knowledge, there is a law of progress. . . . Truths, which in one age are almost latent, are recognized simply and insulatedly by faith, on the authority of a positive declaration, are brought out more distinctly by subsequent ages, and ranged in their mutual connection, in their position as parts of the system of truth. . . . Not, however, that this progress is always an advance along the line of truth in theology, any more than in other sciences. Man's path bends aside, winds, twists, seems often to return upon itself. His orbit has its aphelia as well as its perihelia. When he has made a lodgment in a new field of knowledge, he will set about building a tower, the top of which, he fancies, shall reach to heaven; and generations, it may be, will spend their lives in working at such a tower (*e.g.*, the schoolmen), until the spirit of division and confusion comes down among the workmen. Thus one system after another has passed away, each however leaving behind some contribution, greater or less, to the general stock of theological truth. Meanwhile God's word stands fast, even as the heavens and the earth. To the words of Scripture we cannot add; nor may we take away from them. But truth in Scripture is set before us livingly, by examples, by principles, in the germ, not by the enunciation of a formal dogmatical system, according to which the thoughts of men were to be classed and rubricated for ever after; nor can any human scheme or system make out a title to the possession of such an absolute, conclusive ultimatum. . . . The right theory of development by no means implies that each later age must necessarily have a fuller and deeper knowledge of Divine things than its predecessors. The very reverse having notoriously been often the case. For the world is always wrestling to draw man away from the truth, and will often prevail, as Jacob did over the angel; and when faith is at a low ebb, when the visible and material predominate in men's hearts and minds over the invisible, the ideal, the spiritual theology must needs dwindle and decay. But when there is a revival of faith, if this revival coincides with, or is succeeded by, a period of energetic thought, a deeper or clearer insight will be gained into certain portions of truth, especially appropriate to the circumstances and exigencies of the age, and which have not yet been set forth in their fulness (*e.g.*, the true doctrine of the Trinity in the fourth century; that of justification by faith in the sixteenth).—*J. Hare (condensed)*.

2 Necessary limits to be assigned to the truth revealed by the Spirit.

[1849] It is not omniscience that is promised, but all necessary religious knowledge.—*Campbell*.

[1850] "*All the truth*"—the truth as it is in Jesus, the whole counsel of God.—*J. Scott*.

[1851] This truth, which the Holy Ghost is to

teach them, is not such a doctrine and knowledge as reason of itself can understand and hit upon: for the Holy Ghost and Christ's Church do not concern themselves with things which are subject to man's understanding, and which belong to this temporal life; . . . but treat of far other matters, how God's children are to be begotten out of sin and death unto righteousness and everlasting life—how God's kingdom is to be established, and the kingdom of hell to be destroyed—how we are to fight against the devil and to overcome him—how to cheer, strengthen, and uphold faith, so that a man shall continue alive in the midst of death, and even under the consciousness of sin shall preserve a good conscience and the grace of God.—*Luther*.

[1852] One cannot too often urge that it is necessary to lay aside the common meaning which we attach to the word *truth*, if we would form a right conception of St. John's *ἀλήθεια*. By this word he denotes, not an object of theoretical knowledge, but a relation to God and the things of God. The religions of the heathens are represented in the Old Testament as mere lies and nonentities; and agreeably thereto a right conception of the things of God, in accordance with the will of God, on the part of man, is termed *truth*.—*J. C. Hare*.

3 Evil consequences of failing to assign the necessary limits to the truth revealed by the Spirit.

[1853] The misprision of this passage (John xiv. 17) has aided in fostering the delusive notion that the Bible is a kind of encyclopædia of universal knowledge, and that every expression in it bearing, however allusively, upon astronomy, or geology, or history, has the same Divine attestation of its infallibility as what it reveals concerning God, and concerning man in his relation to God. . . . By reason of this notion man would save himself from the labour of patient and continuous thought . . . would fain believe himself to be omniscient, without taking the pains to become so.—*J. Hare*.

III. QUESTIONS RESPECTING ITS PRACTICAL BEARING.

1 The nature and reality of the Spirit's office as the revealer of Christian truth.

[1854] So imperfectly do we yet understand the redemption wrought for us by Christ, and so obstinate are we in separating what God has united, as though it were impossible for the Tree of Knowledge to stand beside the Tree of Life. Yet in the redeemed world they do stand side by side, and their arms intermingle and intertwine, so that no one can walk under the shade of the one but he will also be under the shade of the other.—*J. Hare*.

[1855] The Holy Ghost is the living, personal, Divine unity of complete revelation, and, as

1855—1862]

such, the *Spirit of Truth*. He is the Spirit of Truth inasmuch as He makes objective truth subjective in believers, in order to the knowledge of the truth. Objectively He is the Spirit of God (Rom. viii. 14), and God Himself (Acts v.); the Spirit of the Father (Matt. x. 20); the Spirit of Christ (Rom. viii. 9); the Spirit of the Lord (2 Cor. iii. 17); the Holy Spirit (Acts ii.). Subjectively He is the *Spirit of Truth*, the Spirit of wisdom and revelation (Eph. i. 17); the Spirit of power, of love, and of sound mind (2 Tim. i. 7); the Spirit of sanctification (Rom. i. 4); the Spirit of adoption and prayer (Rom. viii. 15), of life (Rom. viii. 10), of meekness (1 Cor. iv. 21), of comfort (Acts ix. 31), of glory (1 Pet. iv. 14), of sealing, of the earnest of eternal life (Eph. i. 13, 14), of all Christian gifts (1 Cor. xii. 4). As the *Spirit of Truth* the Holy Ghost applies to believers *the full truth of the perfect revelation of God*.—*Lange*.

[1856] The Saviour here promises a new, higher, and till then unknown principle, the *Spirit of Truth*. This expression implies no less that the Spirit produces the truth in those who receive Him, than that He Himself is the *Truth*. As God Himself is the Truth, and the Son as the revealer of the unseen Father, so the Spirit also, the highest manifestation of the God-head, is the *Truth in Himself*, and only imparts the truth in that He imparts Himself. *Truth* here is not the intellectual truth of reflection, but that absolute Truth which is Life itself.—*Olshausen*.

[1857] The object of faith must be *truth*. The doctrine of the Deity of Christ and of the Holy Spirit in union with the Father, so that they are not three Gods but one God, is not merely a proposition expressed in words to which our assent is required, but it is absolutely necessary to be known, since without it no one truth respecting salvation can be rightly understood; no one promise duly believed; no one duty spiritually performed. . . . This doctrine must appear irrational and absurd in the eye of reason. . . . No man can say that Jesus is the Lord but by the Holy Ghost.—*John Newton*.

[1858] The Holy Spirit reveals to me no new truths, but has only shown me the meaning of His own written word; nor is His light a particular revelation, it is common to all who are born again. And thus though you and I cannot fully agree about it, yet I almost daily meet with persons from the east, west, north, and south, whom, though I never saw them before, I find we understand each other at once.

I believe that the Holy Spirit (the gift of God, through Jesus Christ) is the sure and only guide into all *truth*, and the common privilege of all believers; and, under His guidance, I believe the Holy Scriptures are able to make us wise unto salvation, and to furnish us thoroughly for every good work.—*Ibid*.

2 The believer's recognition of the Spirit as the Spirit of Truth.

[1859] Faith knows infallibly that the Spirit, who reveals to us at once our adoption and the Divine Fatherhood, and who glorifies Christ, is *Truth* (1 John v. 8). For we know the truth by the presence of truth in the spirit, which truth makes itself evident as light does, and proves itself efficacious by contact with our spirit, imparting knowledge; and by contact with the Spirit of God, we know the Spirit of God has imparted this certainty, which is infallible.—*Dorner*.

3 The absolute need of the Spirit to reveal Christian truth.

[1860] John xiv. 17; xv. 26; xvi. 13. *The Spirit of Truth*: In Him is all truth; He is the Spirit of Him who is truth; He is the Spirit who communicates the truth to the soul. In a world of falsehood and an age of error, how needful is such a spirit! Truth is that which is congenial to Him; error that which he hates. It is in opposition to this Spirit of Truth that *the lie* of the last days comes specially forth—"The strong delusion" leading men to "believe the lie." It is this Spirit of Truth that we are to seek fellowship with; and to do so specially by cultivating the knowledge of the word of His truth.—*H. Bonar*.

[1861] The word *truth* contains a sense in the original which is both precious to the soul and confirmed by experience. It signifies not only truth in the abstract, but also signifies to nourish with the truth. In the former view the truth is a rock, and full of perfection; but in the latter view it is nourishment with the truth communicable, with all its train of blessings. . . . The infallible rule is the Word of Truth; and the infallible guide is the Spirit of Truth.

If all the saints and apostles could descend from heaven to instruct one soul, and if all had the eloquence of angels, vain would be their united efforts, unattended by this Holy Spirit, to "translate" that soul "from darkness to light," and to give it a right understanding of the truth. They would "plant and water in vain" unless God (by His Spirit) should "give the increase."—*A. Serle*.

IV. OBJECTIONS MET.

[1862] "Because" our Saviour had forborne to reveal several truths to His disciples, which they were not then capable of, He would supply this difficulty afterwards by His Holy Spirit, who should instruct them fully in those truths, which He, in condescension to their prejudice and incapacity, had in His lifetime forborne to do; that is, He would take a fitter season to instruct them fully by His Spirit in those truths which, when He was upon earth, they were not capable of receiving. . . . "Ye cannot bear them now." . . . He shall take up and supply what is wanting.

It is not necessary at all times to preach all truths which are of importance to be known. . . . There ought to be a due regard to what the people can bear; we ought, in imitation of our Saviour's example, patiently to expect and endeavour to remove prejudice, before we expose truth to be rejected by those who have taken up a violent prejudice against it.—*Abp. Tillotson.*

[1863] The writers of the Gospels, who were unlearned and illiterate men, were enabled by the Holy Ghost to record with minuteness and accuracy the sublime sayings and marvellous acts of Christ. Here is the refutation of all objections to their veracity. They were inspired by the Spirit of Truth, who taught them all things, and brought to their remembrance all things that Christ had said to them.—*Bp. Wordsworth.*

[1864] A disciple of the school of Voltaire might indeed object that what the learned divines at any period in the history of the Church did not know, was, at all events, known to the Holy Ghost, and that He might have taught it to them. To which I would only reply by asking, Why did the same Spirit, who spake by the mouth of the prophets under the old covenant, merely declare the unity of the Godhead, and not the Trinity, by the mouth of Moses to the chosen people? . . . For my own part I am satisfied with an answer, which enables us to discern the wisdom of the Saviour already working under the old covenant: "I have many things to say unto you, but ye cannot bear them now."—*Günther.*

28

UNDERSTANDING, SPIRIT OF.

(Isa. xi. 2.)

[1865] This is a spirit of discernment and prudence. For instances turn to our Lord's replies to His adversaries, Matt. xxii. 18, Mark xii. 34; and His insight into man, John ii. 25. By the Spirit's aid we alone can have a right judgment in all things, sanctified common sense, and a quick discernment between good and evil, and between the good things themselves when they differ in excellence, and thus become a matter which upon choice has to be used.—*C. N.*

See "Seven Spirits of God," No. 7, p. 302.

29

WISDOM, SPIRIT OF.

(Eph. i. 17.)

I. IMPORT.

[1866] The Spirit of Wisdom was given that we might know, be enlightened. It teacheth

us to profit. The kind of wisdom is not to be raised by the intellect or industry of man—it is life—and is the very principle of spiritual being. . . . It is from above. . . . In this way He renders His people (however ignorant in worldly science) truly learned and deeply wise.—*A. Serle.*

II. PRACTICAL BEARING.

1 The Spirit, as the Spirit of Wisdom, not needed on account of Scripture obscurity, but man's moral obtuseness.

[1867] Men need Divine teaching, not because of the peculiar difficulty of Scripture language, nor because of the incomprehensibility of Scripture doctrine—for the things most misunderstood are the things which are revealed most clearly—but because, without that teaching, men will not learn, nor can they know those truths which are revealed only to those who tell them. When Christ appeared, the light shone in the darkness, and the darkness comprehended it not. Unholy affection had surrounded the mental eye with the very opposite of clear, "dry light," and had impaired the organ itself. Blindness of heart produced ignorance; and alienation "from the life of God" was at once the cause and the aggravated effect of an "understanding darkened." The source of this teaching is clearly revealed. Christians are "all taught of the Lord;" and He who gave to the Ephesian Church "the Spirit of Wisdom and revelation," was "the God of our Lord Jesus Christ, the Father of Glory."—*Dr. Angus.*

2 The Spirit gives us no new revelation, but new views of the old revelation.

[1868] This is certain, that no new revelation is to be expected by us. . . . The Spirit now enlightens men by shining upon the written word. . . . He will give us just views.

[1869] It is necessary to add, that the Spirit of God does not communicate to the mind of even a teachable, obedient, and devout Christian any doctrine or meaning of Scripture which is not contained already in Scripture itself. He makes men wise up to what is written, but not beyond it. When Christ opened the understanding of His apostles, it was "that they might understand the scriptures."—*Dr. Angus.*

[1870] I call by the name of wisdom—knowledge, rich and varied, digested and combined, and pervaded through and through by the light of the Spirit.—*Dr. Arnold.*

[1871] Though God will not catch you up to Paradise, as He did the apostle Paul, or make the heavens open to you, as He did to the dying Stephen, yet will He shine into your hearts, to give you light and knowledge, of which you have at present scarcely any conception.—*Rev. C. Simeon.*

[1872] The things which the Holy Ghost discovers to us are no other for substance than

those very things which are contained in the written word ; only He affords regenerate persons clearer light to discern them by than they had before conversion. Turn a learned man to the same author which he perused when a young student ; he will find the same author, but see a great deal further into it, because he hath now got further light and knowledge.—*Arrowsmith.*

[1873] If I am asked how we distinguish between what is revealed to us by the Spirit of God, and what we discover by the energy and penetration of our own thought, I can only reply that the question seems to me to rest on a misconception of the nature of spiritual illumination. The "wisdom which the Spirit grants us is not a "wisdom" separable from the ordinary activity and discernment of our own minds ; it is not something alien to our own higher life ; it becomes our own wisdom, just as the vision which Christ miraculously restored to the blind men was not something foreign to them but their own. They saw what before they had only handled, and the nobler sense revealed to them what the inferior sense could not make known ; they saw for themselves what they had only heard of from others. The reality of the supernatural work was ascertained by the new discoveries it enabled them to make of the world in which they were living. Analogous effects follow the illumination of the Holy Spirit. When the "Spirit of wisdom and revelation" is granted to us, "the eyes" of our heart, to use Paul's phrase in the next verse, are "enlightened"—our own eyes—and we see the glory of God. Apart from this illumination no true knowledge of God is possible to man.—*R. W. Dale.*

[1874] Perhaps the safest description of the gift which is promised to all Christians is that which is contained in the text. It is the "spirit of wisdom." It is not a blind impulse, resulting in a conviction having no intelligible grounds ; it is not an impression having nothing to justify it except the obstinacy with which we hold to it. When the Spirit of God illuminates the mind, we see the meaning of what Christ said and what Christ did. We simply find what was in the Christian revelation from the beginning. The discovery is no private and personal distinction. What *we* have seen in Christ, if our vision is clear and true, other Christian men will be able to see in Him for themselves. There is nothing violent, nothing abnormal, in the experience of those who are thus illuminated by the Holy Spirit ; they simply obtain the more efficient use of a faculty which is necessary to the integrity of human nature.—*Ibid.*

3 The Spirit gives us just views.

(1) *Of God Himself.*

[1875] Somewhat of God may be known from books, without any supernatural aid ; but the knowledge gained in that way will be merely theoretical ; it will have no suitable influence upon the heart and life. But the very same truths, when applied by the Spirit to the soul, make a deep impression on the mind : they fill the soul with wonderful love, and constrain the enraptured saint to exclaim, "I have heard of Thee by the hearing of the ear ; but now mine eye seeth Thee !" How precious does Christ appear at such seasons ! how "unsearchable the length, and breadth, and depth, and height of His incomprehensible love !" These are the manifestations of Himself which our blessed Lord promised to His Church, and without which we cannot know aright either Him or His Father. . . . Let us pray, then, for the Spirit of Wisdom and revelation, in and for the knowledge of Him.—*C. Simeon.*

(2) *Of the hope of our calling.*

[1876] How low are our apprehensions of the Christian's portion, when no particular revelation of it is made to the soul ! We can speak of pardon and acceptance, of grace and glory ; but we speak of them with no more feeling than if they were mere fictions. But, oh, what a gloriously rich inheritance does ours appear, when our eyes are opened by the Spirit to behold it ! One Pisgah view of the Promised Land, how does it transport the soul to heaven, and make us long to be dissolved, that we may be with Christ ! As for the inheritances of princes, they then appear as worthless as the toys that amuse a child. The realities of the eternal world surpass all sublunary things.—*C. Simeon.*

(3) *Of the work He has wrought in us.*

[1877] We are apt to undervalue the work that is already wrought in us, because so much remains to be done. But when God shines upon His own work, we entertain very different thoughts respecting it. It is no light matter, then, in our eyes to have been quickened from the dead, and "created anew in Christ Jesus." It seems no less a work than that which was "wrought for Christ when God raised Him from the dead," and "set Him at His own right hand, above all the principalities and powers," whether of heaven or of hell. We were dead and buried ; and Satan set, as it were, the stone, the seal, the watch, to keep us securely under the power of the grave. But our God came "by the mighty working of His power," and made us triumphant over all the powers of darkness.—*Ibid.*

DIVISION C

(Continued).

NAMES EXPRESSIVE OF HIS OFFICES.

[3] THE WORK OF SANCTIFICATION
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DIVISION C

(Continued).

NAMES EXPRESSIVE OF HIS OFFICES.

[3] THE WORK OF SANCTIFICATION (GENERALLY).

30

COMFORTER.

(John xiv. 26.)

I. INTERPRETATION.

[1878] *A Comforter*: The word is a wide one. It means one who comforts, or who pleads, or who exhorts; one who "calls us to His side," as a father does his child when he has some special thing to say.—*H. Bonar*.

[1879] We should not forget, in measuring the fitness of Comforter "as the meaning of the word Paraclete," that the fundamental idea of Comforter, according to its etymology and its early uses, is that of strengthener, and not consoler; even as the παρακλητος was one who, being summoned to the side of the accused or imperilled (hence the word advocate), stands by to aid and encourage.—*Abp. Trench*.

II. CHRISTOLOGICAL ASPECT.

[1880] The Son of Man was to be glorified before the Spirit was to be given. Humanity was to ascend to heaven before the Spirit could be sent to humanity on earth. The revelation of saving truth was to be complete before inspiration was to breathe it as the breath of life into man's soul.

He is another Advocate, to be to believers in all time what Christ was to the first disciples; to be in men an Advocate on earth, as Christ is for men an Advocate with the Father.—*H. W. Watkins*.

[1881] In our Lord's esteem, the Divine gift of the Spirit, in a manner, surmounted the benefit of His presence: God having designed that His absence should be supplied by the Comforter's more beneficial presence. And wonderfully beneficial surely must that presence be which could not only compensate but render advantageous their loss. Could there be a more indulgent Master, a more discreet Guide, a more delightful Companion, a more faithful Friend, a mightier Protector, a sweeter Comforter than He? Yes, it seemeth that our Saviour did apprehend, that upon some accounts those benefits, with greater advantages, might accrue to them by the gift of His Spirit, than by His own

immediate presence. Him, therefore, did our Saviour leave the guardian of His otherwise orphan disciples; Him did He substitute to undergo the care and tuition of them, to conduct them in the right way, to preserve them from danger, to comfort them in distresses, to manage all their concerns, to be their Counsellor, Monitor, Advocate, and Patron; by Him He meant fully to make good His word, that He would be with them till the end of the world.—*Isaac Barrow*.

III. SUGGESTED THOUGHTS.

1 The failure of creature comforts.

[1882] How pleasant always to have converse with the Comforter! How many wretched grounds of vain consolation does he devise to himself who walks with the world! One secretly applauds himself, and says, "I enjoy a robust body and strong health;" another, "My reputation is unsullied, and I am in great esteem amongst my neighbours;" another, "I have a great friend at court;" another, "I have heaps of money in store." Alas! when the dreadful day of calamity approaches, what will become of all these things? "Miserable comforters are ye all," shall the soul say; and be forced to confess that no true satisfaction can ever be expected but from the Father of all mercies and the God of all comfort, who, as the Shepherd of Israel, shall feed me in green pastures, and lead me forth beside the waters of comfort.—*Bp. Hall*.

2 The reality of the comfort afforded by the Spirit.

[1883] *The Comforter*: The Paraclete, Support, Advocate. Wherever the Holy Spirit is received, He is a Comforter. We may see it in the pity and love of Christ. His disciples were much cast down, for He had told them He was going to leave them. He promises to send the Spirit to abide with them and supply His place; and in doing so He speaks chiefly of that one act or operation of the Spirit which He knew would meet their present feelings. It was comfort they needed, and a Comforter, He tells them, they shall have. . . . His special employment on earth is to watch over the comfort of the people of God. . . . The disciples were made happy by Him when their Master was

gone than they had ever been in His presence. They were happier in prison and bonds, in affliction, with Christ out of their sight, than they were with Christ by their side in security and quiet.—C. Bradley.

[1884] *Another Comforter.* This word *another* is full of meaning, and helps to link the Holy Spirit and Jesus together. His office is not to hide, but to show Jesus; not to make us forget, but to remember Him.

Another instead of myself. He will fill up my place—my place of fellowship, counsel, comfort, and love. He will be to you, for your consolation, what I have been to you.

Another like myself. Another, and yet not another: in having Him you have me.

A Comforter, who is the fruit of my intercession. I will pray the Father, and He will give. He does so still. There is always a praying, and always a giving. We deal with Him; and He deals with the Father for us. "Ask of Me, and I will give thee" (Psa. ii. 8). —H. Bonar.

[1885] This discourse of Christ's is His great antidote for human trouble. In its chief promise He incidentally teaches us some of the most important truths of our holy religion. Let us notice:—

(1) *The work of the Incarnate Christ, as implied in the allusion to Himself.*

If He says He will send "another comforter," it is clearly implied that He Himself is a Comforter. He virtually says, "I also am a Consoler." This aspect of His work is involved—
(a) In the needs He came to meet. To have had no special mission to the sorrowful would have been for Him to have neglected the most evident of the world's wants. For if sin is worse than sorrow, it does not appear so. (b) In the predictions of Scripture concerning Him. "He hath sent Me to heal the broken-hearted," &c. (c) In the nature of His works and words. To alleviate pain, to console bereavement, to meet doubt, to lighten death, He set Himself with all the absorbing interest of a master passion.

(2) *The work of the Holy Spirit resembles the work of the Incarnate Christ.*

The life of Jesus Christ is an index of the work of "the Holy Ghost, the Comforter." (a) What we read of Jesus Christ doing as a Consoler, we read also of the Holy Spirit doing. (b) What men saw Jesus Christ doing in Judæa, we may see and feel is being done by the Holy Spirit now. We may expect that, as Christ led, and inspired, and soothed, and elevated human hearts, so the Spirit of God will ever continue to do. Men are not left "Comfortless." "Another Comforter" has come, who will abide with us for ever.

(3) *The work of the Holy Spirit transcends the similar work of the Incarnate Christ.*

So far we have only said the one resembles the other. Now we are led to consider that the work of the Holy Ghost, the Comforter, is in

many respects superior even to the work, in His earthly history, of our Blessed Saviour. There is indeed a unity in the work. In the deepest senses it is one. For the coming of the Holy Ghost is a great revisitation. The points in which this work of the Spirit is transcendent are—(a) In its permanence. Jesus Christ spoke to His followers of His going away. His stay amongst them was only for "a little while." At the time of His uttering these words the air was full of farewells. But the Holy Ghost is to abide with men for ever, to take up His abode with them. (b) In its universality. Jesus Christ was only known in His bodily form to those who were around Him, to the comparatively few dwellers in Judæa. But on every shore, in every zone, under every sky, the Holy Ghost dwells with men. (c) In its nearness. They who came nearest to Christ but kissed His feet, or lay in His bosom, or were led by His hand, or were carried in His arms. This is immeasurably distant in comparison with the dwelling in men, the making the soul a temple, as is promised of the Holy Ghost. Not as an external presence, an external voice, an external touch, but as an inner presence, voice, and touch, they who have the Holy Spirit recognize and possess Christ. Here we begin to understand what the Lord of Love must have meant when, promising "another Comforter," He said to His distressed and clinging disciples, "It is expedient for you that I go away." Christ in us is better than Christ with us.—Urijah R. Thomas.

[1886] All evangelical privileges which believers enjoy in this world centre in the person of the Holy Spirit. He is the great promise that Christ made to His disciples, the legacy which He has bequeathed to them. The grant made to Him by the Father, when He had done all His will, was this of the Holy Spirit, to be communicated by Him to the Church. This He received of the Father. This Spirit He now gives to believers; and no tongue can express the benefits which they receive thereby. Therein they are anointed and sealed; therein do they receive the earnest and first fruits of immortality and glory. In a word, therein are they taken into a participation with Christ Himself, in all His honour and glory. Hereby is their condition rendered honourable, safe, and comfortable, and the whole inheritance is unchangeably secured unto them. In this one privilege therefore of receiving the Spirit, all others are included. What greater pledge can we have of the favour of God, what greater dignity can we enjoy, what greater assurance can we have of future glory, than that God hath given unto us His Holy Spirit? Hence also it is manifest how abundantly willing He is, that the heirs of promise should receive strong consolation in all their distresses, when they fly for refuge to the hope that is set before them.—J. Owen.

[1887] He is emphatically styled the Com-

forter, and no office does He more delight in fulfilling to the faithful. He would have them happy; He bids them rejoice; He proffers them every blessing and comfort, that "their joy may be full."—*Patterson*.

[1888] The Heavenly Bridegroom calls for the Holy Spirit first as the "North Wind" to "awake," that is, arise strongly as a Reprover, then like the South Wind, to "come" gently as the Comforter.—*Fausset*.

[1889] Christ came to tell us all, "That to as many as received Him He gave power to become the sons of God." The Holy Ghost comes to tell thee that thou art one of them.—*Donne*.

3 The Holy Spirit, as the Comforter, best understood in times of persecution.

[1890] The Comforter was to abide with Christ's Church for ever. Hence it has been repeatedly seen that, when He was forgotten, and His abiding presence and influence were almost denied, by those who occupied the chief places in the outward Church, He has manifested Himself to others, who, as of old, have been mocked, and said to have been "full of new wine," nay have been persecuted, and even cast out from the outward communion of the Church.—*J. Hare*.

[1891] In the day of persecution God ever did, and ever will, support His people with His comforting grace.

This Comforter has show to the strong of the world that "they are but as tow" with Him, and that He can make the weakest of the weak more than a match for all their strength.

Wherever the religion of Jesus was concerned, it was often observed that persons who were the most humane, civil, and polite upon all other occasions, laid aside their usual character. . . . Education may make men exceedingly accomplished, but no education and no habit can root out the severity of the carnal mind against God. It will discover itself to be perfectly the same, whether it exists in a Roman emperor or a reviling thief on the cross, in the highest or the lowest, in the proudest or the meanest of mankind. The politician brings reasons of state; the religionist reasons of superstition; the tyrant, his strong reasons of power. It was the same of old, "Christianos ad leones."—*Ambrose Serle*.

IV. ENFORCEMENTS.

1 Rejecting the Holy Ghost the sin of the present time.

[1892] The world sees no need for the Spirit at all. It can do without Him. By means of science, reason, intuition, the verifying faculty, it can find its way to truth! The sin of the world is not only the rejection of Christ, but of the Holy Ghost. Is not this the special sin of our intellectual age?—*H. Bonar*.

2 The blessedness of receiving the Holy Spirit.

[1893] Who has ever consoled like Him? There may be situations when an angel's word would bruise the heart. But the Holy Spirit does not articulate a single word; He only pours drop by drop the Divine oil upon the wound, and the wound closes.—*Gasparin*.

[1894] What should we do in our times of deep distress and sorrow—sorrow, I mean, such as that which God sometimes sends upon us in the loss of all our earthly stays and supports—if it were not for the Holy Ghost the Comforter? What is it, think you, that keeps the bereaved parent's heart, the widow's heart, from breaking, but the Holy Ghost the Comforter? What is it that gives to prayers their wonderful efficacy in soothing the agitated spirit and turning despair into the sweet current of resigned tears, but the Holy Ghost the Comforter? What is it that in the midst of earthly bereavements lifts the poor mourner's soul to think of God and heaven and the invisible world, and the meeting again in the other world, except the Holy Ghost the Comforter? What is it that teaches the Christian soul to become more than conqueror over pain and distress, and anguish, to triumph in Christ over the worst assaults of evil, and even when it is weakest then to be strongest, except the Holy Ghost the Comforter? Blessed be the mercy of our Lord Jesus Christ, who, departing from the world in the flesh, did not leave us orphans, but sent the Holy Ghost thus to be another, a very deep, and holy, and blessed Comforter to us! . . . May God give us His grace that, never grieving Him, nor quenching His blessed fire within us, nor resisting His holy motions, we may each of us taste of His comfort—His comfort in our sin, leading us to true repentance and amendment; His comfort in our weakness, leading us to strength and victory in our secret spiritual battle; His comfort in our sorrow, leading us to that triumphant resignation which is like the first realization of the holier and happier life prepared in heaven for those who love and follow Christ.—*Bp. Moberly*.

II. OBJECTIONS MET.

[1895] The Spirit in comforting His people does not always remove the cause of grief. But He draws happiness out of unhappiness. He makes the subject of our tears the element of our smiles. He does not take away the cloud, but He makes a rainbow of the shower.—*G. S. Bowles*.

[1896] Do not wonder if that evidence of which we speak vary and change in its clearness and force in your own heart. "The flesh lusteth against the Spirit, and the Spirit against the flesh." Do not think it cannot be genuine because it is variable. There is a sun in the heavens, but there are heavenly lights, too, that

wax and wane ; they are lights, they are in the heavens, though they change.—*Maclaren*.

[1897] A Comforter is accepted by all Christ's disciples. "Ye know Him." He is no stranger to you. He is your companion, your teacher, advocate, friend, comforter. You cannot do without Him. He is and shall be in you ; filling you as His house, His temple, His holy vessels. Filled with the Spirit, is not that a description of a Christian man ? "Having not the Spirit," is that not the description of the man of the world ? O disciple of the Lord, prize this gift of the ascended Christ, even the Comforter. Live in the Spirit ; walk in the Spirit ; pray in the Spirit. Thus shalt thou be a holy and blessed man.—*H. Bonar*.

31

FREE SPIRIT.

(Psalm li. 12.)

I. IMPORT.

1 The Holy Ghost is not tied unto any rules or course of procedure.

[1898] Much of the variety of the dispensation of consolation by promise depends upon the freedom of the Spirit's operation. Hence it is that comfort is given unexpectedly, when the heart hath reasons for distress and sorrow. The life and soul of all our comforts lie treasured up in the promises of Christ. They are the breasts of our consolation. Who knows how powerless they are in the bare letter, even when improved to the uttermost, by our considerations of them, and meditation on them ; as also how unexpectedly they sometimes break in upon the soul, with a conquering, endearing life and vigour ; here faith deals peculiarly with the Holy Ghost ; it considers the promises themselves ; looks up to Him, waits for Him, considers His appearances ; in the word depended on, owns Him in His work and efficacy. No sooner doth the soul begin to feel the life of a promise warming his heart, relieving, cherishing, supporting, delivering from fear, entanglements, or troubles, but it may, it ought to know, that the Holy Ghost is there.—*J. Owen*.

[1899] The manner of the Spirit's working is effectually, voluntarily, and freely. Hence sometimes the dispute hangs long ; the cause is pleading many years ; the law seems sometimes to prevail, sin and Satan to rejoice, and the poor soul is filled with dread about its inheritance ; perhaps its own witness, from its faith, sanctification, former experience, keeps up the plea with some life and comfort. But the work is not done, the conquest is not fully obtained, until the Spirit, who worketh fully and effectually, when and how He will, comes in with His testimony also ; clothing His power with a word of promise, He makes all parties concerned to

attend unto Him, and puts an end to the controversy.—*J. Owen*.

[1900] John iii. The necessity of regeneration and faith to salvation is absolute ; the necessity of baptism, or anything else, is merely relative. Only unbelief—*i.e.*, the rejection of the gospel—with or without baptism, condemns.—*P. Schaff*.

[1901] The grace of the Holy Ghost is free, not bound either to means, persons, or times.—*Majus*.

2 The Holy Spirit sometimes works altogether outside the regular course of things.

[1902] Perhaps the most remarkable incident in modern history is not the Diet of Worms, still less the battle of Waterloo, or any other battle ; but an incident passed carelessly over by most historians, and treated with some degree of ridicule by others ; namely, George Fox's making himself a suit of leather. This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself ; and shine through, in unspeakable awfulness, unspeakable beauty, on their souls : who therefore are rightly accounted prophets, God-possessed. Sitting in his stall, working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had, nevertheless, a living spirit belonging to him ; also an antique inspired volume, through which, as through a window, it could look upwards and discern its celestial home. The task of a daily pair of shoes, coupled even with some prospect of vic-tuals, and an honourable mastership in cord-wainery, and perhaps the post of third-borough in his hundred, as the crown of long faith-sewing,—was nowise satisfaction enough to such a mind ; but ever amid the boring and hammering came tones from that far country, came splendours and terrors ; for this poor cordwainer, as we said, was a man ; and the temple of immensity, wherein as man he had been sent to minister, was full of holy mystery to him.

The clergy of the neighbourhood, the ordained watchers and interpreters of that same holy mystery, listened with unaffected tedium to his consultations, and advised him, as the solution of such doubts, to "drink beer and dance." Blind leaders of the blind ! For what end were their tithes levied and eaten ; for what were their shovel-hats scooped out ; and their surplices and cassock-aprons girt on ; and such a church-repairing, and chaffering, and organing, and other racketing, held over God's earth ; if man were but a patent-digester, and the belly with its adjuncts the grand reality. Fox turned from them with tears and a sacred scorn, back to his leather-parings and his Bible. Mountains of encumbrance, higher than Etna, had been heaped over that spirit ; but it was a spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and

wrestled, with a man's force, to be free: how its prison-mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine. "So bandaged, and hampered, and hemmed in," groaned he, "with thousand requisitions, obligations, straps, tatters, and tagrags, I can neither see nor move: not my own am I, but the world's; and time flies fast, and heaven is high, and hell is deep. Man! bethink thee, if thou hast power of thought! Why not; what binds me here? Want, want! Ha! of what? Will all the shoe-wages under the moon ferry me across into that far land of light? Only meditation can, and devout prayer to God. I will to the woods; the hollow of a tree will lodge me, wild berries feed; and for clothes, cannot I stitch myself one perennial suit of leather!"—*Thos. Carlyle*.

II. PERSONAL REALIZATION.

1 Freedom from sin.

[1903] To know the way to heaven, sometimes to cast a longing eye in that direction, and by fit and start to make a feeble effort heavenwards, can end in nothing. Man must get the Spirit of God. Thus only can we be freed of the shackles that bind the soul to earth, the flesh, and sin. I have seen a captive eagle, caged far from its distant home, as he sat mournful-like on his perch, turn his eye sometimes heavenwards; there he would sit in silence, like one wrapt in thought, gazing through the bars of his cage up into the blue sky; and, after a while, as if noble but sleeping instincts had suddenly awoke, he would start and spread out his broad sails, and leap upward, revealing an iron chain that, usually covered by his plumage, drew him back again to his place. But though this bird of heaven knew the way to soar aloft, and sometimes, under the influence of old instincts, decayed but not altogether dead, felt the thirst of freedom, freedom was not for him, till a power greater than his own proclaimed liberty to the captive, and shattered the shackles that bound him to his perch. Nor is there freedom for us till the Holy Spirit sets us free, and, by the lightning force of truth, breaks the chains that bind us to sin.—*Guthrie*.

32

GOOD SPIRIT.

(Neh. ix. 20.)

I. SCRIPTURE BASIS.

[1904] "Thou gavest Thy good Spirit to instruct them" refers to the occurrence (Num. xi. 17, 25) where God endowed the seventy elders with the spirit of prophecy for the confirmation of Moses' authority.—*Keil*.

II. ITS SIGNIFICANCE.

[1905] "Thy good Spirit shall lead me." So called because His nature is essentially good; and also because His operations are all good; and to believers, full of goodness in their effects.—*J. Owen*.

III. PRACTICAL BEARING.

1 The Spirit leads us into the good and pleasant way.

[1906] The Lord, with whom the Psalmist hides himself, alone is able to make known to him what is right and beneficial in the position in which he finds Himself, and is able to teach him to carry out the "will of God, good, well-pleasing, and perfect" (Rom. xii. 2); and this it is for which he prays. . . . The Lord is indeed his God, who cannot leave him who is assailed and tempted without and within in error; may His good Spirit then lead him in a level country, for "the path which the righteous man takes is smoothness; Thou makest the course of the righteous smooth."—*Delitzsch*.

2 The Spirit, as the Good Spirit, strives with us, despite our waywardness and stubbornness.

[1907] "Thou gavest Thy good Spirit to instruct them." To such it was said, "Turn ye at my reproof: I will pour out my Spirit to you, I will make known my words unto you," &c. (Prov. i. 23, 24). We see whence their destruction came, not from God's first restraint of His Spirit, but their refusing, despising, and setting at nought His counsels and reproofs. And when it is said, "They rebelled and vexed His Spirit; and He therefore turned and fought against them, and became their enemy," it appears that before His Spirit was not withheld, but did variously and often make essays and attempts upon them. And when Stephen, immediately before his martyrdom, thus bespeaks the descendants of these Jews, "Ye stiffnecked and uncircumcised, ye do always resist the Holy Ghost; as your fathers did, so do ye, "it is implied, the Holy Ghost had been always striving from age to age with that stubborn people.—*John Howe*.

[1908] Every vain thought and idle word, and every wicked deed, is like so many drops to quench the Spirit of God. Some quench it with the lust of the flesh; some quench it with cares of the mind; some quench it with long delays, that is, not plying the motion when it cometh, but crossing the good thoughts with bad thoughts, and doing a thing when the Spirit saith not. The Spirit is often grieved before it be quenched.—*H. Smith*.

33

HOLINESS, SPIRIT OF.

(Rom. i. 4.)

I. CHRISTOLOGICAL ASPECT.

[1909] "Spirit of Holiness" is "the inner man," *i.e.*, the whole inner life of Christ, which was elevated above all purely human spirits, filled with the Spirit of God, sinless and perfect.—*Meyer*.

[1910] The Spirit of Holiness is the very force by which Christ has taken away the power of death, and has destroyed mortality, through the triumph of His imperishable life.—*Besser*.

II. SUGGESTED THOUGHTS.

1 The truth in itself, apart from the Spirit of Holiness, does not sanctify.

[1911] It has been seen from the days of Balaam downward, that a man may have a hold on the truth intellectually without its producing any effect on his moral being.—*J. Hare*.

[1912] Every thing connected with the actual endowment and sanctification of the Church belongs to the Holy Spirit. He directs our eyes to the Sun of Righteousness; He opens in our hearts the streams of refreshing which make glad the city of God; He relaxes the grasp of the destroyer, and dissolves the enchantment which sin and the world have thrown over us; He brings light into our darkness, and into the cold region of sin and death life, and peace, and joy. He is the *Enlightener*.—*Rev. William Graham, D.D., of Bonn*.

2 The Spirit, as the Spirit of Holiness, is the sole principle of sanctification.

[1913] This is the Spirit of God, who, as the sanctifying Spirit in the world, constitutes the complete opposition and counteraction to the entire corruption of sin; who was first the cause of the holy birth of Christ, and then of His resurrection; and who now proceeds from the glorified Christ as the principle of the sanctification of humanity and the world.—*Lange*.

[1914] His *sanctifying grace* and assisting grace subdues our affections to a willing compliance with our inwrought convictions, enlarges our moral capacity, infuses new energies, cherishes and develops and brings to maturity the seeds of virtue and benevolence, gives intensity to our devotions, warmth to our charity, consistency to our daily conduct; in a word, newly "creates us in Christ Jesus unto good works," destroys the whole body of sin, clothes us with "the new man in righteousness and true holiness," and fits us for a habitation of God through the Spirit.—*Ep. Blomfield*.

[1915] Holiness is a word not easily written

on the rugged surface of human life, but it shall in the long run be graven upon it indelibly. It aims at universal empire! It is now the one condition of seeing the Father everlasting: "without holiness no man shall see the Lord." It is the peculiar characteristic of the sanctuary in the heavens: "Nothing that is unholy shall enter therein." It is the appellation of the inhabitant of eternity: "His Name is Holy." Toward holiness human life is being moved, how slowly soever, by the ministry of the Holy Ghost.—*Dr. Joseph Parker*.

[1916] The Holy Ghost is in Himself holiness, and the source and worker of holiness, and Author of this holy doctrine, which breathes nothing but holiness, and urges it most pressing upon all who receive it.—*Abp. Leighton*.

[1917] The Spirit of Holiness (Rom. i. 4). And since in ourselves we are unholy and impure, and without holiness no man shall see the Lord (Heb. xii. 14), He inspires us with holy desires, and prompts us to good counsels (Eph. v. 9). He renews us unto repentance (Heb. vi. 6); His voice speaks to us through our conscience; and if we are careful not to quench the Divine light He kindles within us (1 Thess. v. 19), or to resist Him when He prompts us to pure thoughts and holy acts, or to grieve Him by wilful sin (Eph. iv. 30), He "sanctifies us and all the elect people of God," that is, all members of the Church of Christ.—*Dr. Maclear*.

3 The Spirit of Holiness within us is the evidence of our election and the earnest of our salvation.

[1918] Indissoluble as the agents are, the Father, the Son, and the Spirit, so are election, and vocation, and sanctification, and justification, and glory. Therefore, in all conditions, believers may, from a sense of the working of the Spirit in them, look back to that election, and forward to that salvation; but they that remain unholy and disobedient have as yet no evidence of this love.

Men may please themselves in profane scoffing at the Holy Spirit of grace, but let them withal know this, that that Holy Spirit, whom they mock and despise, is that Spirit who seals men unto the day of redemption.

Now this Spirit which sanctifieth, and sanctifieth to obedience, is within us the evidence of our election, and the earnest of our salvation. Let us not delude ourselves; this is a truth, if there be any in religion; they who are not made saints in the state of grace shall never be saints in glory.—*Abp. Leighton*.

4 The Spirit of Holiness within us is the chief miracle.

[1919] The miracle of miracles is this, "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." . . . To put the law "in the

inward parts," and to "write it in the heart," is more than to fill the firmament with stars.—*Dr. Joseph Parker.*

34

HOLY SPIRIT.

(Eph. iv. 30.)

I. SCRIPTURE BASIS.

[1920] The Spirit of Holiness is distinguished from Jehovah as a personal existence (Isa. lxiii. 10, 11; Luke xi. 13). For just as the angel who is His face, *i.e.*, the representation of His nature, is represented as a person, so also is the Spirit of Holiness, by the fact that He can be grieved, and therefore can feel grief. "Grieve not the Holy Spirit of God" (Eph. iv. 30).—*Delitzsch.*

[1921] This is the most usual appellation of Him in the New Testament, but it is derived from the Old (Psa. li. 11; Isa. lxiii. 10, 11), and we must inquire into the special reasons for this adjunct. Some suppose that it is only from His peculiar work of sanctifying us, or making us holy. . . . But this is not the whole reason, for when He is first so mentioned He is called the Spirit of God's Holiness (Psa. li. 11; Isa. lxiii. 10, 11), and in the New Testament absolutely, "the Spirit of Holiness." And this respects His nature in the first place, and not merely His operations. As God absolutely is called "Holy," "Holy One," &c., so is the Spirit called "Holy," to denote the holiness of His nature. And on this account is the opposition made between Him and the unholy or unclean spirit (Mark iii. 29, 30). And herein first His personality is asserted, for the unclean spirit is a person, and if the Spirit of God were only a quality or an accident there could be no comparative opposition. . . . So also are they opposed with respect unto their natures. His nature is holy, whereas that of the unclean spirit is evil. This is the foundation of His being called "Holy," even the eternal holiness of His nature.—*J. Owen, D.D., 1616—1683.*

II. IMPORT.

[1922] Holy Spirit is so called because He is God Himself. Holy both in nature and office. If He were not holy in His nature He could not perform that office in the covenant of grace, which begins, is carried on, and is completed, in the exercise and communion of holiness, to the redeemed. He could not impart what is not His own. No stream of holiness could proceed from Him were He not the fountain of it.—*A. Serle.*

[1923] He is the Holy Spirit through whom the holiness of Godhead specially reveals itself, and is communicated to the creature. He is

specially the doer of holy deeds, the speaker of holy words, the maker of holy men. As the Holy Spirit, He dwelt in the Holy One; and dwells in the Church, and in all saints.—*H. Bonar.*

III. SUGGESTED THOUGHTS.

- 1 The Holy Spirit is the essence of all good gifts.

[1924] The Holy Spirit is the essence of all good gifts which the Father in heaven can bestow on His praying child. . . . The Holy Spirit is the Christian's first necessity; the Holy Spirit is the Father's holy gift; the Holy Spirit in the heart is the fruit of believing prayer.—*Lange.*

[1925] To remove our bad dispositions, and to beget those contrary to them, God in mercy hath appointed the Holy Spirit to beget Divine knowledge and faith in our minds . . . and all pious and virtuous inclinations in us (which is the work of sanctification).—*Isaac Barrow.*

[1926] God, for Christ's sake, has given us the earnest of His Spirit in baptism to the end that we may live under the continual governance of the Spirit, and may bring forth the fruits of the Spirit.—*Bp. Wilson.*

[1927] Without the Spirit of God, as the perfective principle, nature would not have been nature (Gen. i. 2). . . . All things would not have been good and very good but by the communication of goodness; and without somewhat of that Spirit there would be no moral goodness in any of mankind. . . . No man can be a Christian, indeed, without the quickening, illuminating, and sanctifying work of the Spirit upon his soul.—*Baxter.*

- 2 The Holy Spirit is the constant inspirer of prayer in the believer.

[1928] Where a Christian is, there is really the Holy Spirit, who does nothing there than continually pray, for although He does not continually move the mouth or make words, yet the heart goes and beats, even as the pulses of the veins and the heart in the body, without cessation or ceasing; so that one can find no Christian without prayer, as little as a living man without the pulse, which stands never still, but stirs and beats ever on, although the man sleeps or does other things, so that he does not become aware of it.—*Luther.*

- 3 The Holy Spirit's grace is continually needed.

[1929] It would be no blessing for men to be convinced of the truth of the Christian religion by considering the miraculous powers of the Holy Ghost, by which it was first established, unless they afterwards live answerable to what that religion requires of them, which they cannot possibly do without the continual grace and assistance of the Holy Spirit.—*Bp. Wilson.*

4 The Holy Spirit may be grieved and quenched in us by a continual neglect.

[1930] Practically we must constantly keep in view that communion with Christ may be lost again by a continued grieving of the Holy Spirit of God, by thoughts, words, and actions that are unworthy of our Christian standing; by a continued resistance of His Spirit; by continued indifference, lukewarmness, and neglect; by continued sins of weakness, against which one does not strive; by a continued quenching of the Spirit. The inner life may imperceptibly wither and die; that communion may have already ceased, whilst the man still imagines that it exists.—*Martensen*.

35

TRUTH, SPIRIT OF.

(John xv. 26).

I. RELATION OF THE SPIRIT'S WORKING TO THE WORD OF GOD.

1 Onwards, not independently of it, but through its medium.

(1) *He does not make us wise beyond what is written, but He makes wise up to that which is written.*

[1931] The word of God is called the sword of the Spirit. It is the instrument by which the Spirit worketh. He does not tell us anything that is out of the record; but all that is within it He sends home with clearness and effect upon the mind. When a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen; but it does not enable us to see anything which has not a real existence in the prospect before us. It does not present to the eye any delusive imagery—neither is that a fanciful and fictitious scene which it throws open to our contemplation. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass there bursts upon it a charming variety of fields, and woods, and spires, and villages. Yet who would say that the glass added one feature to this assemblage? It discovers nothing to us which is not there; nor out of that portion of the book of nature, which we are employed in cultivating, does it bring into view a single character which is not really and previously inscribed upon it. And so of the Spirit. He does not add a single truth or a single character to the book of revelation. He enables the spiritual man to see what the natural man cannot see; but the spectacle which He lays open is uniform and immutable. It is the word of God which is ever the same; and he whom the Spirit of God has enabled to look to the Bible

with a clear and affecting discernment, sees no phantom passing before him; but, amid all the visionary extravagance with which he is charged, can, for every one article of his faith, and every one duty or his practice, make his triumphant appeal to the law and to the testimony.—*Dr. Chalmers*, 1780-1847.

(2) *He teaches over again the doctrine left behind in the letter, but Himself first gives it life.*

[1932] The phrase, "*The Spirit of the truth*," which repeats the article, expresses more than our common translation, "*Spirit of truth*," or merely, "*The true Spirit*." Beck says well ("*Christl. Reden*." ii. 65), "*They receive from Him not merely a dead word, such as all scholars have from their teachers; but they have a living word, the Spirit of truth—for the life of the word is the Spirit.*" He has sufficiently shown already that he does not mean this in the sense which we must sometimes oppose in others, as if the Spirit was not coming in the future, but left behind; we would, however, prefer to say, in more scriptural language, that they have now from their Lord and Master not merely the word, the doctrine left behind Him, the most precious legacy of humanity, the words of the Word—but in addition to the word comes to them the Spirit, and that the Same who thought and spoke in Jesus, in order to re-awaken and vivify that word in them; for the quickening of the word is the Spirit.

II. MORAL AND SPIRITUAL CONDITIONS TO HIS RECEPTION.

1 Negatively.

[1933] A French lady of great personal beauty was smitten with small-pox. It destroyed her beauty, and as she became convalescent, her friends, fearing the consequences, would not acquaint her with the fact. But one day, not getting an answer to her questions, she demanded a mirror to be given her; and when she saw the calamitous fact, that her beauty was gone, she, in a fit of passion, smashed the glass. It had told her the truth about herself; so the Spirit of God, as the Spirit of Truth, tells us what we are; and some people, rather than believe its witness, deny its existence.—*F. W. P.*

See No. 27, where "the Spirit of Truth" is treated under Division C, Subdivision [2].

2 Positively.

[1934] But to receive this Divine teacher a moral preparation is needed. The soul in which He comes to dwell must have been withdrawn from the profane sphere. This is the reason that Jesus said at the head of this passage (verse 15), "*Keep my commandments*," and here also added, "*whom the world cannot receive.*"—*F. Godet, D.D., Commentary on the Gospel of St. John.*

DIVISION C

(Continued).

NAMES EXPRESSIVE OF HIS OFFICES.

[4] THE EXECUTION OF JUDGMENT.

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JUDGMENT, SPIRIT OF.

DIVISION C

(Continued).

NAMES EXPRESSIVE OF HIS OFFICES.

[4] THE EXECUTION OF JUDGMENT.

36

JUDGMENT, SPIRIT OF.

(John xvi. 11.)

I. HIS WORK AS SUCH IN THE CHRISTIAN DISPENSATION.

1 Its nature.

(1) *He reproves men of their former or false judgments as to the realities of things.*

[1935] The Comforter "reproves the world of judgment, because the prince of this world is judged." The designs of Satan are carried on by means of delusion. Deceiving men : causing them to believe that things are different from what they really are, he persuades them to form erroneous "judgments." But the work of Christ has detected him. His cheats are exposed. Even now he is "judged," and this present detection or judgment is an anticipation of that future and final judgment in which he shall be completely detected and cast out. Those then whom the Comforter has reproved of sin and of righteousness, will have their eyes opened to see this delusion of Satan. They will see how erroneous and destructive their former judgments were, and what bondage they were under ; and they will be able with true spiritual discrimination to separate the false from the true, and to understand things as they really are. They will be "reproved" of their former judgment. That judgment will be refuted and cast aside, and a new, and more correct, and more trustworthy judgment, will arise in its place.—*Gordon Calthrope.*

2 Its three successive stages.

(1) *As indicated by our Saviour and recorded by St. John.*

[1936] The first thing which the Comforter does for the man who is brought out of the world, is to "reprove" him of sin, and that sin, the sin of unbelief. The man awakened by the gentle yet powerful touch of the Spirit of God, will bewail, of course, his special transgression of the Divine law, but more than all will he shame himself and humble himself, on account of the one pervading transgression of his past

life, his resolute turning away from and rejection of the Lord Jesus Christ.

[1937] Then comes the second step : in the revelation of the righteousness of Christ which may be his own, and in which he may stand before God ; and of the invisible life of Christ, by which his spiritual life is nourished and maintained.

[1938] And lastly, and as the consequence of the two preceding steps, it is the office of the Comforter to impart to him spiritual discernment : the power of distinguishing, the power of detecting, the power of separating the falsehood from the truth ; by virtue of which power he judges all things, yet he himself is judged of no man.

[1939] After the descent of the Holy Ghost no lot-drawing was needed to make Peter to see in Cornelius the Gentile an elect saint, and to detect in Simon the sorcerer a child of the devil. So much for a true spiritual instinct. We hear no more of lot-casting (under which Matthias was elected to the apostleship and to obscurity : he was never heard of more). A new and higher order has been established ; they who live in the Spirit know what is right by a sympathy sensitive and unerring, and when they come into practical difficulties, instead of resorting to signs and tokens, not far removed from jugglery, they quietly wait for the salvation of the Lord.—*Dr. Joseph Parker.*

(2) *As answering in their inverted order to the three stages or acts in redemption mentioned by St. Paul in his Epistle to the Corinthians.*

[1940] Invert the order, and you have the three stages, or acts, of which I have just been speaking : "redemption"—the setting free from the curse and power of sin ; "righteousness and sanctification" (1 Cor. i. 30), the position and the privilege, the status and the progressive blessing, won for us by the righteous One, who has been accepted of the Father ; "wisdom," the clear insight into mysteries, the understanding and knowledge of all things, bestowed upon those who are partakers, through grace, of the anointing of God the Holy Ghost.—*Ibid.*

SECTION III.
THE BEATITUDES.

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THE EIGHT BEATITUDES.

Matt. v. 3-12.

1st. Blessed are the poor in spirit: for their's is the kingdom of heaven.

2nd. Blessed are they that mourn: for they shall be comforted.

3rd. Blessed are the meek: for they shall inherit the earth.

4th. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

5th. Blessed are the merciful: for they shall obtain mercy.

6th. Blessed are the pure in heart: for they shall see God.

7th. Blessed are the peacemakers: for they shall be called the children of God.

8th. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE GOSPEL ACCORDING TO ST. MATTHEW.			THE GOSPEL ACCORDING TO ST. LUKE.		
GROUPS WHICH THE BEATITUDES FORM.	CLASSES OR, RATHER, TRAITS OF CHARACTER BLESSED.	PROMISED BLESSINGS.	PARALLEL BEATITUDES.	CORRESPONDING WOES.	
A. Dispositions of the soul when emerging from its unhealthy and abnormal condition.	<i>Blessed are—</i> Μακάριοι— 1. <i>The poor in spirit:</i> οἱ πτωχοὶ τῇ πνεύματι 2. <i>They that mourn:</i> οἱ πενθοῦντες 3. <i>The meek:</i> οἱ πραεῖς	Matt. v. for theirs is the kingdom of heaven. ¹ ver. 3. ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν for they shall be comforted. ὅτι αὐτοὶ παρακληθήσονται for they shall inherit the earth. ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν	Luke vi. Blessed be ye poor : for yours is the kingdom of God. Μακάριοι οἱ πτωχοί, ὅτι ὑμεῖς ἐπεὶ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Blessed are ye that weep now ; for ye shall laugh. Μακάριοι οἱ κλαίοντες νῦν, ὅτε γελᾶτε.	Luke vi. 1. Woe unto you that are rich ! for ye have received your consolation. Woe unto you that are full ! for ye shall hunger. vers. 24, 25. Οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρακλήσιν ὑμῶν. Οὐαὶ ὑμῖν, οἱ ἐμπλησθέντες, ὅτε πεινάσετε. 2. Woe unto you that laugh now ! for ye shall mourn and weep. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλάσετε.	
B. Embryo-desires of the soul when reaching its healthy and normal condition.	4. <i>They which do hunger and thirst after righteousness:</i> οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην	for they shall be filled. ὅτι αὐτοὶ χορτασθήσονται.	4. Blessed are ye that hunger now ; for ye shall be filled. Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεται.		
C. Deeds of the soul when restored to its healthy and normal action.	5. <i>The merciful :</i> οἱ ἐλεήμονες 6. <i>The pure in heart :</i> οἱ καθαροὶ τῇ καρδίᾳ 7. <i>The peacemakers :</i> οἱ εἰρηνοποιοὶ	for they shall obtain mercy. ὅτι αὐτοὶ ἐλεηθήσονται. for they shall see God. ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. for they shall be called the children of God. ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.			
D. Present external condition and earthly prospects of the heavenly citizens ; or, otherwise viewed, the endurance of the soul.	8. <i>They that are persecuted for righteousness' sake :</i> οἱ διώκόμενοι ἐνεκὸν δικαιοσύνης "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad :	for theirs is the kingdom of heaven. ¹ ver. 10. ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. for great is your reward in heaven : for so persecuted they the prophets which were before you," vers. 11, 12.	8. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy ; for, behold, your reward is great in heaven : for in like manner did their fathers unto the prophets. vers. 22, 23. Μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, κ.τ.λ.	8. Woe unto you, when all men shall speak well of you : for so did their fathers to the false prophets. Οὐαὶ, ὅταν καλῶς ὑμᾶς εἰπώσιν πάντες οἱ ἄνθρωποι, κ.τ.λ.	C. N.

¹ The opening and closing benedictions are alike.

² Vers. 4, 5 transposed in Margin of R. V.

³ The clauses in ver. 21 are reversed.

⁴ Persecution calls into being the new grace of "endurance."

THE EIGHT BEATITUDES.

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THE BEATITUDES.

I

INTRODUCTION.

I. THEIR MATCHLESS SUBLIMITY.

[1941] Perhaps the best materials the constructive imagination can use may be found (after the beginning and end of the Apocalypse) in reflection on the Beatitudes. To see God, to obtain mercy, to be comforted, to be called the children of God by Him, in the beatific Presence; to be filled with righteousness: these words convey positive ideas as well as negative. To be comforted, for example, means not only to be cured of immediate sorrow, but to have inexpressible pleasure in God's actually and personally comforting us. The whole passages in Matthew v. and Luke vi. 20 may amount to descriptions of perfect spiritual happiness; and an impartial observer might think such Christian conjecture both loftier and more subtle than any other heaven or heavenly state he knew of, whether Hindu, Greek, or Mohammedan.—*Church Quarterly Review*, 1880.

II. THEIR STRUCTURAL CHARACTER.

I A general correspondence between the whole.

[1942] As sources of happiness, they agree in three things—they are all spiritual, unpopular, and present. First. They are all spiritual: they are states of heart. They are not something out of man, after which he has to reach, nor something that is put into him as an entity distinct from his being; they are states into which his heart is to pass—they are habits of the soul. This is a feature of Christ's theory of happiness that gives it a universal application, that puts blessedness within the reach of every man. Had Christ represented the elements of happiness as consisting in any particular condition of life, then it is clear that, whatever condition that might have been, it would have come not only partially without the reach of all, but wholly without the reach of many; or had He represented them as connected with a certain order of intellectual talent, or a certain amount of intellectual acquirement, it is perfectly obvious that a large portion of every successive generation, from the diversity of capacity and opportunity, would be excluded from the blessedness of being. But when He makes them to consist in states of the heart, then he puts them

within the reach of all. Humility, meekness, mercifulness, desire for rectitude, &c., are they not states as attainable by the child as the adult, the poor as the rich, the untutored as the sage? "Keep thy heart with all diligence, for out of it are the issues of life."—*Dr. Thomas*.

III. POINTS OF DIFFERENCE BETWEEN ST. MATTHEW'S AND ST. LUKE'S RECORD.

[1943] Of eight beatitudes given in St. Matthew, four only are recorded in St. Luke; and those four are in that Gospel accompanied by corresponding denunciations of woe, which are not found in St. Matthew. Blessed are the poor, the hungry, the mourners, and those who are evil spoken of by men; woe to the rich, the full, to those who laugh now, and to those whom men speak well of. Moreover, the blessings promised in St. Luke are fixed—both by the omission of the loftier and more spiritual words which occur in St. Matthew, and by their corresponding denunciations—to more outward, and, so to speak, more superficial cases than those intended in St. Matthew. Poverty, actual poverty, hunger, sorrow, unpopularity amongst men—these actual things are (no doubt because of the opportunities which they offer the exercise of high Christian graces) pronounced to be blessed in St. Luke. Richness, fulness of bread, mirth, popularity amongst men—these outward things (no doubt because of the manifold and dangerous temptations with which they are accompanied) are the precise things against which in that Gospel woe is pronounced.—*Bp. Moberley*.

IV. CONTRAST BETWEEN THE GIVING OF THE DECALOGUE AND THE SERMON ON THE MOUNT.

I Circumstances connected with the giving of the Decalogue.

- [1944] 1. At Mount Sinai, in the desert.
2. At Mount Sinai, with bounds set round it, and the people at a distance.
3. The people fleeing from Mount Sinai.
4. Moses alone with God, hidden in the darkness.
5. Moses receiving the law through the ministry of angels.
6. One, addressing a particular nation.
7. The law given amid thunder and lightnings.

8. In the one case producing terror.
9. In the one case appealing to fear.
10. In the one successive demands.
11. In the one case the ancient Gospel law transformed into law.
12. In the one case temporal things.

2 Circumstances connected with the Sermon on the Mount.

[1945] 1. At Mount of Beatitudes, in a populous district in the holy land.

2. At Mount of Beatitudes, encompassed by multitudes.

3. The people flocking to the Mount of Beatitudes.

4. Jesus speaking sitting amidst His disciples.

5. Jesus speaking from the depths of His own Divine spirit.

6. The other, addressing all mankind.

7. Jesus speaking in holy calmness and peace.

8. In the other drawing the heart to the Lord.

9. In the other case appealing to love.

10. In the other successive blessings.

11. In the other, even the law transformed into the Gospel.

12. In the other, promises of spiritual things. See Van Doren Series.

V. THEIR PURPORT.

1 To correct carnal and unworthy notions of the gospel kingdom.

[1946] The purport of all these beatitudes was not to tell all men, who were the happy persons that were fit for the Messiah's kingdom and to give such descriptions of them, as were directly contrary to the bad dispositions of mind they laboured under, occasioned by their carnal notions of that kingdom. What more contrary to covetousness and ambition than poverty in spirit? What more contrary to a sensual, luxurious life than a spirit of humiliation, mourning, and repentance? What more contrary to fierceness, fury, and revenge than a spirit of meekness and humility; or to rapine and unjust conquest, than a spirit of justice and righteousness? What more inconsistent with hard-heartedness and cruelty than mercifulness and compassion; or with lust and uncleanness, than purity of heart? What more contrary to litigiousness, insurrections, and rebellions, than to be peaceable and peacemakers? Or to persecuting others, than patience and martyrdom? —*J. Blair, M.A., 1723.*

[1947] It is impossible to regard, with any serious attention, the successive dispositions pronounced blessed in this sermon, without observing the perfect acquaintance with the heart of man which this great prophet discovers. He knew the roving of his spirit in quest of happiness, and he would, therefore, direct its attention to some suitable course where it may be obtained. He saw that men were bent on

fulfilling the desires of the flesh and of the mind, and that the current of their affections was towards the riches, honours, and shadows of the present world. He, therefore, pitied their mistake and their folly. Perfectly aware that this state of mind was vicious, and that the objects which it had been accustomed to seek were as worthless as the pursuit was delusive, he calls its attention from such as are transitory, and directs it to such as are permanent; from the sordid to the spiritual, and from those which are polluted and earthly to such as are pure and heavenly.—*Good (of Salisbury).*

2 To lay broad and deep the foundations of the gospel kingdom.

[1948] In this sermon our Lord is laying broad and deep the foundations of His spiritual edifice. A pure and loving heart, an open and trustful conscience, a freedom of communion with the Father of spirits, a love of man as man, the measure of which is to be nothing less than a man's love of himself; above all, a stern determination at any cost to be true, such the moral material of the first stage of our Lord's public teaching.—*Canon Liddon.*

VI. SUGGESTED REMARKS ABOUT THEIR TEACHING.

[1949] There are three things noticeable about the beatitudes. 1. Their intense spirituality; 2. The possibility of exemplifying their practical conditions in daily life; 3. The present and personal blessedness which they affirm. —*J. Parker, D.D.*

[1950] We see (1) that some of them look towards God, and others towards man; theology and morality should be united. 2. That some persons are included and others are excluded beyond our expectations; the poor in spirit, the mourners, and the weak are here; but where are the rich, the famous, and the mighty? 3. That right moral relations to Christ are always associated with the richest personal rewards; the good enjoy not only a blessed condition, but shall enjoy an ample compensation. 4. That men have always mistaken the direction in which "blessedness" lay. 5. That the enemy himself shall be a contributor to the saints' joy. —*Ibid.*

[1951] The beatitudes are descriptive (I.) of the longing spirit. 1. In its humility before God (ver. 3). 2. In its humility before men (ver. 5). 3. In its earthly sorrow (ver. 4). 4. In its heavenly aspirations (ver. 6). (II.) Of the satisfied spirit, "pitiful" toward the sorrowing; (2) pure before God. (3) "Peace-loving towards all. (4) "Persecuted" by the world.—*S. G. Green, D.D.*

VII. THE GRACES COMMENDED.

1 They are intimately connected together.

[1952] Into which beatitude can I come? Let each man ask for himself. I am not all

1952-1958]

[INTRODUCTION.]

these eight. Which is my little wicket gate, through which I pass into God's reward. There is only one gate that I see here that I ever have any hope of getting in at. "Blessed are they that hunger." If I cannot get through that gate, I fear all the others are shut. There is a gate for all of us. And yet, methinks, that all the gates somehow interfold, and that if we get through one we shall seem to have gone through all.—*J. Parker, D.D. (condensed).*

2 They exist independently of particular Church government.

[1953] The beatitudes put before us what are those qualities, and what are those results which alone the Founder of our religion regarded as of supreme excellence. He does not say blessed are the Churchmen, or the Nonconformists, the Episcopalians or the Baptists, the Roman Catholics or the Protestants, but those who show those graces in the character which may be found in every one of these communions, and under every one of these forms of belief.—*Dean Stanley.*

3 They are of another order altogether than that of human virtues as portrayed by heathen writers.

[1954] Though an occasional glimpse of the superior heroism of the meek and enduring, as compared with the self-exalting and violent forms of goodness, appears to have been attained, as it were, for a moment, by one or other of the ancient writers, yet when they come to elaborate their pictures of virtue, they seem to lose themselves altogether in the admiration of those showy and outwardly successful traits of character which have their scope and obtain their reward upon the earth. They have no eyes for anything beyond. They are like men looking, not without some natural powers of sight and discrimination, at a vast and complicated assemblage of objects, seeking in vain for a point of view in which all may be seen together, and in their due relations to one another, and therefore for ever mistaking the comparative greatness, and true relative bearing and real measure of the things that are before them, and sure to be misled in their judgments in favour of those which are nearest and brightest, and which loom largest to their eyes. Open the Sermon on the Mount, and it is plain at once that the standpoint is gained. Human virtue, on the grandest and truest scale, is seen in its relation to God and eternity, to Christ and judgment; and forthwith the whole confusion is gone. All falls instantly into perfect perspective. The scene is uniform and harmonious, and can be read. For the light of God is on it, and all is seen by Him who made it, and is conducting it towards His own great ends.—*Bp. Moberley.*

4 They form a higher standard of duty than that of the law.

[1955] Christ was herein the author of a *New Law*. He improved the Moral Law, delivered

by God and Moses to the Jews, to a much greater height and severity of duty than it was thought to extend to, or really did extend, before (Matt. v. 20).—*J. Gardiner, M.A., 1706.*

5 There is a gradation observable in the order in which they are mentioned.

[1956] 1. *The poor in spirit.*—The death of self-righteousness and self-assertion.

2. *They that mourn.*—The burial of self-righteousness and self-assertion.

3. *The meek.*—The frame of mind which takes the place of self-righteousness and self-assertion.

4. *Hunger and thirst after righteousness.*—The flow of spiritual life through the soul.

5. *The merciful.*—The soul conscious of mercy received, exhibits enthusiastically mercy, and so realizes the doctrine of mercy, or, otherwise expressed, of grace.

6. *The pure in heart.*—The soul vigorous in its struggle against sin, and in its exclusion of foreign and polluting elements.

7. *The peacemakers.*—The soul pure within, and so at peace with God, and itself, and the world, seeks to realize the reign of the Prince of Peace, and to make all others likewise at peace.

8. *The persecuted for righteousness' sake.*—The consequence of Christian aggressive movements to increase the kingdom of peace, leads to conflict with the vested interest of the kingdom of evil, and ends in personal suffering. This, however, gives scope for the exercise of a new grace, patience or endurance.—*C. N.*

6 They describe not so much eight different classes of people as eight different traits or points of character in the same man.

[1957] Two of them relate to virtues which are purely inward, absolutely confined to the interior depths of a Christian man's spirit—*purity of heart, and hunger and thirst after righteousness.* Two of them are virtues inward indeed, but having relation to our position among men—*poverty of spirit and meekness.* Two of them rather belong to the passive condition of human virtue, placed in the midst of a sad and unkind world—*sorrow and persecution.* The seventh, *mercy,* is the special virtue of the Christian in his active and outward dealings with other men; and in *peace-making,* the last of the eight, he is regarded as going altogether out from himself, and entering into the transactions which arise between other people, and in which he himself has no personal share.—*Bp. Moberley.*

7 They form the complete portraiture of the Christian man.

[1958] None but a Christian man can have them perfectly; for they require the onward, faithful looking forward to glory in Christ, through His atoning blood; and they require the indwelling aid of the Holy Ghost, which, richly offered to Christian men in the Church of Christ, is not, so far as we know, given save in that Church. None but a Christian man can have them perfectly; and he who has them not

at all can hardly be called a Christian man at all. He may have the position, the opportunities, the offered hopes, the responsibilities of a Christian man, but in all the character, in all the moral acceptableness, in all that should adorn and justify his profession, he is surely no Christian man at all.—*Ibid.*

8 They are possible for, and only for, the members of Christ's kingdom.

[1959] The beatitudes may be truly regarded as an exposition of morality purely Christian; and in attempting to make some examination of them, we are to consider ourselves as being under the full light of Christian truth and grace, not dealing with abstract or general morality, but with that which belongs to God's saints in the Church of Christ, and is only possible to them—and to them possible only by the help and in the strength of that Holy Spirit of whose blessed influences the saints are permitted to drink in the Church.—*Ibid.*

III. THE BLESSINGS PROMISED.

1 Their appropriateness.

[1960] The blessings promised in each case is the appropriate reward, we may say, the natural result, of the particular character and line of conduct commended.

[1961] 1. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*—When emptied of self and sin, we are capable of receiving the heavenly riches.

2. *Blessed are they that mourn, for they shall be comforted.*—God, who has broken the heart for sin, will mend it. God who has caused the tears of genuine sorrow to flow, will wipe them away.

3. *Blessed are the meek, for they shall inherit the earth.*—Submission to God's will, and a right tameness of spirit alone fits for the enjoyment of possessions in time or eternity.

4. *Blessed are they that hunger and thirst after righteousness, for they shall be filled.*—God does not implant religious desires and instincts in His servants to mock or torture them.

5. *Blessed are the merciful, for they shall obtain mercy.*—The holy law of retaliation is obvious the moment it is stated.

6. *Blessed are the pure in heart, for they shall see God.*—Sin is darkness, and righteousness is light. The soul kept pure gains in mental and spiritual powers to approach and hold communion with God.

7. *Blessed are the peace-makers, for they shall be called the children of God.*—Peace-makers prove their heavenly origin and their spiritual affinity with the Prince of Peace and the blood royal of heaven.

8. *Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*—When stript for the Lord's sake and the truth's sake by the Lord's enemies, we shall have more than ample compensation for all possible loss.—*C. N.*

2 Their fulfilment.

[1962] In all these seven (rather eight) promises no interval of space or time intervenes between the longing and the satisfaction—*Lange.*

2

FIRST BEATITUDE.

(*Poverty in Spirit.*)

I. THE GRACE COMMENDED IN PERSONS BLESSED.

1 Negatively interpreted.

(1) *Not the destitution of temporal good.*

[1963] Although physical poverty may be overruled for spiritual good, it is nevertheless an evil in itself.—*Dr. Thomas.*

[1964] It is not poverty in the body, so as to mean the mere want of money, or the luxuries or comforts which money brings. This sort of poverty may have its blessedness under the beatitudes of St. Luke, but it is irrelevant to that recorded by St. Matthew.—*Bp. Moberley.*

[1965] This beatitude rightly interpreted effectually excludes the Roman Catholic interpretation, that it is an outward poverty or riches of which Christ is speaking: that, for example, He is fore-announcing here any mendicant orders, with some singular beatitude which should be theirs.

[1966] Outward poverty does not itself constitute humility, however it might be a help to it, nor were they necessarily "poor in spirit" because poor in worldly goods. Every beggar was not a Lazarus; while on the other side there were Abrahams and Jobs who were adorned with this true poverty, even in the midst of their worldly abundance.—*Abp. Trench.*

[1967] We should not confound "the poor in spirit" with the poor in worldly circumstances. A man may be poor, very poor as it regards the things of this world, and yet be proud, haughty, and insolent. Our circumstances in life do not regulate our piety. The poor are not always humble, nor are the affluent and the noble always arrogant.—*J. Jordan.*

(2) *Not the destitution of intellectual knowledge.*

[1968] This is a greater evil still than temporal destitution. "For the soul to be without knowledge is not good." Better be without food for the body than without ideas for the mind. Great ideas are the pinions of the soul: by them we soar, with eagle swiftness, from the earth, cleave the clouds, and bask high up in the bright day-beams of truth.—*Dr. Thomas.*

(3) *Not the destitution of mental independency.*

[1969] Nor is it the destitution of mental in-

dependency that is here meant. That fawning spirit, the brand-mark of little souls, which sacrifices the rights of manhood for the smiles of power, has ever been, and still is, one of the greatest obstructions in the path of human progress. It is the broad base in society on which all despotisms, political and religious, rear their crushing iron thrones.—*Ibid.*

[1970] Still less is it poverty in the lower or specific soul and its desires, so as to mean a feeble and ignoble disposition, falling naturally below the energy of man's wishes or ambition. This sort of poverty has no blessing in either gospel; nor is it blessed.—*Bp. Moberley.*

2 Positively interpreted.

(1) *An absence of spiritual pride.*

[1971] But the destitution Jesus means is that of self-importance—the entire absence of all pride and egotistic thought and feeling. Where this humility is not, where there is pride in any mind, there can be no blessedness. By pride the pure spirits of heaven sank to hell; by humility the imperfect spirits of earth ascend to heaven. He that humbleth himself is exalted.—*Dr. Thomas.*

[1972] This poverty of spirit implies a mind not agitated by any sinful emotions which worldly pride is apt to suggest. If the rich man is willing to part with his wealth rather than betray the honour of the giver; or if those in low estate abstain from murmuring against God's providence; both are *poor in spirit*: in the rich man, God sees a Moses who preferred the afflictions of Israel to the splendours of Pharaoh;—in the other, Christ says, as to the Church of Smyrna, "I know thy tribulation and thy poverty; but thou art rich;" even in patience, contentment, and faith.—*Abp. Trench.*

[1973] True humility of spirit knows nothing of ostentation—seeks not to exhibit its beauty—wishes not the approval of men. It has its residence in the heart, like all the other graces, and is awakened by that power which nothing can resist. The heart is the habitation of God.—*J. Jordan.*

(2) *A consciousness of poverty in regard to the true riches.*

[1974] They felt poor when they thought of (1) truth, (2) holiness, (3) happiness.

[1975] "In spirit"—*τῷ πνεύματι*—denotes that *in respect* of which the righteous are "poor." They are pronounced "poor," not in respect of attainment or possession, but of their spirit. A certain frame and certain exercises of spirit, which are distinctive of the poor, are found with them, and so far, and in this respect, they are such as are properly denominated "the poor." The manner of spirit they are of is one of the characteristics to which the designation is attached; and, therefore, in reference to this

characteristic, and under the limitation of this reference, it is applicable to them. Accordingly they are here denominated "the poor," not in all respects, and without limitation, but "in spirit." Thus "in spirit" denotes that from the presence of which, and not, as some have held, that from the want of which, "the poor" intended are denominated.—*McIntyre.*

[1976] The term "poor" excludes the false riches of pride and self-sufficiency, while "in spirit" marks the region in which this poverty should find place; that He is not now speaking of worldly riches or worldly poverty, not of the things outside of a man, but of those which are within. It is as much as to say, Blessed are they that are inwardly poor, who in their hearts and spirits have a sense of need, of emptiness, and poverty.—*Abp. Trench.*

[1977] Hence, as the things which are unseen and eternal are not to be fully possessed and enjoyed here, the present state, at the best, is characterized by much want. The spiritually enlightened perceive and experience this; and, consequently, their feeling is that they are poor, that they have not yet attained to their proper portion and rest. Whatever they already possess, or have already reached, they cannot look upon it and receive it as sufficient to afford them satisfaction. Hence, though they may be rich comparatively, as already possessing much, yet as regards their bearing towards what they possess, being unable to rest in it, they are "poor in spirit." Thus, to be "poor in spirit" is to be "strangers and pilgrims upon the earth, desiring a better country, that is an heavenly."—*McIntyre.*

(3) *A consequent beseechingness of spirit.*

[1978] May we not remember that the poverty of spirit of this beatitude is, if we pursue the Greek word exactly, rather a beseechingness, a beggingness, if I may coin such a term, of spirit? I do not doubt indeed that it is rightly translated, for in the Greek of the New Testament the word has greatly lost its original meaning, and is generally used to signify "poverty" only. Yet in its true, first force, it signifies that lofty, lowly *begging* wherewith the spirit of man lays itself in supplication before the Holy Spirit of God, ever begging, ever longing, never satisfied, desiring more and more always of that Divine indwelling wherein is its own strength, and happiness, and peace.—*Bp. Moberley.*

(4) *A consequent acquiescence in God's ordering concerning us.*

[1979] It must be a willing poverty, of grace, not of nature, in the higher and spiritual part of man; not an outwardly imposed condition, nor an inward deficiency of force, but a willing and gracious selection and acquiescence by the spirit of a Christian man enlightened and enabled by the Holy Spirit of God, in a place, condition, desires, and the like, analogous to that which

belongs to the outwardly and literally poor. It must be a weakness, so to say, that comes of strength; a poverty, so to call it, on the earth, that comes of riches not on the earth. For the word poverty plainly belongs to this world, and the poor in spirit is surely he who, *while he remains here*, is in his spirit as a poor man among men, content to take and occupy the poor man's place, having no personal ambition nor desire of anything greater upon the earth, lowly, and content with lowliness, unaffectedly, simply lowly among men, and in respect of the things which belong to this world.—*Ibid.*

II. THE BLESSING PRONOUNCED: "FOR THEIRS IS THE KINGDOM OF HEAVEN."

1 Its nature and import.

[1980] The kingdom of heaven meets the poor in spirit:—

First: *In the revelation of Divine truth.* He that humbles himself and becomes as a little child enjoys Divine disclosures of truth. The hungry soul is filled with the food of Divine revelation; the poor in spirit partake of truth, specially of the truth of Christ. Yea, that truth becomes their inseparable possession. The Spirit so brings it home to them, to their mind and heart, that it becomes as it were a part of their being, and they are thereby ennobled and enriched. It develops itself in thought, feeling, principle, and is thus indeed a rich possession, a real blessedness, a joy for ever.

Secondly: *In the bestowment of moral purity.* To the poor in spirit Jesus is made of God both righteousness and sanctification. The poor in spirit can name Jesus by this name, "The Lord our righteousness." And they are besides renewed in true holiness. In them a work of sanctification, in its nature complete and progressive, is being carried on. They are being changed into the very image of Jesus, from glory to glory.

Thirdly: *In the securing of unending bliss.* The poor in spirit have blessedness here and happiness in reserve. They have blessedness in possession, the blessedness of pardoned sinners, of a life of holiness, of Divine disclosures of truth, of Divine sonship, &c. But in its full glory and fruition it is a thing reserved. Here their happiness is often mixed; in heaven it will be complete and without alloy, and never withdrawn.

Are you in search of blessedness? Then here is true blessedness, the only true blessedness, namely, to be in possession of "the kingdom of heaven." Here are boundless provisions to meet the deepest spiritual poverty—truth for spiritual ignorance, purity for moral depravity, bliss for merited wretchedness. Only be "poor in spirit," "set your affections on things above," "seek first the kingdom of God and his righteousness."—*Glenbervie.*

2 Its special point.

[1981] The consideration of the kingdom of

heaven assures the poor in spirit of the fulness of fruition and blessedness, and it assures the persecuted of ultimate triumph and security. The poor in spirit and the persecuted are both in depressing circumstances, and to both, therefore, the most elevating view is presented—that of a kingdom, the kingdom of heaven; and the most elevating announcement is made, that this kingdom is theirs.—*McIntyre.*

3 Mistakes guarded against.

(1) *The kingdom is not of an earthly and politically revolutionary character.*

[1982] The kingdom of heaven, of which this sermon is the earliest manifesto, was not to be of this world in its moral or spiritual temper; but it certainly was to be, in the fullest possible sense, *in* this world; "fulfilling"—here again—and not "destroying," those domestic, civil, and social moulds into which the original design of God meant human life to run.—*Dykes.*

(2) *The kingdom not to be restricted to one or other of its two legitimate meanings.*

[1983] Even to say "It is yours" might seem to imply some exertion on our part in order to secure or get the good of the gift; and for this a man may feel he has no might. To enter in and possess a kingdom given may be too much for him. Let me bring, then, to the weak soul's aid an ambiguity in these words of Jesus which may not be quite undesigned. When Jesus said of little children "*of such* is the kingdom of heaven," and when He said of men poor in spirit that the kingdom is *theirs*, He used the same expression. It is capable of both senses. Not only in grammar, but in fact, the relation of Christ's kingdom to His disciples may be apprehended from two sides. It consists of them as its subjects or citizens—its population, so to say; or it belongs to them and is theirs as their country, their city, their birthright and possession. One may say either, "It has me, for it includes me within the range of its laws and protection; I am counted in the census of its people, and its King claims me for His own;" or one may say, "I have it, for I have within my soul as my personal experience the spiritual righteousness, peace, and joy of the Holy Ghost in which it consists; I realize what it implies of Divine favour and holy rule." In this double sense the kingdom of heaven, like any earthly one, consists of all, even of the little children whom it has just registered in its roll, and for whom, as for its still helpless citizens, it undertakes to care; but the kingdom can only be said to belong to the adult and veteran saint whom Christ receives after trial and conquest to sit with Him upon His throne. In the first beatitude, blessed are the poor, because already, in the dawn of spiritual life, the King counts them for His own, and of them is the kingdom; in the last beatitude, blessed are the martyrs who have kept the faith, and been made like unto the King, for now in full fruition the king-

dom of heaven is theirs. Let it not therefore grieve any one if in the poverty of his spirit he cannot as yet claim his inheritance.—*Ibid.*

4 Means necessary to be used for its realization.

(1) *Self-inspection and perfect honest dealing with ourselves.*

[1984] Does not each one of us require to remind himself of this? to check himself, and bring himself, as it were, forcibly back to remember that it is not worldly success or fame that has the blessing and the promise of God, but true Christian poverty of spirit? Do not worldly maxims surround us, and, as it were, penetrate all our life? Do not worldly feelings intrude upon us continually, almost whether we will or no? How many a heart-ache are they spared whose humility is real, whose inner spirit is lowly and spiritually poor in the sight of God! Let us not be misled by deceitful imaginations, as though we desired the high places of the earth, in order, as men say, to be more useful, or the like. This is a very common salve of conscience in the ambitious. But it is a delusive one. We know not where we are most useful. A devoted, Christian man, doing his Christian work with all his might, is of unspeakable use wherever he is. Only let us keep our eyes and our hearts fixed on the eternal kingdom, fixed on the return of the Judge in judgment, and humbling ourselves in daily penitence and confession of sin, and, growing stronger daily in holiness and the strength of the Holy Ghost, we shall by His grace realize more and more the lofty lowliness of the blessed poor in spirit, for whom, whatever be the lowness of their place on earth, the high places are surely appointed in the kingdom of heaven.—*Bp. Moberley.*

III. CONNECTION BETWEEN THE CONDITION OF THE PERSONS BLESSED AND THE BLESSING ITSELF.

[1985] Poor enough to bring nothing but empty hands to God, and an empty heart; poor enough to take the heavenly kingdom as a gift from the most rich and bountiful Lord of it; poor enough to have a simple accepting faith when He says, "It is yours!"—*Dykes.*

[1986] The disposition of their minds is such, that they are immediately capable of receiving and entertaining all the precepts of the Christian doctrine; their hearts are, as it were, ploughed up, and ready for the seed, the greatest obstacle, viz., the world and their affections to it, being already conquered.—*J. Gardiner.*

[1987] Poverty in spirit is the fruit of the law, and the germ of the gospel. The triumph of the law consists in that it makes poor: that of the gospel, in that it makes rich.—*Lange.*

3

SECOND BEATITUDE.

(*Spiritual Mourning.*)

I. THE GRACE COMMENDED IN PERSONS BLESSED.

1 Negatively interpreted.

[1988] Mourning arises from various causes. Disappointments, bereavements, poverty, diseases, social slander, oppression, moral contrition, are some of the sources from which proceed those manifold streams of sorrow which roll their turbulent billows over human souls.—*Dr. Thomas.*

[1989] There is a mourning which has no compensating blessing attached to it; there is misery enough among men, which yet has no blessing, for it leads to no repentance, or at best is only a "sorrow of the world." One is groaning for one thing, one for another—for this temporal loss, for that worldly tribulation, for the hail that has laid waste his vineyard, for the death that has entered into his dwelling, for the powerful foes that are seeking his harm. . . . This mourning gives too sure an augury that there is reserved for him a mourning of another kind, and which shall not be exchanged.—*Abp. Trench.*

2 Positively interpreted.

(1) *A godly sorrow.*

[1990] It is to moral mourning—mourning on account of sin—that Jesus here refers. This penitential sorrow does not arise merely from the fear of the consequences of sin, either temporal or eternal, but from a deep sense of its enormity as rebellion against the God of infinite holiness and love. This "godly sorrow, which worketh repentance to salvation not to be repented of," is truly a "blessed" sorrow. Though painful, it is only the Great Physician probing the moral wound before He applies the "sovereign balm;" it is but the passing tempest, whose frowning fury is clearing the air, watering the earth, making bright the sky, and unveiling in fairer beauties the face of the world. This element of well-being is not necessary in heaven, because there is no sin there; but it is indispensable to the happiness of every depraved soul on earth. Christ announces an irrevocable law in this beatitude, and that is, that penitential sorrow must precede human happiness: "Except ye repent ye shall likewise perish."

E'er since the fall man's penitence his blessedness precedes;

'Tis grief that tunes his heart to music,

'Tis tribulation fits him for the skies.

—*Dr. Thomas.*

[1991] Worldly men know not of a mourning which springs from a higher source, a mourning for our own sins, for the sins of others, out of a sense of our exile here, of our separation from

the true home of our spirits, out of a longing for the eternal Sabbath. And yet it is only this nobler grief that has the promise linked to it, that shall be followed by any true consolation. To be thus miserable is indeed to be happy.—*Abb. Trench.*

II. THE BLESSING PRONOUNCED: "FOR THEY SHALL BE COMFORTED."

I Its nature and import.

(1) *As to the present.*

[1992] Spiritual mourners shall be comforted (1) by an assurance of their personal interest in Christ; (2) by the promise that the cause of their mourning shall be removed; (3) by the expression of Divine approval; (4) by the prospect of an eternity of happiness in heaven.—*J. Jordan.*

[1993] He is the subject of "exceeding great and precious promises" (Psa. cxxvi. 5, 6; Isa. xl. 1, 2), and of the ministry of the Holy Ghost the Comforter.—*Good (of Salisbury)*

(2) *As to the future.*

[1994] The mourner shall forget his sorrows in the comforts of eternity.—*Pitman.*

2 Its accessibility.

[1995] This true comfort, which modulates all the jarrings, reconciles all the differences, smooths all the inequalities, and sweetens all the bitterness of life, is within the reach of every one of us,—may be this moment our own.—*Monsell.*

3 Its special point.

[1996] The sorrows themselves contribute (1) in the present state to the Christian's joys (Rom. v. 2, 3; viii. 35-37); (2) to the increase of his future glory (2 Cor. iv. 15-17).

[1997] This comfort consists in something more than mere support under his burdens. It is a surplus of peace and joy, over and above the measure of his grief. It would be pleasant indeed for the soldier always to have succour equal to his necessity, and strength according to his conflict; but that does not amount to the fulness of this promise. The idea which it conveys is that the consolations of the Christian far surpass his sorrows; and that his bitterest afflictions, under the Divine blessing, conduce to swell the magnitude of his triumph.—*Good (of Salisbury).*

[1998] It is not every sort of comforting a mourner will call "blessed." If you cannot let me in through this gateway of distress to a peace, a largeness of delight unfelt before; if you do not turn my very tears to showers of sunshine, and lift me from my valley up to heights of glorious bliss on which I could not otherwise have stood: where, I pray you, is the "blessedness" of my "mourning?"—*Dykes.*

III. CONNECTION BETWEEN THE CONDITION OF THE PERSONS BLESSED AND THE BLESSING ITSELF.

[1999] All around him changes, everything seems brighter than before. And yet, nothing without is changed, no more than the outer world is changed to the senses of a man returning to health. The whole change is within. The heart is changed, it is new! The man is changed, he is born again! The roseate colour which life takes is not in itself, but in the medium through which he gazes on it; "He is a new creature, old things are passed away, behold, all things are become new." This is his comfort, this is the way in which the blessing is realized, and the promise fulfilled. It is thus those lessons end, which he at first thought tended only to melancholy and gloom. He was allured into the wilderness, and God spake comfortably to him there.

[2000] Sorrow because I am still wrestling with sin, because mine eye, purified by living with God, sees earth and sin, and life and death, and the generations of men and the darkness beyond, in some measure as God sees them! And yet the sorrow is surface, and the joy central; the sorrow springs from circumstance, and the gladness from the essence of the thing, and therefore the sorrow is transitory, and the gladness is perennial.—*Maclaren.*

[2001] You must taste the sorrows of religion in their verity, ere you can know the joys of religion in their reality and truth. There is no surer sign of the Divine Life being in our souls than the existence of this mourning in our hearts.—*Dykes.*

[2002] What lies so near to a mourner's heart as the bitterness of having thus departed from the living God, unless it be the sore need which the soul has of that absent and, it may be, angry One's return, to be Himself the upbinder of His own wounds? To this spiritual issue all "mourning" tends. For this Divine comfort it always seems to call.—*Ibid.*

IV. NEW LIGHT THROWN BY THIS BEATITUDE UPON THE PHILOSOPHY OF LIFE.

[2003] We are apt to think, Blessed are "the merry;" but Christ, who was Himself a great mourner, says, Blessed are "the mourners."—*Matthew Henry.*

[2004] "If the world addressed your majesty (Louis XIV.) from this place, the world would not say, 'Blessed are they that mourn,' but 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendour all that men admire—extent of conquest, the esteem of enemies, the love of his people, the wisdom

of his laws.' But, sire, the language of the gospel is not the language of the world."—*Massillon*, 1663-1742.

[2005] "Blessed are they that mourn, for they shall be comforted." "O God," some one prays, "teach us how to grieve!"—*Dykes*.

[2006] What a mercy in tears, when they cause the loving hand of God to come so near us.—*Flavel*.

4

THIRD BEATITUDE.

(Meekness.)

I. THE GRACE COMMENDED IN PERSONS BLESSED.

1 Its counterfeits.

(1) *Cowardice*.

[2007] It is not *cowardice*—the opposite of the intrepid and the brave in feeling—but it is calm energy of soul. Jesus meek, yet the Lion of the tribe of Judah (Rev. v. 5).

(2) *Stoical insensibility*.

[2008] Jesus was meek, and yet no nature was more sensitive than His: the softest zephyr rippled the deep crystal current of His heart.—*Dr. Thomas*.

[2009] Not those who grieve at nothing, because they know nothing; who are not discomposed at evils which occur, because they discern not evil from good. Not those who are sheltered from the shocks of life by a stupid insensibility, who have either by nature or art the virtue of stocks and stones, and resent nothing, because they feel nothing. Apathy is as far from meekness as from humanity.—*J. Wesley*.

2 Its origin.

[2010] The state which results from the twofold process of breaking and of softening—the attitude to God in which the "hammer" and the "fire" leave a man—is meekness.—*Dykes*.

[2011] Meekness is first of all a state toward God, not man. It is tameness of spirit before our Heavenly Father. Hence one of old (Gregory of Nyssa) called "humility, the mother of meekness;" and one of the moderns (Rambach) has said, "It grows out of the ashes of self-love and on the grave of pride." Rooting itself deep in these antecedent beatitudes, in undesert, the sense of which is soul-poverty, and ill-desert, which worketh soul-sorrow, it holds itself ready to fall in with anything, the least or the worst, which God may give. This blessed frame of spirit toward God has its consequent and counterpart in the meek man's social temper.—*Ibid*.

[2012] Christian meekness results chiefly (1) from a deep sense of our own unworthiness; (2) from an earnest love of our fellow-men. He who is humble in the meek consciousness of his own vileness as a sinner will invariably be averse from all overbearing; and he who is zealous for the well-being of others will forbear and forgive, and keep down resentment, however injurious the conduct of others; thus we think that humility and love are among the chief ingredients of meekness.—*H. Melvill*, *Golden Lectures*.

3 Its growth.

[2013] The naturally meek man being for the most part the naturally timid and irresolute, will be so stimulated by grace that, while he retains what is gentle, he acquires what is firm and unbending. On the other hand, the naturally vehement man, after having been renewed by the Holy Ghost, is still as strong as before, and as determined, but stripped of his impetuosity, and softened with patience. Thus, in each case, grace supplies the wanting quality; or, to speak more correctly, it takes the existing qualities, removes the excess, and imparts all that was heretofore deficient.—*Ibid*.

[2014] Your good-natured people, who by constitution take the world as it comes, will display, to begin with, a bastard species of meekness, a wild slip on which perhaps may be the sooner grafted the new grace. It will be different with ardent and imperious natures, with men impatient of injustice, or with such as are aspiring and strong. To tame the leopard into lying down with the kid, will ask a longer and sterner education. The old nature will for long be breaking out at times through superimposed lessons of gentleness. Still, the new-meek heart must be found in every converted character, in fuller or in slighter development; for meekness is the seed of childlikeness. It is the mark of the "little one" who has a Father, and, being weak and small, leaves all things to that Father's care.—*Dykes*.

4 Its main characteristics.

(1) *Viewed from its negative side*.

[2015] A willingness to take wrong without retaliation. It bears with provocations, controls all feelings of irritation, and refuses to regard personal injury and wrong. In the natural imitations of Christian meekness, which are not Christian meekness, but are outwardly like it, this is perhaps the single, certainly the one most characteristic, trait of all.—*Bp. Moberley*.

[2016] It is that willingness to suffer wrong, or pain, or insult, from our neighbour patiently, and as a medicine from God, not a poison from man, which flows from the conviction that we deserve at God's hand far heavier chastisements than we receive; and that all things, even the unkindnesses of others, are permitted for our good, and may be converted into blessings.—*Monsell*.

[2017] The meek are those bowed down in humility before God. They patiently endure evils and injuries in the strength of love: they murmur not when God afflicts and punishes them for their sins. They lie passive in His hand, having wholly surrendered their will.—*Van Doren Series.*

[2018] It is that high and radiant state of mind in which all the faculties act as if they were held in the sweetness of the faith of God, and in the spirit of sympathy and love which is in God. It is all that is in a man, thinking, willing, acting, but acting under calmness, under sweetness, under the law of benevolence. It exists when a man's nature is so under the Divine impress as that the agitations which come from the passions cease, and the passions themselves become only auxiliaries, and are entirely subservient to the Divine Nature. It is the best side of a man under provocation maintaining itself in the best mood, and controlling all men.—*H. W. Beecher.*

(2) *Viewed more from its positive side.*

(a) How the meek allow others to treat them.

[2019] A meek man, in a Christian sense, having his place in life, and with it his duties, thinks nothing of himself, his claims, his dignities, his station, but holding under God, and discharging his duty to God, puts himself, and all that relate to himself, out of his sight.

(b) How he treats others.

[2020] A Christianly meek man having duties which affect other people, is gentle in treatment of others, loving and modest, but firm and simple, allowing no provocation to ruffle him, not recognizing himself or his own claims, but acting as God's minister, and lovingly ruling, teaching, or otherwise directing those whom God has put under his care. With total absence of the thought of *self*, he discharges towards men the duties which it owes to God.—*Bp. Moberley.*

[2021] It is power blended with gentleness—boldness with humility—the harmlessness of the dove with the prowess of the lion. It is the soul in the majesty of self-possession, elevated above the precipitant, the irascible, the boisterous, and the revengeful. It is the soul throwing its benignant smiles on the furious face of the foe, and penetrating his heart and paralyzing his arm with the look of love.—*Dr. Thomas.*

5 Relation of the meekness of grace with that of nature.

[2022] Natural meekness is very nearly allied with timidity, sometimes with meanness, and sometimes with insensibility. It is the tameness which belongs to a weak, though a placid and amiable nature. But the meekness which is of grace is essentially a brave thing. It is not the natural product of a tasteless tree. It is the

Divine product of a strong natural stock. Divine meekness requires strength, self-control, tranquil courage—and all these in a high degree. Perhaps the natural traits which suit best with the ingrafted element of Divine meekness, are rather such as, without grace, might have ripened into a character the reverse of meek, than into the soft and yielding disposition which men call meekness. This, I say, it is very important to remember; in this, and in similar cases. For the natural imitations of Divine virtues are often so very unlike them inwardly and really, as in fact to indispose rather than to predispose the person in whom they are found for the exalted and angelic virtues, the strong and noble virtues, which they counterfeit. Such is natural credulity as compared with Divine faith, natural softness of affection as compared with Divine love, natural insensibility to offence as compared with Divine forgiveness, natural tameness of mind as compared with Divine meekness.—*Bp. Moberley.*

II. THE BLESSING PROMISED: "FOR THEY SHALL INHERIT THE EARTH."

I The manner of its fulfilment.

(1) *Literally in the present.*

[2023] The words are a literal citation from the Septuagint version of Psalm xxxvii. 11. The original meaning (perhaps suggested to David by his own experience in the matter of Nabal), refers probably to the temporal blessings promised by God under the old dispensation, especially to Canaan, under the condition of trusting in God and waiting patiently, instead of attempting to obtain possession by human power and violence. Our Lord gives a fuller and more spiritual meaning to the temporal promises of the older covenant. The Christian faith, the representative of this virtue especially, has brought, and will continue to bring, the kingdoms of the earth under its influence: the Church has gained by this, more than any other quality, its spiritual dominion over men.—*Monsell.*

[2024] The Church of God outlasts all the kingdoms of this world (Daniel vii. 17, 18).

[2025] The inheritance of the earth is that world dominion which Christians, as organs of the Spirit of Christ, are ever more and more to obtain, as the kingdom of God shall win increasing sway over mankind and the relations of society, until, in its final consummation, the whole earth shall own its dominion; and the quiet might of gentleness it is, with which God's kingdom is to subjugate the world.—*Neander.*

[2026] These words are a quotation from Psalm xxxvii. 11, and considered in relation to this reference and to our Saviour's words in Luke xii. 15, they mean (1) God's blessing and protection when His judgments should overtake and cut off the wicked (Psa. xxxviii. 9).

(2) The enjoyment of our portion with quietness, contentment, and satisfaction (1 Tim. iv. 8; Matt. vi. 33).—*J. Blair*, 1723.

[2027] It is now about a hundred and fifty years since there lived in this country two well-known persons, whose character and history may well illustrate the doctrine and truth of which I speak. The one was one of the greatest men of his time, one whose name occupies one of the principal and brightest pages of common history. A principal agent in the revolution which placed William the Third on the throne of England, he became in the following reign the most powerful and wealthiest of subjects. Through his wife he obtained unlimited power over his sovereign. He was the greatest general of modern history, unequalled until this generation. He repressed the pride and checked the conquests of the Great Monarch, and conquered his most famous leaders. His victories rank among the foremost achievements of the British arms. The result of his wars was a peace which, in the very lowness of the terms on which it was concluded, promised to settle upon a new and equitable basis the contending claims of many and mighty nations.

The other had, in earlier years, been lifted from obscurity and made a bishop of the Church of England; but at the time I speak of he was deprived of all position and emolument because he refused the oaths to the new government. He was poor, evil-spoken of, and watched with jealousy even in his gifts of charity. So little apparent weight had he, or those who acted with him, in the apparent events of English history, that in a recent work of considerable ability and fame, which records that history from the early part of the last century, neither his name nor theirs, neither his conduct nor theirs, neither his existence nor theirs, is so much as mentioned. And yet, if any man should attempt to gauge the influence, the real lasting influence of these two men upon mankind, the real essential enduring power, the true weight on man, on his being, on his heart, on his prospects, on his real self—which, think you, has most truly inherited this earth in power, the author of the Morning and Evening Hymns, or the conqueror of Blenheim? he whose simple words and few, not in themselves either particularly able or particularly beautiful, whose few simple words make, and have made, and no doubt will make, sweet Christian music in the hearts of millions who have never heard nor known his name, or he whose station, ability, and success blazed before the world's eyes for a few years, and, their effects swept away after a time by other events, then disappeared absolutely and for ever.—*Bp. Moberley*.

(2) *Literally in the future.*

[2028] Such qualities are enforced as Christ deemed to be the fundamental principles of the new kingdom which he now announced. Since

that kingdom was not of this world, the land which forms the inheritance of the meek cannot, by consistency of argument, be considered as an exception; but must figuratively denote that new earth wherein dwelleth righteousness.—*Pitman*.

[2029] Our prime reason for insisting on the expression "inherit the earth," is our thinking that much of the present fulfilment of the promise depends on the time which such an expression denotes. The season of its accomplishment is to be future; for in this life the heir is nothing more than a son who has not yet reached an age on which to enter into possession.—*H. Melville, Golden Lectures*.

(3) *Figuratively in the future.*

[2030] That this "inheritance" which "excels in beauty," the inheritance of the meek Son to be co-inherited by His meek brethren, is to be, not in a figure but in literal fact, the earth regenerated and made new, redeemed from corruption and reconstructed in glory; this is the last light which revelation suffered to fall upon the ancient Abrahamic promise ere its curtain fell in Patmos.—*Dykes*.

2 Its special point.

[2031] There is a designed emphasis in the shape which the promise assumes, "for they shall inherit the earth;" and that in more ways than one—"the earth," possession in land always remaining the surest of earthly possessions,—and "inherit," possession by inheritance in the orderly succession of father and son being ever counted to have the strongest promise and pledge of continuance.—*Abb. Trench*.

[2032] To the meek, the earth is not a stage for self-exertion and the graspings of desire, but an "inheritance" which they have received from their Father.—*Dean Plumptre*.

[2033] The allusion here may be to Canaan; and as the Jews in the wilderness looked forward to the inheriting of Palestine as the highest good, probably Jesus uses the expression to convey to their minds the idea that the meek in spirit shall receive the best of blessings.—*Dr. Thomas*.

3 Its apparent exceptions.

[2034] We often see meek men go to the wall, but it is because they are weak. The declaration is not that each meek man shall be victorious over everybody else, but that in any given man meekness is the strongest mood in which he can carry himself; and that in regard to multitudes of men, in the long run, those who carry themselves according to their highest nature shall succeed, and shall overtop those who carry themselves by their lower nature.—*H. W. Beecher*.

III. CONNECTION BETWEEN THE CONDITION OF THE PERSON BLESSED AND THE BLESSING ITSELF.

1 Negatively considered.

[2035] Although the treasures, the greatness, the delights of all men living, were in the present possession of one, yet somewhat besides and above all this there would still be sought, and earnestly thirsted for. Nay, it is certain, if one man were not only crowned with the sovereignty of all the kingdoms of the earth, but besides were made commander of the motions of the sun, and the glory of the stars, yet the restless eye of his unsatisfied understanding would peep and pry beyond the heavens for some hidden excellency and supposed felicity, which the whole compass of this created world cannot yield. So unquenchable is the thirst of man's soul, until it bathe itself in the river of life, and in the immeasurable ocean of goodness and wisdom. So impossible is it, that this material world, with all her perfections, should be a proportionable object to so precious a nature, or that so divine a spark should cease rising and aspiring, until it joined itself to that infinite flame of glory and majesty from whence it first issued.—*R. Bolton*, 1637.

2 Positively considered.

[2036] Men count that in a world of violence and wrong, the meek will inevitably make themselves a prey; that an Isaac, who gives up the well again and again rather than contend for it, will at length have nothing left him which he may call his own (Gen. xxvi. 20). But it is not so. Wonderful under God is the strength and power of meekness; with it is ever the victory at the last: in the words of the eastern proverb, "The one staff of Moses breaks in shivers the ten thousand spears of Pharaoh." These "meek" shall in the end inherit all things, even this "earth," from which it seemed at the outset as if they would be thrust out altogether.—*Abp. Trench*.

[2037] Meekness builds up; hot and rash zeal pulls down. Blessedness of being free from anger, jealousy, and hatred. Blessedness of being free from suspicion and distrust. Blessedness of being saved from strife and contention. Blessedness of understanding the truth and ways of God. Blessedness of being like God, and having the mind of Christ.—*Van Doren Series*.

[2038] The meek man has nought to do with the motives of others; all that concerns him is the manner in which he himself may be trained and disciplined by those disquietudes, and discomforts, and disheartenings of life, which the conduct of others may bring. The result of this is that he goes through the world, hurting, vexing, irritating no one. He is taking the poison from every sting. He is receiving upon his shield of Faith every fiery dart of the wicked one. He is neutralizing every bitter—he is enjoying every

sweet. And thus he appropriates the blessing, thus he inherits earth, with a reality and a gladness which the selfish, self-satisfied, dissatisfied, proud man never can know.—*Monsell*.

[2039] Who is the man that most truly inherits the earth? Not the man of an ambitious and restless spirit, though he may call a million acres his own. Such a man has no spirit-home: his soul roams through his estates, like the unclean spirit in the desert, seeking rest, but finding none. It is the man of holy meekness that inherits the earth. Though, on legal grounds, he has no claim to a foot of soil, he feels a vital interest and a spiritual property in all. He is the master of himself; he can sit upon the throne of his own being, bid his intellect turn the phenomena of the universe into joyous realms of thought; his heart, the wide earth into a temple of devotion; and his faith, the fiercest roar of the elements into music. He inherits the earth—feels at home in all—appropriates all—makes all serve the high ends of his being.—*Dr. Thomas*.

IV. CONTRAST BETWEEN THE TEACHING OF THIS BEATITUDE AND PREVAILING SENTIMENTS.

[2040] This beatitude, like the two preceding, contains a maxim which the world generally disbelieves. It pronounces a class of persons happy whom, of all others, the children of men account contemptible and cowardly; and it promises them a reward which, above all men on the earth, they are the most unlikely to enjoy.—*Good (of Salisbury)*.

V. SUGGESTED DUTIES.

[2041] We should cultivate meekness. 1. In order to be conformed to the example of the Son of God. 2. To refute the calumnies of the infidel and to confound the scoffer. 3. In obedience to Scripture precept and example.—*J. Jordan*.

[2042] On this beatitude we have one of Augustine's striking antithetic sayings: "Dost thou wish to possess the earth? beware then lest thou be possessed by it."

5

FOURTH BEATITUDE.

(Hunger and Thirst after Righteousness.)

I. ITS RELATION TO THE OTHER BEATITUDES.

1 To the preceding beatitudes.

[2043] Our Lord has hitherto been more immediately employed in removing hindrances—pride, which is taken away by poverty of spirit; levity, which is removed by holy mourning;

anger, impatience, discontent, which are healed by meekness. When once these evil diseases of the soul are removed, the native appetite of a heaven-born spirit returns; it hungers and thirsts after righteousness.—*J. Wesley, 1703-1791.*

2 To the succeeding beatitudes.

[2044] What Jesus here calls blessed is not yet the unmixed gladness of attainment, of being actually merciful and pure of heart and makers of peace. As yet, it is the beatitude only of desire, not of possession; turbid still, and urgent and unappeased. Nevertheless, thanks to our Lord Christ, it *is* a beatitude. Even to hunger and to thirst after righteousness is, under the gospel, blessed.—*Dykes.*

II. ITS DOCTRINAL ASPECT.

[2045] In no other of the beatitudes does Christian doctrine come so near to the surface of the words as in this one. It is quite true that doctrine is not really absent from any. All the eight belong to the Christian man alone, and presuppose Christian truth accepted and believed, the aid of the sanctifying Spirit, and the hope of heaven; but the subject of the other seven is more precisely the Divine morality of the Christian man—his hopes, his strength, his belief being presupposed indeed, but not immediately kept in view. In this one the case is otherwise. Christ is Himself our righteousness. We have none, nor can have any, save in Him. Blessed is he who hungereth and thirsteth after that righteousness—for none other—for righteousness in Christ, for righteousness which is Christ.—*Bp. Moberley.*

III. EXPLANATIONS OF TERMS EMPLOYED.

[2046] The word *righteousness* does not mean the "righteousness of faith," by which, through the merits of the Cross, we are freed from sin, and justified before God. The word, in this sense, occurs only in the epistles of St. Paul. The Jews, whom our Saviour now addresses, had no apprehension that the Messiah was to die; and much less that they were to be justified by His death: and, therefore, if Christ had spoken of an imputed righteousness, they would not have understood Him.—*Pitman.*

[2047] The reference in the word "righteousness" is not (1) to the Christian religion, nor (2) to uprightness, nor (3) the restoration of man, but (4) to righteousness generally in all its relationships, self-ward, man-ward, God-ward; (5) to the righteousness of heaven; (6) to righteousness not as a natural but supernatural gift—a gift not of the outer but of the inner life; (7) to Christ Himself as the Sun of Righteousness.—*C. N.*

IV. THE GRACE COMMENDED IN PERSONS BLESSED: HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

1 Its origin.

[2048] It is not so much an active movement of our will, or our thoughts toward God and holy things, as it is a kind of involuntary appetite rising and moving within us, for which we deserve no more credit than we do for being hungry for our natural food, which we can no more produce in ourselves than we can produce our natural propensities, but which we can mar, and spoil, and destroy by one course of conduct, and cherish and strengthen by another. It is, in fact, the healthy action of the Divine life within our souls; the acknowledgment of being conferred, the craving for its enlargement and continuance; the pulse of the new life which we have, the longing that we should have it more abundantly. We should ever remember that though we cannot create life, we can starve it; that, though the new man can be born only of God, he can be hurt, and dwarfed, and ruined by man.—*Monsell.*

[2049] There are in the body many conditions of inanition and resemblance of hunger, which yet are not real hunger, nor tend at all, like real hunger, to strength, and growth, and invigorated life. We all know what it is when we are ill to feel as if we were hungry, and yet not be able to eat when the food comes; to feel as if we wanted the food (as indeed we do, as a matter of real need), and desired it eagerly, and yet when it comes to have no stomach for it, to turn away from it with disgust, or force ourselves to eat it without benefit. There is a very close parallel to this in the matter of spiritual hunger—when men, in the deepest and saddest need of God's forgiveness, conscious more or less of need, and in a sort of way desirous of the supply of it, are yet unable to embrace it when it is offered them, cannot bring themselves to do what is necessary in order to become partakers of it, preferring rather the death of spiritual inanition, or atrophy, to the life of sacred forgiveness in Christ. Spiritual hunger, then, as it requires the grace of the Holy Ghost to make it hopeful, loving, longing, so it requires also the faithful, eager search for that freely offered pardon which is its food. If grace quicken it not into loving faith, if loving faith do not seek eagerly and by all appointed means for the offered food, surely it is no hunger which is blessed or shall be filled, nor can it be more than starvation, famine, death.—*Bp. Moberley.*

2 Its nature and significance.

[2050] It indicates desire so intense as to be almost painful. The dead hunger not: spiritual hungering a sign of life. The diseased hunger not: spiritual hungering a sign of health.—*Van Doren Series.*

[2051] There is to be a longing for purity in the inward man : a longing for truth, ardent and unquenched ; a longing for all that is Godlike ; for perfect manhood ; for that vigour and valour which work with the gentleness, the sweetness, the meekness, the humility which belongs to true love ; for wealth of character ; for all that goes to make the angelic conceptions of men ; a longing for symmetry, and harmony, and intensity, and continuity in the inward life ; above all, the outreaching of the soul, along the line of its ideals, for those after-states which hang hovering over life to many of us.—*H. W. Beecher.*

[2052] The hunger of a Christian soul after righteousness is now a hunger simply to be like Jesus, a hunger whetted evermore by the vision of Him in His beauty. The conformity of righteousness is desired now, not as conformity to a hard or cold imperative from heaven, but as assimilation through sympathy to the very heart which for ever beats and glows in holy love within the Beloved of our hearts.—*Dykes.*

[2053] Such is the “hunger and thirst” of the Christian soul—a something which is never satisfied, which, the more it receives, desires the more ; which, having tasted that the Lord is gracious, rests not until it tastes again ; which, having found strength for duty in spiritual communion, finds, in the discharge of that duty, the return of a healthful appetite for spiritual communion again.—*Monsell.*

[2054] It is like the ravenous hunger that comes on when a person is beginning to get well of some desperate sickness. He may be supposed to have been altogether incapable of eating or drinking, at least with the slightest appetite or relish, for many days or weeks, and all that time may be compared with his many years of unrepented sin and total forgetfulness of God ; and then as he begins to get better, and with the improvement of health the appetite begins to spring, we all know with what intense eagerness a person longs for food, never can be satisfied, would be, if he were allowed, always eating, seems to gain, almost visibly, strength from every meal, almost from every mouthful that he eats ; well, that is the sort of hunger and thirst with which a real penitent, one who has many, and heavy, and long-continued sins to be sorry for, for which he has never sorrowed before, longs for God’s pardoning righteousness, when by the grace of the Holy Spirit the sacred appetite is wakening up within him, and with it the first symptoms of recovery and restoration from his dire illness begin to show themselves.—*Bp. Moberley.*

[2055] As a man that is full, who cares not for eating grapes, and therefore stands looking and gazing on them ; or as a man that is not athirst, he will gaze more on the graving of the cup, than he will desire to drink that which is in the cup ; whenas the hungry or thirsty man, he will

not so much gaze on the grape or respect the outside of the cup as to eat and to drink ; so a truly humbled man, he will not regard eloquence and wit in the Word ; this is unto him but as a graven cup, that will not satisfy him, but the pure Word alone is that which will satisfy him, and nourish him up in grace.—*J. Preston, 1634.*

V. THE BLESSING PROMISED : “FOR THEY SHALL BE FILLED.”

1 Scriptural parallels.

(1) *In the Old Testament.*

[2056] The Old Testament is full of gracious words for yearning souls, “As the hart panteth after the water-brook, so panteth my soul for Thee, O God.” So says David. Hear the answer : “As for me, I will behold Thy face in righteousness ; I shall be satisfied when I awake with Thy likeness.” When I awake ! Ah, we must all go to sleep, as David, first. But, when we awake ! God grant us David’s awaking.

We must quote Isaiah, too. In the sixty-fourth chapter and 4th verse, he says, “For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.” And in the 13th and 14th verses of the next chapter, he says, “Therefore, saith the Lord God, Behold my servants shall drink, behold my servants shall rejoice, behold my servants shall sing for joy of heart.”—*E. T. Davies (in Homilist).*

(2) *In the New Testament.*

[2057] Such were the glorious anticipations of the men who lived in the twilight of ante-Christian times. How much more clearly do Christ Himself and the writers of the New Testament speak of these hopes for which the incarnate Son of God was both the pledge and the fulfilment in one and the same person.

He says to the Samaritan woman, “Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.” And John echoes his Master’s words when he writes, “Whosoever will, let him take the water of life freely.” There is also that glorious passage in John vi. 35, where Christ tells us, “I am the bread of life : he that cometh to Me shall never hunger : and he that believeth on Me shall never thirst.”—*Ibid.*

2 Its Christological basis.

[2058] Christ and righteousness are controvertible terms. Christians assume this as one of the axioms of their faith. Christ is the embodiment of all righteousness, and therefore the complete satisfaction of all our soul-hunger and soul-thirst.—*Ibid.*

3 Mode of its fulfilment.

[2059] When He confirms, by some auspicious providence or word in season, a wavering

purpose to do well, or secretly softens afresh a hardening heart, or braces up the mind to endurance, or makes envy yield to kindness, and revenge relent; when He checks equivocation on the tongue, drives the tempted soul to kneel for help, or coaxes the anxious to leave its care on God: then He is filling soul after soul with righteousness.—*Dykes.*

VI. CONNECTION BETWEEN THE CONDITION OF THE PERSON BLESSED AND THE BLESSING ITSELF.

[2060] It is not that the hunger and thirst are in themselves the blessing, but only as they create a longing for the heavenly aliment, which except for this hunger would be slighted or loathed.—*Abp. Trench.*

[2061] Those who hunger for things higher than social life, than civil life, than physical attainments, who hunger for moral excellence—for God and for the heavenly land—have worked out in them by that very hunger its supply. It is an incitement to meditation, to faith, to prayer, and to noble actions, out of which come both instruction and fruit. They shall be supplied even here; and more gloriously hereafter, when the present shall pass away, and they shall see God as He is, and shall be like Him, and shall be satisfied.—*H. W. Beecher.*

[2062] Augustine cannot find the entire fulfilment of the appended promise, “for they shall be filled,” in the present life; for now our lips are but sprinkled, as it were, with a few drops from that river of joy, whereof then we shall drink to the full: yet the longing now is needful, if there is to be a satisfying of the longing hereafter; and the more longing, the ampler satisfaction, for this longing is itself the dilating of the vessel that it may contain the more.—*Abp. Trench.*

[2063] We have not all the same capacity. But we can all be filled. No human soul is large enough to contain the whole of Christ. The finite cannot grasp the infinite within its tiny hand. But we may all make good the poet’s dream, and

“Be filled of God-head as a cup
Filled with a precious essence,”

each one according to his measure, and thus help to sweeten the world with the fragrance we have borrowed from the source of all sweetness, and light, and beauty.—*E. T. Davies (in Homilist).*

[2064] It is in vain for God to put off the soul that seeks Him, His kingdom, His righteousness, with lesser things: He knows that cannot be (Psa. lxxiii. 25).—*Thomas Cole.*

6

FIFTH BEATITUDE.

(*The Merciful.*)

I. THE CLASS OF PERSONS BLESSED: THE MERCIFUL.

1 Their previous spiritual history.

[2065] Before we can read the text as it stands, “The merciful shall obtain mercy,” we must take for granted this earlier word: The merciful have obtained mercy. It is they who have first obtained mercy for themselves who are able to show it to others. It was because God for Christ’s sake had forgiven the disciples at Ephesus, that St. Paul urged them to forgive one another. That this is entirely in a line with the lessons of Jesus Himself, we gather from His parable of the unmerciful debtor.—*Dykes.*

[2066] He pities, not from above, not as a higher, holier being than they, but from their own level; as one who knows by his own sad experience the weight of temptation and the bitterness of sin, and now cheerfully hopes that he has obtained mercy of God to be faithful. And thus the Christian assurance of mercy already received, and the firm Christian hope of the consummation of mercy yet to come, become the real Christian basis of that Divine pitifulness which the Lord in this precious verse provided.—*Bp. Moberley.*

[2067] Christian pitifulness, then, is based upon the consciousness of sin as upon its ultimate foundation. Whatever Divine or angelic pitifulness we might feel if we were unfallen creatures, or creatures of a higher race or stock than human, the pitifulness of Christian men rests on this, that they desire pity for themselves, that blessed pity from God which is truly called “mercy.” The Christian man knows himself to be deeply, and in himself hopelessly, sinful. He has in himself neither the conscience of past innocence, nor the confidence of future goodness.—*Ibid.*

II. THE GRACE COMMENDED IN PERSONS: BLESSED: MERCY OR MERCIFULNESS.

1 Its difference.

[2068] Neither the prudent and calculating pity of the colder-hearted, nor the instinctive warmth and sympathy of the naturally compassionate, is the pitifulness meant in this beatitude; nor has it, consequently, any claim to this blessing. This pitifulness is altogether a Christian one; based on Christian reasons, proceeding on Christian rules, done for Christ’s sake, and looking for Christian rewards. Indeed, I hardly know whether a large natural pitifulness may not be regarded as less than helpful towards the high Christian pitifulness of this beatitude. For Christian pitifulness is a strong thing. It has its own sure grounds, and

it has its own clear scope. But the large natural pitifulness of which I spoke is rather a weak thing, which is apt to yield to instinctive impulses rather than to be based on principle.—*Ibid.*

2 Its comprehensiveness as a Christian duty.

[2069] Mercy is that mental quality which comprises not merely an idle pain at viewing the sorrows of others; but a sincere and ardent desire to relieve them.—*Pitman.*

[2070] 1. This mercifulness signifies relief of the temporal needs of our brethren. 2. A pitifulness embracing the whole outcomings of a Christian's heart, whether in inward sympathies or outward acts, in relation to the sorrows and sufferings of his brethren.—*Abp. Trench.*

[2071] Perhaps the word here translated by "merciful" might with greater propriety have been rendered into English by the word "pitiful." Mercy seems, at least in modern English, to involve the idea of a person in a higher position showing leniency or kindness to an inferior. A prince to a subject, a judge to a criminal, a superior in any position in life may show mercy to an inferior. But the Greek word does not carry this idea in it of necessity: it is equally applicable to all people who pity—who pity those below them, those on their own level, or those above them. And again, "mercy" involves the further idea of pardon; of guilt incurred, and forgiveness given; which is not in the Greek adjective. Pity, then, which more nearly represents the original word, may be felt alike for persons above us or below us; or for sufferings deserved or undeserved; for those who are guilty and justly liable to suffering, or those who are altogether guiltless.—*Bp. Moberley.*

[2072] This "mercy" of the text, and of all these texts, is a very wide word. It covers both the kindly feeling and the kindly act; and it stretches itself over both the great departments of human necessity—men's sufferings and men's sins. The same attitude of mind which makes one relenting or forgiving to the penitent offender, makes one also pity and relieve the suppliant sufferer. He who sins becomes a candidate for mercy so soon as he acknowledges his sin.—*Dykes.*

[2073] God is merciful to us, else we could not be merciful to others (Lam. iii. 22, 23). The merciful not only "weep with those who weep," but also, when possible, bestow time, influence, money, as well as tears, upon the sad and unfortunate. "Forgive, and ye shall be forgiven."

[2074] Its acts: 1. Consideration. 2. Compassion. 3. Prayer. 4. Helpfulness, according to the need of the object.—*J. Blair, 1723.*

3 Objects for its exercise.

[2075] Its objects: Our neighbour. 1. Erring (James v. 19, 20). 2. Offending. 3. Under persecution. 4. In want. 5. In sickness. 6. In misfortune by the loss of good friends, or untowardness of bad relations.—*Ibid.*

[2076] Hence the objects on which mercy is exercised are as numerous as the wants and calamities incident to human nature. The merciful man labours, as far as his means allow, to instruct the ignorant; to reclaim the wanderer; to shelter the persecuted; to console the mourner; to forget injuries; to relieve the indigent; to comfort the sick. If this world's goods are wanting to him, he offers the tribute of Christian sympathy, and beseeches God, with earnest supplication, for their support.—*Pitman.*

4 Manner of its exercise.

[2077] Acts of mercy are to be performed. 1. With readiness and forwardness of mind (2 Cor. ix. 7). 2. With modesty and humility (Matt. vi. 1). 3. From a kind and merciful, not from a selfish and mercenary temper (Luke vi. 32). 4. Without delay (Prov. iv. 28). 5. Bountifully (1 Tim. vi. 18). 6. With minds full of gratitude to God (1 Chron. xxix. 13, 7). 7. As to Christ Himself (Matt. x. 42).—*J. Blair, 1723 (condensed).*

5 Its necessity in a world of sin and suffering.

[2078] Mercy is another element indispensable to the happiness of a moral being in this world of sin and suffering. Mercy is a modification of benevolence: it is benevolence called out in a certain direction, and feeling for a certain class, and that class the suffering. Mercy is benevolence commiserating the sufferer. Nature, in her ten thousand modes, expresses God's benevolence. Christ, in His sympathies and prayers, His doctrines and doings, His sufferings and death, expresses God's mercy. He is benevolence in contact with suffering. So long as we are in a world of suffering it is required of us that our benevolence should go out in the form of mercy.—*Dr. Thomas.*

6 Its fitness in this world of sin and suffering.

[2079] Mercifulness befits our situation, and is essential to our spiritual culture. This form of love is not required in heaven, because of the absence of suffering from that happy scene. "The merciful," says Christ, "shall obtain mercy." We all here, as children of woe, need mercy.—*Ibid.*

7 As illustrated in the pattern Life.

[2080] The Son of God gave us a most illustrious pattern of mercy. The great inducement to veil His original glory in assuming our nature was not our merit, but our misery. He came

to seek and to save them that are lost. When He beheld the multitudes wandering as sheep without a shepherd, He was moved with compassion (Matt. ix. 36). When His hearers opposed the designs of His instructions, "He is grieved for the hardness of their hearts" (Mark iii. 5).—*Dykes*.

8 Its Christological aspect.

[2081] I take Jesus, then, to be the mercy of God translated into act, embodied in a person : it follows that the fundamental grace of His kingdom's righteousness is mercy. Tender-heartedness flowing out into practical helpful beneficence is the world's want ; it is the Divine response to human selfishness ; it is, in a word, Christ's life : therefore it is the first virtue of a Christian.—*Ibid*.

9 Personal reflections as to the cultivation of its various aspects.

(1) *Are we merciful in our judgments of our fellow-men ?*

[2082] Do we remember that we, like them, are sinful creatures ? Do we strive to believe against appearances, that the act may not be what it appears ?—*Bp. Magee*.

(2) *Are we merciful in our speech to men ?*

[2083] Do we not sometimes take pleasure in making a criticism as sharp and pungent as we can make it ? Do we in our literature, in our judgments of the political work or social life of others, strive to speak charitably ; or rather, is it not a keen gratification to think that the world enjoys the criticism when the writer is sharp and piquant, and seasons his criticism with that unkindness which sends it home, as the feather sends the arrow ?—*Ibid*.

(3) *Are we merciful as employers of others ?*

[2084] Do we feel that those around us in domestic service, in business, should have their feelings carefully considered ? Surely there is a sad want of thoughtful mercy amongst us all ! There is no lack of that mercy which comes of being strongly appealed to, and which moves a man to give largely of his money, time, and energy, for the removal of suffering. But the thoughtful, considerate mercy that seeks to prevent suffering and to hinder crime is what we desire to see.—*Ibid*.

III. THE BLESSING PROMISED.

1 Its nature and import.

[2085] As for external mercies, the Bible promises them very fully to the merciful : 1. Deliverance out of trouble (Isaiah lviii. 10 ; Psa. xli. 1). 2. God's blessing on his labours and undertakings (Deut. xv. 7-10). 3. The staying off of his trouble, and the lengthening of his tranquillity (Dan. iv. 27). 4. Plenty (Prov. xix. 17 ; iii. 9). 5. Honour (Psa. cxii. 9). 6. Deliverance from enemies (Psa. xli. 2). 7. God's comforts in his sickness (Psa. li. 3).

8. A blessing on his posterity (Psa. xxxvii. 26). 9. More particularly man's help in distress and God's providence.—*J. Blair*, 1723 (*condensed*).

IV. CONNECTION BETWEEN THE CONDITION OF THE PERSONS BLESSED AND THE BLESSING ITSELF.

[2086] 1. The merciful soul is in sympathy with the Divine nature. The standard of Christian mercifulness is the mercy of God. 2. The merciful soul is in sympathy with those who are in need of help (James i. 27). 3. The merciful soul in the exercise of mercy is prepared for the final mercy of God.—*T. Davies*.

[2087] As men sow, they shall reap. By an infallible decree, they shall have judgment without mercy who have shown no mercy ; while those who, Christ-like, go about doing good, forgiving such as wrong them, helping such as need, pitying such as suffer, seeking to save others from sin as well as succour them in sorrow, shall, Christ-like also, on leaving the world, go to the Father. "Blessed are the merciful," says our Lord, "for they shall obtain mercy."—*Thomas Guthrie*.

[2088] Do, and it shall be done. Do with another, that it may be done with thee ; for thou aboundest and thou lackest. Thou aboundest in things temporal, thou lackest things eternal. A beggar is at thy gate, thou art thyself a beggar at God's gate. Thou art sought, and thou seekest. As thou dealest with *thy* seeker, even so God will deal with His. Thou art both empty and full. Fill thou the empty out of thy fulness, that out of the fulness of God thine emptiness may be filled.—*Augustine*.

7

SIXTH BEATITUDE.

(Purity in Heart.)

I. THE GRACE COMMENDED IN PERSONS BLESSED.

1 Its origin and nature.

[2089] It consists of an inward change and renovation of the heart by the infusion of such a principle into it as naturally suits and complies with whatsoever is pure and holy. It is not a thing born with us, nor reared upon the stock of nature. It is the product of "a new creation."—*R. South*, 1633-1716.

[2090] It was because men either had not these gifts naturally, or because they had them most imperfectly, that our Lord came to establish His kingdom. If men had been naturally pure in heart, &c., there had been no need for our Lord's mission. But because men were not

so, He came to establish the kingdom in which all these qualities should be supernaturally given to men.—*Bp. Magee*.

[2091] Among the Jews, as afterwards among the monks, holiness was chiefly considered in a certain ceremonial condition. Scribes and Pharisees made clean "the outside of the cup and of the platter," but within was corruption (Matt. xxiii. 25). Unless the heart be pure, the life cannot be pure. Christianity invariably works from the centre to the circumference. This purity is not merely the exclusion of some gross sin—it is the exclusion of *all*. It is righteousness as the ruling principle of the heart and inner life. It is the steady direction of the whole soul towards God. Purity in thought, and affection, and aim, because the heart is fully set upon Him who is absolutely and eternally pure.—*Van Doren Series*.

2 Its analysis.

(1) *Conquest of the evil within.*

[2092] This is the beatitude of them that have overcome; overcome, that is, not yet in the outward conflict with the sin of the world, seeking to make peace on earth, and being persecuted for it—for that is a beatitude still to come; but it is the beatitude of those who in the first and sorest strife, the strife within, have overcome the lawlessness of their own bad selves, and, by expulsion or subjugation, have really set up within their own hearts the kingdom of God.—*Dykes*.

(2) *Freedom from foreign elements.*

[2093] The Greeks usually explain καθαρός, "pure," by ἄκατος, and ἀμυγής, "unmixed." Thus gold is said to be pure, when there is no dross, nor any alloy of other metals in it; honey is said to be sincere and pure when it is *sine cera*, without wax or other recrements; water is said to be pure when there is no earth, nor other elements in it, nothing but water itself: for whatsoever is heterogeneous, or of another nature, being mixed with a thing, alters the nature of that thing, by communicating something of its own to it, by which means it ceaseth to be purely and entirely the thing itself, and therefore it is truly said to be impure and unclean, because corrupted or polluted by something that should not be there. Now these things being put together, we may easily discover who may be truly said to be "pure in heart."—*Bp. Beveridge*, 1638–1708.

[2094] Peevishness, hot temper, envy, malign displeasure, excessive pursuit of gain, the puffed-up vanity of possession, and ambition, are all so many evil breaths blown into the heart, to dim the tender purity of its motives, divide the singleness of its aim, and obscure its vision of Divine and heavenly things. The heart cannot be pure if, in its loyalty to the will of God, there mix some interested purpose of its own, or some secret homage to another lord.—*Dykes*.

[2095] Purity in the heart, then, means no doubt the absence of all manner of defilement, whether it be of one sort or another, in it. Corrupt and corrupting desires—some absolutely and in themselves corrupt, some corrupt in their excess, and faulty direction—all such, of whatever particular kind they be, are destructive of perfect purity in the heart. Bodily desires of all sorts, desires of ambition, of covetousness, of dislike, of indignation—all these, and such as these, as soon as they pass the limit of entire innocence in degree and direction, begin to be destructive of that perfect purity of heart which is surely meant in this beatitude. Purity is the freedom from all these. It is a clear brightness of the soul in respect of things moral: a transparent clearness, not arising from stillness, or original feebleness in the natural desires, but from the perfectly ordered activity of naturally vigorous desire towards its legitimate objects, whereby, in respect of all things moral, the soul of a man is clear before God of everything that defiles—the lively springs of feeling and desire welling continually up with nothing but the bright and crystal waters of a pure and holy activity.—*Bp. Moberley*.

[2096] It is opposed to all formalism and hypocrisy, for it is the establishment within of that kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

3 Means by which its process is carried on.

[2097] When once the love of Christ begins to fill the heart, the process of purification begins in very deed; when the love of Christ fills the soul, the lower and impurer things of the old nature cannot live there; the love of Christ, entering into and spreading through the soul, fills it so entirely with His new self, that there is no room for the wretched old self there.—*Monsell*.

II. THE BLESSING PROMISED: "FOR THEY SHALL SEE GOD."

1 The ideas involved.

(1) *Recognition of God's providential guidance and ordering.*

[2098] In all His providences relating to themselves, the pure in heart see God. They see His hand over them for good, giving them all things in weight and measure, numbering the hairs of their head, making a hedge round about them and all that they have, and disposing of all the circumstances of their life according to the depth both of His wisdom and mercy.—*J. Wesley*, 1703–1791.

(2) *Direct spiritual communion with God.*

[2099] You know that your friend is never seen by the eye of the body; you can discern a form, a figure, a countenance, by which you know that he is near; but that is not the friend you love; you discern him spiritually; you understand his inner character; you know his truth, nobleness, affection—all these the eye of

sense cannot see. It is in this sense—in understanding the truth and goodness, in feeling the pity and charity, in holding communion with the loving spirit of the Father, that we see God.—*E. L. Hull.*

(3) *Knowledge of redemptive mysteries.*

[2100] We may be like the living creatures of the Apocalypse, "full of eyes round about and within." Around us, not the Creator's works, but the Creator. The love of God to us sinners may be seen in its conception, and the revelation of every event in its history: the fair idea springing from the First Mind, and working itself out in the unspeakable gift of Christ, in all the gifts that streamed upon us with Christ, in the countless ministers of these gifts, and in the degrees of illumination and blessing by which they advanced one upon the other; prophecy succeeding type, and history accomplishing prophecy, and all converging with accumulations of glory upon Christ. Blessed are the pure in heart, for they shall see. Every mystery will open itself at their approach, and ten thousand voices of loving invitation will cry to the gazers, "losing themselves in the beatific vision," Come and see! And Christ Himself shall lead them, the God of heaven and the Brother of man.—*E. E. Jenkins.*

2 Its special point.

[2101] What a weight of glory is in reversion for the heirs of God and the joint heirs with Christ! They shall see God. Sight is a beautiful sense. It surpasses its fellows in rapidity of acquisition, facility of action, and breadth of command. Touch creeps, sight has an angel's wing, and sweeps the firmament. It seems to extend your presence with your gaze. You seem to be everywhere within the limits of your horizon, and in proportion to know what you see. And waiting upon the sight is the imagination, storing itself with the patterns of the seen, and then with these patterns transporting itself and you into the illimitable void of thought to make firmaments and people worlds of its own. By the nimbleness, ethereal command of sight on earth, supported and outstripped by the wonderful endowment of fancy, we may learn a little, perhaps, of the meaning of the expression, "seeing God."—*Ibid.*

3 Its nature and effects.

(1) *It clothes life with glory.*

[2102] The beatific vision is the sight which supersedes faith, drowns conjecture, and sweeps up doubt in certainty.—*Dykes.*

[2103] That vision you cannot destroy. Once let a man obtain it and no storm will sweep his world—no blast wither; he is living in God, and God in him. He may be poor—the calmest contentment is seen in his cottage. Men broken down have known it, and grown noble. Under its influence, martyrs have found the rack full of peace. With it all life becomes the presence-chamber of the King.—*E. L. Hull.*

(2) *It meets a natural craving of the human heart in its best moments.*

[2104] The dream which has haunted the earnest of this world has ever been this—to be blessed, man must know the Eternal. It proclaims that dream to be a fact—they are blessed who see God.—*Ibid.*

[2105] To see God satisfies the longings of the heart. Men have ever longed for that—longed for an immortal love—longed to lose the misery of self-consciousness and be at rest. Old mystics, old philosophers spoke of it. These longings are all fulfilled here. The restlessness vanishes. The distractions of change cease. Man's soul is a home with God.—*Ibid.*

(3) *It imposes no impracticable and impossible condition for the work-a-day people.*

[2106] This vision requires no abstraction from the world's daily cares, no crushing of the affections, no alienation from the companionships of life, no severe intellectual culture, but may come to common men engaged in all the distractions of the world's daily toil, if their hearts be pure.—*Ibid.*

4 Method of realization.

(1) *It needs moral discipline.*

[2107] We love the darkness; and the light which we do not love we cannot see. The moral discipline of Christian life ought to be one life-long education of the heart in this faculty which appreciates God, this power of seeing goodness with thorough love and enjoyment of it.—*Dykes.*

[2108] One daily defect or infirmity, overcome by God's aid, is worth whole years of supposed security and highly-wrought feeling, without such earnest self-mastery.—*J. Keble.*

III. CONNECTION BETWEEN THE CONDITION OF THE PERSONS BLESSED AND THE BLESSING ITSELF.

[2109] That the seeing of God at all involves, and itself rests upon, the Divine constitution of man, his original creation in the Divine image; and hence, to use an image of the later Platonists, as, because the eye is soliform (*ἡλιοειδής*), it therefore can see the sun, so man, because made in a Divine image, is therefore capable of knowing and seeing God. But this image of God in which man was first created is not outward but inward—"created after God in righteousness and true holiness" (Eph. iv. 24). The seeing, then, which rests upon this must be an inward seeing; not, as some said, whom Augustine earnestly rebukes, with these eyes of flesh, but it must be through the restoration of the effaced likeness of God in the soul that the forfeited capability of seeing Him must be restored. The enlightened eyes of the understanding, the heart purified by faith—these, and no bodily eyes, are the organs by which God is seen. In proportion as we are unlike to

Him, we are incapable of seeing Him ; in proportion as we grow in likeness to Him, as we are "renewed in knowledge after the image of Him that created" us, we grow in the power of this vision.—*Abp. Trench.*

[2110] As the soul becomes purified by that love, its perception of all spiritual things becomes more clear. The heart that, like the prophet's servant in the vale of Dothan, sees nothing but sensible evidences of danger, and therefore fears, cleansed by Divine power from the film of sin, sees "chariots and horses of fire around," and therefore is at peace.—*Monsell.*

[2111] We are surrounded by earthly desires and heavenly longings. The latter cannot be too numerous ; they are as so many wings which raise us up to God, even as "the wings of a dove," which David craved for, that he might fly away and be at rest. But of earthly longings, longings after the fleeting joys and gifts of this life, we cannot have too few. St. Augustine compares them to birdlime, hindering our spiritual flight. I wish for few things, and I do not wish eagerly for those. I have scarcely any longings ; were I to begin life again, I would fain have none. Earth is but a poor place, or rather it is nothing at all to those who aim at heaven. Time is no more than the shadow which points to eternity.—*St. Francis de Sales.*

[2112] When God hath so determined that only "the pure in heart shall see Him ;" that "without holiness none shall," He lays no other law upon unholy souls, than what their own impure natures lay upon themselves. If, therefore, it should be inquired, Why may not the unrighteous be subjects of this blessedness, "see God," and "be satisfied with His likeness," as well as the righteous ? the question must be so answered as if it were inquired, Why doth the wood admit the fire to pass upon it, suffer its flames to insinuate themselves till they have introduced its proper form, and turned it into their own likeness ; but we see water doth not so, but violently resists its first approaches and declines all commerce with it ? The natures of these agree not. And is not the contrariety here as great ?—*J. Howe, 1668.*

[2113] None but the pure in heart can see God. The proof of this lies in the fact that the vision of the soul rises from the affections. Tell the selfish of the beauty of unselfishness ; you might as well tell the blind man of the glory of form and colour, of shadow and splendour. Tell the impure man of purity ; you might as well tell the deaf to listen to strains of music. Most profoundly is this true of spiritual life. The man whose heart is unholy sees not God.—*E. L. Hull.*

[2114] If thy heart were sincere and upright, then every creature would be unto thee a looking-glass of life and a book of holy doctrine.

There is no creature so small and abject that it representeth not the goodness of God. If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without impediment.—*Thomas à Kempis.*

8

SEVENTH BEATITUDE.

(Peacemakers.)

I. CLASS OF PERSONS BLESSED : PEACEMAKERS.

1 Their influence.

(1) *Magical.*

[2115] What two men want whose ill-temper and mutual distrust are daily becoming worse, is a common friend whose hearty affection for both of them will utterly drive away their evil thoughts. There are people of that kind. Their face, their tones, their gestures, are all "conductors" of a mysterious but most Divine force which is not to be resisted.—*R. W. Dale.*

(2) *Contagious.*

[2116] Peaceableness is a form of that charity which suffereth long and is kind (1 Cor. xiii.) And when this spirit reaches its highest development, a man becomes, not peaceable merely, but the author and giver of peace to others.—*Ibid.*

2 Relations which they seek to rectify.

[2117] But, while the righteous are thus peacemakers within the sphere of men's relations to each other, it is, we apprehend, as labouring to rectify men's relations to God, so that they shall become relations of peace, that they are designated "peacemakers." This is the peacemaking to which they are specially called as subjects of the Messiah's kingdom, and which alone furnishes a sufficient basis for the beatitude.—*Mc Jakyn.*

II. THE GRACE OF THE PERSONS BLESSED : PEACEMAKING, OR PACIFICATION.

1 Its counterfeits.

(1) *Cowardice and selfishness.*

[2118] Peaceableness is not to be confounded with cowardice. Men who always run away when there is danger of a fight, no matter how necessary, are not to mistake their want of courage for the spirit of charity. Nothing would be easier than to live a quiet life, if we were at liberty to throw off God's uniform and leave other men to defend the cause of righteousness and truth. To evade all unpleasant duties, to refuse all public offices in which we are likely to be brought into collision with rough and selfish and ignorant men, never to touch politics or religious controversies because we do not like to lose the kindly feeling of our neighbours, is neither a human virtue or a Christian grace.—*R. W. Dale.*

[2119] This sort of spurious peacemaking consists simply in "letting things alone," "not meddling," "being sure that all will come right," "taking things easily," "minding one's own business, and letting one's neighbours mind theirs."

Now this "let alone" sort of peacemaking makes—if it can be said to *make* anything—a very shabby sort of peace. It leaves vice unchecked, it leaves ungodliness rampant, it leaves ignorance untaught, it leaves secret grudges to fester in people's hearts: I know not whether selfishness or cowardice have the greater part in it; for selfishness and cowardice are both very largely present in it, and selfishness and cowardice are the very opposites of Christian peace-making. And such miserable peace is no peace at all; for though it may be quiet for a time, yet there is no security whatever that it may not blaze out at any moment into the wildest excesses of strife or evil.

(2) *Inoffensiveness and weakness of character.*

[2120] What Pope said about "most women" is certainly true about many men, they "have no character at all." It is impossible they should ever quarrel. They cannot. They have nothing to quarrel for. In the course of an hour they will passively agree to a long succession of opinions, no two of which can possibly be held by the same man at the same time. Men who have no vigour or moral principle to grasp or maintain a principle, and are incapable of resisting the persuasion of the first friend, may have other virtues, but they have no right to claim respect for their weakness, and to expect the reward of those who "seek peace and ensue it."—*R. W. Dale (condensed).*

[2121] He may be a good-natured man; he may be one who likes to see other people comfortable and peaceable, rather than uncomfortable or quarrelling; he may be liberal, or careless of his money, and free in giving, or a lover of quiet—but all this is hollow, uncertain, and indiscriminating. A man who is only this may change his mind, or he may take offence, or he may become soured by troubles or disappointments, or by ingratitude, so as to become harsh in his judgments, and unkind in his words. Any way he is no Christian peacemaker; nor can he be called—for a softness which is of nature and not of grace, which comes rather of human weakness than of Divine strength—the child of God, doing, like his Father, God-like work in the world.—*Bp. Moberley.*

2 Its true elements.

(1) *A peaceable temper.*

[2122] Nothing more effectually exorcises the evil spirits of strife than the gentle presence of a pure and spiritual character. Such sweet and holy influence breathes around a saint, a true-hearted Christian woman, or a guileless child, that from their very presence malign tempers flee, and at their feet, like Una in our great

English poem, fawns the lion like a lamb. The peaceful pure are thus involuntary peacemakers; and of such is the kingdom of God.—*Dykes.*

(2) *Taking active steps as the world's reconcilers.*

[2123] It is not enough for them now, when that fire burns, to sit still and enjoy the peace of God, or strive to be, as far as in them lies, at peace with all men. That is good, but it is not enough. To give no offence, and where possible take none; to stand clear of strife; to look on when hearts are torn and lives are spent in a mad contention with the laws of God; to let human nature fret itself to death, out of peace, hateful and hating, rebellious and proud: this is not to be like the Eternal Father. Had He done so of old, the Son had kept His pure and peaceful heaven; no angels had sung peace on earth at His birth; no sweet message, like an olive leaf, had grown out of His cross. Pacification at His own cost and pain is the supreme idea of our Christian God: His name is Reconciler. They who have been born of Him, and are so like him that they can see Him, are in this world as He was in it—the world's reconcilers.—*Dykes.*

III. THE BLESSING PROMISED: "FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."

1 Its import.

[2124] The expression, when taken in connection with other parts of Scripture, intimates that the "peacemakers" shall be accredited and accounted, by a kind of general consent, "the children of God." The men of the world, in general, are not very ready to acknowledge the existence of any real good in the persons whose holiness of life condemns their own impurity; nor are they willing to allow them the privilege of any peculiar relation to the Divine Being. But there is, notwithstanding this reluctance to admit it, something in the conduct of such Christians which constrains all men to respect them.—*Good (of Salisbury).*

2 Its special point.

[2125] To the "poor in spirit," and to those who are "persecuted for righteousness' sake," Christ promises mere citizenship in "the kingdom of heaven;" the peacemakers are to receive more distinguished honour. Christ came to make peace between man and God, and to make peace between men themselves; those who had been trying to do the same work, though in an inferior form, He is prepared to recognize at once as His brethren, and as the true children of His Father.—*R. W. Dale.*

3 Its fulfilment irrespective of the success or failure of Christians as peacemakers.

[2126] They manifest their likeness; for in the divinest steps of their Father they tread; His most godlike deeds they do. If, as is most likely, their peacemaking awaken hostility; if,

coming like Jesus to preach peace to earth, they seem at first to send only a sword ; if men hate them as they hated the Master, and take up stones to cast at the heralds of mercy : this too will but manifest afresh their Godlikeness, and introduce them to a further and final blessedness.—*Dykes.*

9

EIGHTH BEATITUDE.

(*The Persecuted.*)

I. ITS RELATION TO THE OTHER BEATITUDES.

[2127] The seven are all beatitudes of character ; the eighth is the beatitude of condition. The seven describe the inward and moral qualities of a true disciple or subject of the Divine King ; the eighth defines his external position in relation to this world.—*Dykes.*

[2128] People sometimes speak as if there were no more than seven beatitudes. The reason why this eighth is apt to be thus overlooked is, that it stands apart from all the rest, forming a class by itself, rather than, what some call it, a mere appendix or supplement. The seven are blessed attainments of the spiritual life, which the Christian bears with him substantially into his hereafter, however in their exercise they may be hereafter modified ; the eighth is an unfortunate result of the circumstances which surround a Christian so long as he lives here, but is to be exchanged hereafter for a contrasted state of felicity and reward.—*Ibid.*

II. EXPLANATION OF TERMS.

1 Persecuted for righteousness' sake.

[2129] This may refer to the following :—(1) The profession of the Christian faith, or the adherence to some eminent fundamental article thereof ; (2) worship of God in the way of his own appointment ; (3) the practice of a religious and holy life in general ; or (4) the discharge of some particular duty laid down in Holy Scripture, or rationally inferred from thence ; as (5) the refusing to do any thing which is plainly forbidden in the word of God.—*J. Gardiner, 1716.*

III. THE RELATION IN WHICH PERSECUTION STANDS TO THE CHRISTIAN LIFE.

1 Its inevitable attendant.

[2130] One would imagine that such a person as here described, humbly unselfish, so devoted to God, such a lover of men, should be the darling of mankind. Our Lord knew better. He therefore closes this character of the man of God with showing him the treatment he is to expect in the world.—*J. Wesley.*

[2131] Now none of us can be sure that what befell the early Christians will not befall us ; therefore it is always incumbent on us to cherish this spirit, so that if we were called to choose between worldly comfort on the one hand, and poverty and persecution for Christ's sake on the other, we should not hesitate one moment as to our choice. And though in many ways there is more toleration now, yet the spirit of the world is unchanged, the enmity of the carnal heart to God remains, and who can tell but it may break out even yet in persecuting ways as wild as ever?—*Rev. W. G. Blaikie.*

[2132] To be misunderstood, to be abused, to be bid hold their peace for fanatics or madmen, were the lightest forms of resistance to be looked for. Resistance might become animosity, and words turn to blows, and the attempt to silence becomes an attempt to extirpate or to crush. In such a world as this, such men as Jesus designed to make His disciples could find no paradise ; they could find only persecution.—*Dykes.*

2 An indispensable factor in its continued development.

[2133] Persecution is not simply inevitable as soon as the development of active Christian life leads into collision with evil ; it is an indispensable factor in the very development and perfecting of Christian life. Persecution is not indeed a grace ; but persecution is the creator of a grace, as St. James teaches us. "The trying of your faith," says he, "worketh patience," that is, endurance.—*Ibid.*

[2134] The old lessons of submission and patience are put to proof by the things which he has to suffer, that he may enter the triumphant kingdom, not doing, but enduring. Blessed, therefore, above all former blessednesses are they whose very righteousness brings on them persecution. Blessed, because through slander and hardship chased out of earthly kingdoms for the heavenly King's sake, they are added to "the noble army of martyrs," and admitted to "the most splendid rewards of Him who Himself is "the Martyr faithful and true."—*Ibid.*

3 Tests its reality.

[2135] This is, I believe, the practical way to deal with this subject, to make it a kind of test or trial for us all : how far those graces of Christian character which the former beatitudes referred to, have been wrought into our souls, so as to make us true and humble followers of Christ. How far our religion is of that real, earnest, fervent, distinctive kind which stands out from, and witnesses against, the corruption, and coldness, and sinfulness of man.—*Monseil.*

[2136] Persecutions, then, belong to times of reality. So long as there is nothing very real, or distinctive, or protestant against error in the

religion of either an individual or a church, so long the world will let it be. But let that religion once come out in its truthfulness, and let men feel themselves interfered with in their sins, their pleasures, their pursuits, by its inconvenient reality; and then hatred and persecution follow as a natural result.—*Ibid.*

IV. THE RELATIVE TRIAL OF OUTWARD AND VIOLENT AND SECRET AND DOMESTIC PERSECUTION.

[2137] I cannot but think that it has been, on the whole, not less trying than those outward and violent persecutions. For persons assailed by it have to bear their troubles mostly in secret. They have little sympathy from others; nor any of the rising of the spirit of passive (passing into active) heroism which, when men's eyes are on it, is naturally roused into energetic resistance. For, indeed, there are several things which tend to hold a man up in his visible endurance of visible persecution. He is as a champion of a cause; his personal bravery and earnestness, as well as his conscience, are on trial. He knows that even among those who hound on the cry of persecution against him, there are those who admire his firmness in bearing it. He believes that though overpowered himself, and put to death perhaps, yet suffering and death bravely borne leave a seed behind them, which germinates and grows in spite of persecution, and is wont to outlive it. All these things and such as these mingle themselves up with the convictions of conscience, and strengthen it, when the persecution for righteousness' sake takes place in the sight of men. But it is otherwise with all the secret, and, if I may so call it, unpicturesque suffering of social or domestic life—the chill, and the estrangement, and the unkindness, and the evil report, and the misrepresentation, the thwarting and jealousy, all the details of inward and unseen misery which goes to make up the real persecution which has visited, and no doubt visits still, thousands of people whose hearts' desire it is to serve God faithfully, and are content to bear with evil for Christ's sake. And so I can hardly doubt that "when that last account 'twixt heaven and earth shall be made up," it will be found that the persecution of private and social life has been in total amount greater, and maybe its actual bitterness not less, and so its ultimate title of blessedness in Christ under this beatitude as great, as that of those who have been the well-known and admired sufferers, the "persecuted unto blood" for Christ's sake.—*Bp. Moberley.*

V. GROUNDS OF BLESSEDNESS IN THE CASE OF THE PERSECUTED.

[2138] The blessedness of the persecuted. They are happy—

1. Because of their conformity with their Lord (Phil. i. 29; iii. 10).
2. On account of the honour conferred upon them.
3. With respect to the promises given them (Mark x. 29, 30).
4. Because of their abundant consolation (2 Cor. i. 3, 4).
5. The Christian is happy in the cause for which he suffers—the name of Christ and the cause of righteousness.
6. In the noble army of martyrs which have gone before him.
7. In the greatness of the heavenly reward.—*J. Gardiner, 1716.*

VI. RULES TO GUIDE OUR CONDUCT IN AGGRESSIVE MEASURES AGAINST EVIL.

[2139] The difficulties in such cases are very great and very various; nor can they be settled in the abstract. Each case must be dealt with as it rises. Only let these points be quite clear in our minds:—

1. That we must be holding fast by Christ's righteousness, and not confounding with it our own selves, or our wishes, or our likings, or any such thing.
2. That if people oppose us, the opposition, or ill-treatment if it should so be, must be wholly their doing, and in no degree courted, provoked, or desired by us.
3. That we are utterly and completely charitable to them; both in the way of forgiving their wrong, and in endeavouring to win them from it; not aggravating it by needless resistance, not embittering it by hard words, but doing our best to make their sin as small as possible, and gain them to repentance.—*Bp. Moberley.*

VII. HOMILETICAL SKETCH.

[2140] 1. The persecutions which attend the followers of Christ. Not to mention the sufferings of the early Christians and the Reformers, Christians still suffer persecution. (1) In marked disrespect; (2) their society is shunned; (3) they are ridiculed and slandered.

2. The causes of persecution: (1) the degenerate state of men; (2) the influence of Satan over the minds of men; (3) the conduct of Christians in the world.

3. The manner in which it is to be received. It is not to be courted, but when it comes we are to rejoice: (1) because the time of our suffering is short; (2) because we suffer in a righteous cause; (3) because we have the most illustrious examples; (4) because of the assurance that if we suffer with Christ we shall also reign with Him.

4. The encouragement: (1) Fellowship with the prophets; (2) reward—heaven.—*J. Jordan.*



SECTION IV.
THE LORD'S PRAYER.

THE LORD'S PRAYER.

Matt. vi.

Our Father which art in heaven.

Hallowed be Thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation ;

But deliver us from evil,

For thine is the kingdom,

and the power,

and the glory, for ever.

Amen.

THE LORD'S PRAYER.

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THE LORD'S PRAYER.

INTRODUCTION.

Pages 373 to 383.

1

ITS STRUCTURE.

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SECTION IV.

THE LORD'S PRAYER.

1

INTRODUCTION.

I. ITS STRUCTURE AND STRUCTURAL DESIGN.

1 Analysis.

[2141] It teaches us to pray—

1st. *Concerning the glory of God.*

- (1) Regarding His character.
We are taught to address Him as "Our FATHER, which art in heaven."—*The invocation.*
- (2) Regarding His name.
We are to say "Hallowed be Thy name."
—*The first petition.*
- (3) Regarding His kingdom.
We are to pray "Thy kingdom come."
—*The second petition.*
- (4) Regarding His will.
We are to desire "Thy will be done in earth, as it is in heaven."—*The third petition.*
- (5) Regarding His praise.
We are to plead "For Thine is the kingdom, the power, and the glory, for ever and ever. Amen."—*The doxology.*

2nd. *Concerning the necessities of ourselves.*

- (1) Respecting the procuring of good.
Hence we ask for—
 - (a) Daily bread, "Give us this day our daily bread."—*The fourth petition.*
 - (b) And forgiveness, "Forgive us our trespasses."—*The first part of the fifth petition.*
- (2) And respecting the preventing of evil.
Hence we ask for—
 - (a) Guidance, "Lead us not into temptation."—*The sixth petition.*
 - (b) And deliverance, "But deliver us from evil."—*The seventh petition.*

3rd. *Concerning our duty toward others.*

Remembering the two great lessons of—

- (1) Intercession for them.
Notice we are to say not "MY Father," but "OUR Father," not "Forgive ME," but "Forgive US."

(2) And forgiveness of them.

We are to profess our feeling in regard to others after the following manner, "As we forgive them that trespass against us."—*The second part of the fifth petition.* The absolute necessity of this duty is enlarged upon by our blessed Lord at the end of the prayer, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 14, 15).
—C. Neil, *Holy Teachings.*

[2142] It has put upon our lips the definite mention of a name, and a kingdom, and a will, of which men reckon not, and a prayer concerning each—a hallowing, and a coming, and a doing—which it assumes to be desirable, and which it would educate us to desire.—Dean Vaughan.

2 Division.

- [2143] *Invocation*—"Our Father, which art in heaven,"
1st Petition—"Hallowed be Thy name."
2nd Petition—"Thy kingdom come."
3rd Petition—"Thy will be done in earth, as it is in heaven."
4th Petition—"Give us this day our daily bread."
5th Petition, part 1st—"And forgive us our trespasses,"
5th Petition, part 2nd—"As we forgive them that trespass against us."
6th Petition—"And lead us not into temptation;"
7th Petition—"But deliver us from evil;"
Doxology—"For Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

[2144] Of the arrangement of this prayer many things have been noticed; some fanciful, some just. It has been compared to the law of the Decalogue, inasmuch as, like it, this prayer has two tables, the first pertaining to the things of God, the second to the things of man. There has also been noticed (if not with

more justice, at least with more meaning) a reference to the Trinity throughout; the first petition of either part of the prayer referring to God as Creator and Preserver; the second petition of either part referring to God as Redeemer; and the third to God the Holy Spirit. This has considerable foundation in the form of the prayer, and not a little significance with regard to the completeness of the blessing we should seek. But the obvious division is the useful one to bear in mind. There are two parts. In the first part the object of worship rivets the thought that has been turned towards Him, and those desires which concern His great purposes are first uttered; and only after that follows the second part, in which the attention turns to our own condition and wants. The petitions of the first part are inseparable from one another; each includes the one which follows; the name of God must be recognized and hallowed before His kingdom can be established, and only when His kingdom has come can His will be done.—*Dods*.

[2145] Such is this prayer in its compass: now as to the general spirit which it breathes. It has been remarked by some of the early writers of the Church that the first petitions correspond very much to the commandments of the first table, and the last petitions to those of the second; and this comparison between the commandments of the old dispensation and the prayer of the new, may be extended to the general spirit which breathes in each. For as our Lord summed up the commandments of the first table under the general head, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength;" and those of the second table in the words, "Thou shalt love thy neighbour as thyself," adding, that "on these two commandments hang all the law and the prophets;" so we may say that the love and service of God and of our neighbour sums up the general spirit of the Lord's Prayer, as it is that of the gospel at large. The love and service of God—that is the one chief aspiration throughout the prayer, the one chief object to the desire of which our spirit is impelled by it; and with this is intermingled the desire for the good of all other men as well as our own, in the largest spirit of Christian love.—*Karlsruhe*.

3 Subject-matter and order.

[2146] By almost all commentators the number of petitions in this prayer has been regarded as seven.

(1) In the first petition we pray that all things done on earth, all our actions as well as those of our brethren, may minister to the glory of God, that by our lives and in our hearts His name may be hallowed.

(2) In the next petition we desire that all things here may tend to the propagation of the gospel, the establishment of God's kingdom in

all the world, and to the subjection of ourselves to the rule of our heavenly Father.

(3) In the third petition we pray that we and all men may keep the commandments and do the whole will of God.

(4) In the fourth petition we beseech God to give us day by day the bread we need, the food necessary for the strengthening and nourishing our body and soul; so that, sustained by His hand, we may be enabled to live to His glory.

(5) In the next petition we ask God to forgive us those trespasses which have separated us from Him, and to restore us to that peace which by our actions we have disturbed, even as we forgive our brethren, and renew that concord which has been broken by our quarrels.

(6) In the sixth petition we pray for the protection and support of God against the assaults of the evil one, the flesh, and the world, for deliverance from all temptations.

(7) By the seventh petition we seek deliverance from all evil, temporal and spiritual, and for the consummation of the work of God in our hearts and lives.

[2147] (1) The invocation, *Our Father which art in heaven*.

(2) The petitions, being six in number, of which the three first relate to God; and the three last to ourselves. The first are drawn with an aspect to God's glory, and the last with an aspect to our own good and advantage.—*J. Blair*, 1723.

[2148] Now if we look first at the parts of which it is composed, we find it is evidently divisible into three portions: the invocation at the beginning, the petitions in the middle portion, and the doxology at the close.—*Karlsruhe*.

[2149] The petitions of the Lord's Prayer may thus be ranked: The four first concern the obtaining of good; and the two last the removal of evil—either the removal of evil past, and already committed, or the removal of evil future, and such as may be admitted by the temptation of the devil. Among the former, those things that do more immediately concern the glory of God have the first place.—*T. Manton*, 1629–1577.

[2150] This prayer consists of two parts: the former of which, containing three petitions, relates to Christian perfection; the other, to those methods by which that perfection is to be obtained. The one part represents the end, and the other the means of religion; since the glory of God's name, the advancement of His kingdom, and the full performance of His will, are only to be brought about by that pardon of sins, and that supply of our wants, which are asked for in the progress of this prayer.—*T. Mangey*, 1684–1755.

[2151] The first three petitions then refer to

the celestial life, the life in heaven; for though they concern what must be begun here, they can only be consummated in heaven. The three last refer to this present world: for in the next life will neither be sin, temptation, nor aught that is evil.—*Hugo de S. Charo.*

[2152] In the first, second, and third petitions we look up to *heaven*, in the fourth and fifth we stand *on earth*, in the sixth and seventh we look down to *hell*.—*C. N.*

[2153] These are petitions and more than petitions; for they are both hallelujahs and hosannas: for we glorify God by the first, that He is our Father; by the second, that He is our King; by the third, that He is our Master: and they are petitions: also the first, that we may be His obedient children; the second, that we may be His loyal subjects; the third, that we may be His dutiful servants; and from these first three gives a confidence unto us of obtaining the last three, which, therefore, seem subordinate to them, that as a Father, He will give to us, His children, bread and sustenance; and as a King, He will grant to us, His subjects, a pardon of our trespasses; and as a Master, He will not lay upon us, His servants, greater burdens than we can bear.—*Sir Richard Baker.* 1568-1645.

[2154] The first three petitions refer to the worship of God, and these in their appropriate order: (1) We pray that the name of God may be recognized by all men; His love and mercy made known throughout the world. (2) That His rule with all its blessings may be extended to all; that it may *come* to all mankind. (3) That all those who outwardly acknowledge His rule, who know and who own themselves to be His children, may willingly obey Him in their hearts, and show that obedience by their lives and actions.—*Estius.*

[2155] Perfect in the subjects which are introduced, and which form the parts of the prayer; perfect also in the order in which they are arranged. First there is the order in which the two great classes of petitions stand to one another. Human desire, if not human wisdom, feeling most pressing its need of earthly things, and only rising from these to aspiration after the glory of God, would perhaps have reversed the order; but the Divine wisdom, which has bidden us in precept to "seek first the kingdom of God and His righteousness," has applied this principle in the prayer of our Lord, where the first place is assigned to the petitions referring to God and His glory, the second to those which relate to human needs.

[2156] The seven petitions, besides the full meaning of each separately, indicate at the same time the progress of *human life* in individual man. The child cries out to his Father and learns His Name, that it may be sanctified in him; the kingdom begins to come in him;

the will begins to be revealed to him in instruction and discipline, that it may be done; then grows up the adult into life, to eat his own bread, who should not forget in praying for it his spiritual necessities; rather should all the more fully discern the gift of God which is infinitely necessary; then follows, commonly in the *second* half of life, the thorough seeking for forgiveness, the warfare of temptation; finally, in old age, the longing, ever increasing till death, for deliverance from all evil, which is the closing petition of the dying man, that merges into the doxology of heaven.—*Stier.*

[2157] The conclusion, or doxology, intimates the reason why we beg these things of God.—*J. Blair, 1723.*

4 Persons for whom framed.

(1) *The faithful.*

[2158] The daily prayer of the faithful.—*Aug.*

[2159] It is a special gift to believers. This prayer was taught by our Lord Jesus, and the several requests contained in it are only to be procured in and through Him. Both the title to use this prayer, and all the expectations of success from it, belong to us only as we are the faithful disciples of our Saviour.—*T. Mangey, 1684-1755.*

[2160] We cannot too earnestly insist that the Lord's Prayer is beyond the use of mere worldlings. They have no heart for it. It is the possession and badge of the disciple of Jesus-Christ. It belongs to those who can offer it in humble and hearty faith. They whose own it is are, like its words, free from doubt and hesitation, and full of confidence and affection.—*Robinson.*

[2161] The Lord's Prayer is the saint's Amen to the Apostle's Creed, his way of saying the Ten Commandments in his Father's ear, his echoing acceptance of God's unchanging law, his song of hope to the blessed angels, the liturgy of sanctified self and universal love. All that God says to us is replied to in the Lord's Prayer, and prayers that derive from it their inspiration.—*Ibid.*

[2162] The early Christians did not allow any to use this prayer till they were baptized

II. ITS AUTHORITY.

1 Its use is obligatory.

[2163] The Church has ever understood the words of Christ, "When ye pray, say," as a positive command enjoining the use of this prayer. Though, even were the words of our blessed Lord less stringent, the mere fact that we are permitted to use this prayer, and that it was consecrated to us by having come from His lips who spake as never man spake, would have all the force of a command to those whose highest

glory it is that they are called by His name, have been redeemed by His blood, have been made members of His body, and derive their whole spiritual life from Him.—*Denton*.

[2164] We require no greater commendation than this, that it is the Lord's Prayer; for the declaration that "the mouth of the Lord hath spoken it" (Isa. xl. 5) is conclusive as to the authority of any precept and the sanctity of any law. In this respect it excels all other prayers, whether in the Old or in the New Testament; for the Lord's Prayer has not for its author any one of the patriarchs, prophets, or apostles, nay, not an angel from heaven, not man's speaking by inspiration and at the command of God; but it was given and commanded to be used by the eternal Son, who with the Father and the Holy Ghost is God and Lord.—*Stella and Salmeron (combined)*.

[2165] "After this manner pray ye." This is the lawful manner. "When ye pray, say" this prayer. Understand it, and say nothing different from it. It is to be always your model. You may say what it says in other and various words; but you must say what it says. You are not at liberty to say anything in prayer which it does not contain warrant, or suggest. Only when, by His blessing, we are hearing what God says to us, is God in His mercy hearing what we say to Him. To go from the Lord's Prayer is to go from the Lord; no longer to be with and behind the "one Mediator" at the throne, but in advance and disrespect of Him, exposing ourselves to God's anger. Never may the soul or the Church dispense with the guidance and aid of our "Advocate with the Father."—*Robinson*.

III. ITS EXCELLENCE.

[2166] How brief it is! Like the flask of musk one sees locked in the chemist's safe with his papers and his money, which, though it is so small, is powerful enough to perfume thousands of his preparations. So brief that we never can want time to repeat it, however hurried in the morning, busied during the day, or wearied at night.—*E. B.*

[2167] For this great prayer, in the comprehensive variety and exquisite harmony of all its petitions, is at once a manual of Christian instruction and a model of Christian devotion, and is given to teach the true spirit, as also to give the true expression, of the humbly prayerful soul.—*Lorraine*.

[2168] It is a prayer unexampled, for it is a prayer given in answer to prayer. "Lord, teach us to pray," said the disciples. The Master answered, "When ye pray, say, Our Father."—*E. B.*

[2169] "Five words with understanding" preferable to ten thousand of formality or repetition.

Here is no vain and heathenish babbling, as if the length of our prayer were to measure the value of its answer; nor any explanatory repetition, as if God did not know what things we have need of. But there is here only a straightforward laying before God of one desire after another.—*Dods*.

[2170] All we mean to say is, that no man should wish, expect, or ask anything which is not summarily comprehended in this prayer. Though the words may be very different, there must be no difference in the sense. In this way all prayers, both those which are contained in the Scripture and those which come forth from pious breasts, must be referred to it; certainly none can ever equal it, far less surpass it in perfection. It omits nothing which we can conceive in praise of God, nothing which we can imagine advantageous to man; and the whole is so exact that all hope of improving it may be well renounced. In short, let us remember that we have here the doctrine of heavenly wisdom: God has taught what He willed; He willed what was necessary.—*Calvin*.

IV. ITS NATURE.

I. A form.

[2171] I suppose nobody hath so mean an opinion either of St. John's or our Saviour's disciples as to think they were ignorant how to pray; therefore it is plain that they could mean nothing else by their request but that Christ should give them this particular form as a badge of their belonging to Him, according to the custom of the Jewish doctors.—*Wheatley*.

[2172] Since He has said, "Whatsoever ye shall ask of the Father in My name, He shall give it you," how much more efficaciously shall we obtain it if we ask it in this prayer!—*Cyprian*.

[2173] Our Lord gave His new disciples of the New Testament a new form of prayer.—*Tertullian*.

[2174] Christ, among many other wholesome admonitions and Divine precepts by which He provided for the salvation of His people, has given us also a form of prayer, teaching and admonishing us what we are to pray for.—*Cyprian*.

[2175] God alone could teach how He would have Himself prayed to.—*Tertullian*.

[2176] Christ Himself gave us a form of prayer, and commanded us to use it, because, when we speak to the Father in the Son's words, we shall be more easily heard.—*Cyprian*.

[2177] It is a prayer—one of the six prayers—brief, strong, explicit—of the one weighty and solemn liturgy which our Lord Jesus Christ left behind Him to regulate and to quicken the

perpetual worship of His struggling, suffering, and aspiring people.—*Dean Vaughan.*

[2178] Let us remember that we have here nothing short of a *Divine form*, given to us by Him who, Himself God, knew of what God would approve; who, Himself the only-begotten Son, by whom all things were made, knew what His creatures needed to ask; and who, Himself Man as well as God, knew by the experienced feelings of humanity what was most conducive to the due performance of that most needful act. As His holy name is above every name, so is His holy prayer above every prayer.—*Thomas Hugo.*

[2179] That our Saviour did but set men a bare example how to contrive or devise prayers of their own, and no way bind them to use this, is no doubt an error. John the Baptist's disciples, which had been always brought up in the bosom of God's Church, were not so brutish that they could be ignorant how to call upon the name of God; but of their master they had received a form of prayer amongst themselves, which form none did use save his disciples, so that by it as by a mark of special difference they were known from others. And of this the apostles having taken notice, they request that, as John had taught his, so Christ would likewise teach them to pray.—*Hooker.*

[2180] "And it came to pass that, as He was praying in a certain place"—perhaps Gethsemane, "for Jesus oftentimes resorted thither with His disciples," and both discoursed on prayer and prayed among the olive-trees—"when He ceased, one of His disciples said unto Him," apparently in the name of all, "Lord, teach us to pray, as John also taught his disciples." He who had warned them against "vain repetitions," to which the hypocrites and the heathen were addicted, did not blame them for making this request. He did not seize the opportunity to condemn the use of forms of devotion.—*Dods.*

[2181] Jesus Christ has been just praying Himself. The disciples have been watching Him from a little distance. They have seen Him kneeling down upon the bare ground. They have seen His hands clasped and His eyes raised to heaven in humble, earnest supplication. The sight of Jesus praying made the disciples long to be able to pray also. They knew that John the Baptist, as you have already heard, had taught his disciples a form of prayer, and so the first thing which they did, when Jesus returned to them, was to ask Him of His great mercy to teach them a prayer too.—*Kennaway.*

2 A model or pattern.

[2182] The painter who is copying a picture, the sculptor who is copying a bust, in the first instance sets before him that which he designs to copy. This being done, he casts from time

to time his eyes upon his model, and guides his hand accordingly. Now this was the view which the ancient Church took of the Lord's Prayer. This is not the only view which may be taken of the prayer, but it is a most true, and just, and scriptural view. Let us consider how we can bring our own private prayers into a closer conformity with the model. Let us bear in mind that the Lord's Prayer teaches us not only what to pray for, but also, if I may so say, what should be the proportions of our prayers. From the order of the petitions we learn the blessings we should most covet, and from the spirituality of the greater number of them we learn how sparing, modest, and reserved should be our prayers.—*Dean Goulburn.*

[2183] St. Matthew's model, as contained in our Authorized Version, is adopted in the Westminster Assembly's Catechisms; and, with only the ancient change in the fifth petition, taken partially from St. Luke, and warranted fully by a comparison of both records, and a variation in the concluding doxology, it is also followed in the Book of Common Prayer. To the usual form there is no reason why all of us should not, in our public services, scrupulously adhere.—*Robinson.*

[2184] The Church of Christ did use to begin and end her services with the Lord's Prayer, this being the foundation upon which all other prayers should be built; therefore we begin with it, that so, the right foundation being laid, we may justly proceed to our ensuing requests; and it being the perfection of all prayer, therefore we conclude our prayers with it.—*Bp. Sparrow.*

[2185] It is, doubtless, an outline which we are encouraged to fill up, and which comprises almost everything we may have occasion to express before the footstool of mercy. That we are at liberty to enlarge upon it, according to the variety of our wants and the state of our feelings, is evident from the fact that the primitive churches, and all their successors, so understood it.—*Good (of Salisbury).*

[2186] When the disciples said, "Lord, teach us to pray," the prayer that we are now reading was shown as a pattern. Here we have a ground plan to fill in, and on whose lines we may build the structure of our petitions every time we pray.—*Stanford.*

[2187] The Divine order and plan is the only right order and plan of every prayer which men offer to God. The object, first in dignity, is the honour of God. Next, the salvation of man. First, the great reward in the future, for "we seek a country;" next, the way to that "country" which we seek. First, for that glimpse of highest truth which is not given but to the pure in heart; and that reaching up into the greatest heights, which is granted only unto royal hearts

whereby they take the kingdom; and that entering in within the highest good, which only they attain whose wills are moulded into the Divine will. And then for the power which brings men up to such bliss—the in-gathering of all good and precious gifts—the removing far away of all evil and hurtful things.

The petitions of the Lord's Prayer are seven. The gifts of the Holy Ghost are seven. The deadly sins are seven. So in sevenfold or complete prayer there come sevenfold or complete gifts of the Divine Spirit to save the soul from sevenfold or complete evil.—*The Churchman's Guide to Faith and Piety*.

[2188] By the framework of devotion here raised for us Christ teaches us this right order, showing not only what we should ask for, but what we should ask for first, what next, and on to the end. If in the mere mechanism of our prayers we may not always choose this progressive sequence, we must, at least, keep this pattern before us as a general guide to their spirit and structure. "It is a regulator by which all ages should set their devotions."—*Stanford*.

[2189] Take note of the fact that this pattern was given twice. Christ had already given it once, that is, in the Sermon on the Mount. These suppliants, as if they had never heard of it, asked Him to give what He had already given. How was this? We suppose that, besides the disciples who came from John to Jesus at the commencement of His ministry, and the story of whose call is told in the opening of the fourth Gospel, there were others whose enrolment came later, and that some of these having been with John during the first delivery of the Lord's Prayer, made the appeal which led to this, the second delivery.—*Ibid*.

[2190] The prayer recorded by Luke was delivered by our Lord at a time and under circumstances differing from those to which Matthew refers. The one was spoken in Galilee, the other in Judæa. The one unasked for, the other at the request of a disciple. The one as He was preaching, the other after He had been praying.—*Van Doren*.

3 Both a form and a model.

[2191] Our Saviour's express injunction, Luke xi. 2, is, "When ye pray, say;" and what should they say but the words immediately following, "Our Father which art in heaven"? &c. One evangelist says, "Pray after this manner;" the other saith, "When ye pray, say;" from both which, compared together, it is easy to collect, that it is both a pattern for us to form our prayers by, and that it is a prayer itself.—*Bp. Hopkins*, 1633—1690.

[2192] A specimen of the Christian's prayer no less than its pattern.—*Dean Alford*.

[2193] It seems probable that the disciples did not so distinctly understand our Lord to be giving them a form when He first delivered the prayer, but only received it as part of the general instruction on the spirit of the Christian life which our Lord was giving them then; and that He repeated it when asked by them for a set form.—*Karslake*.

[2194] In like manner our Master and Saviour has Himself given us a form, which He repeated twice in substance; once to the multitude, and once to His twelve disciples. This He gave both as a pattern of prayer and a form of prayer.—*Pagan*.

[2195] Did the Lord by "after this manner," signify these very words, or only their substance and their manner? No rational man can think that it was his meaning that we should use these words exclusively. But that it was His design that they should be adhered to and used, as His Church has understood Him and acted accordingly, we have a most decisive proof in the repetition of the same words upon a subsequent request of His disciples for a form of prayer. For there they wished for a directory and form for daily use, as John also taught his disciples. The Lord did not refuse it, but most emphatically referred them in their need to that which He had given them a long time before. He knew nothing, and had nothing better for them, and now says, more distinctly than on the former occasion, When ye pray, and have need of prescribed expressions, then say ye the same words. There is a prayer of the heart without word, but let him who should think himself so qualified and capable for that at all times, as to be able to despise the prayer of words, reflect upon this saying of our Lord, "When ye pray, say." Further, the spirit of prayer does give the special and ever new and appropriate words of prayer; but this does not remove the necessity of the weak to fall back upon a given form of words, yea, even of the strongest, who are, sometimes at least, equally weak, and know not either what they ought to ask or how to ask it.—*Stier*.

[2196] After the regular form of prayer (*i.e.*, the Lord's Prayer) has been first said by way of foundation, there is the privilege of building thereon petitions.—*Tertullian*.

[2197] All other prayers being of human composition, can neither deserve so much reverence nor promise so much benefit in the use of them; and they are all more or less perfect, accordingly as they resemble this Divine form.—*T. Mangey*, 1684—1755.

[2198] It is not only a form to be spoken, but also a pattern to be followed. Though the letter of it is given by Christ, yet we are not to worship its letter, but only the Lord by whom it was framed and commanded. The letter itself, as found in the New Testament, directs us

2198—2209]

to the Divine Spirit to whom it owes its vitality and power. As if for the purpose of showing that the language alone is insufficient, St. Matthew and St. Luke have been permitted to record it with some verbal difference. Its connection in the Sermon on the Mount with the sentences in which we are called to retired and thoughtful devotion, proves that merely saying it is not enough. Its style and construction almost make it evident that only to use its letter would be a vain repetition. The expression, "after this manner," in both its superficial and its deeper signification, teaches the necessity, especially in private devotion, of extemporaneous prayer.—*Robinson*.

4 A prayer of Christ for us, not His prayer for Himself.

[2199] What is usually called the Lord's Prayer is not such in the sense that Jesus offered it in His own Person as the expression of His wants. Not merely was it impossible for Him, who was sinless, to use the fifth petition, but we never find that the Lord, in addressing God, or speaking of Him, uses the expression "Our Father." He invariably says either "Father," or "My Father," or "Your Father." For even, when He gave to Mary Magdalene the assurance that the disciples were His brethren, He carefully reminded her that He is the *only* begotten, and that His relation to the Father is essentially different from ours. But there are several prayers of Christ recorded in the Gospels, and they are an invaluable treasure and comfort to the Church.—*Saphir*.

[2200] We are to be like Christ, not in doing the like deeds, or in saying the like words, but in having the like spirit, animating us in the infinitely different offices we have to fill, and works we have to do as saved sinners. It is out of the question that we should offer for our daily prayer the very words once used to express the prayers of Christ for Himself. When, therefore, the disciples asked for a pattern that they might pray just like Christ, the spirit of this the opening sentence in His reply was—"No, your prayers are not to be just like Mine. I pray after that manner. After *this* manner pray ye. I pray as the *Lord*; but when *ye* pray, say," and then He gave them these words.—*Stanford*.

V. ITS CHARACTERISTICS.

1 Spirituality.

[2201] There is only one petition for any worldly want—"our daily bread," and that, spiritually understood, means "all things necessary for our souls and bodies."—*E. B.*

[2202] "For what prayer can be more spiritual than that which was given to us by Christ, by whom the Holy Spirit was also sent to us? The Father recognizes the words of His own Son."—*Cyprian*.

[2203] I conclude with a remarkable saying

of a cabalistic work, which contains a most beautiful, though unintentional, summary of the Lord's Prayer.

"When the Schechina—that is the glory of the Lord—is in His temple, all the prophets ascend to Him, knock at the door, and say 'Lord, open Thou my lips.' The first three petitions which they then offer are in reference to the soul, that through them they may be brought to the Origin of all things, for in this consists the life of the soul. The middle petition refers to the supply of our bodily wants. The last three obtain from the King the turning of evil unto good. And before all these petitions there is a Hand which writes, and after all these petitions is a Hand which seals."—*Sohar* (quoted by *Schöttgen*).

[2204] The Lord's Prayer, short, simple as it is, tries to the uttermost the spirituality of His people.—*Dean Vaughan*.

[2205] "When ye pray, say." And there is no getting past the evident precept here delivered, that we ought habitually to use these words. And as we use them, we shall find that though we learnt them at our mother's knee, it takes a lifetime to fill them with their meaning, and eternity to give them all their answer.—*Dods*.

[2206] The variations in the two Evangelists allow us, when repeating it, a limited choice of expressions. We may use one form or the other, or, from the two, construct a third, including what we consider preferable in either; and we may somewhat accommodate the language of the several petitions, as our devotions have respect to the body or the soul, to the spirit or the conduct, to time or to eternity. It may always be well first to speak it literally in some usual shape; but it is a foundation from which a temple may rise according to inspiration and ability; it is a root from which a tree may grow and branch itself according to atmosphere and season.

[2207] J. Blair describes the Spirit which should mark our petitions: (1) That nothing is to be prayed for but what makes either for God's glory or our own or our neighbour's good. (2) That of these two, the glory of God ought to be preferred. (3) That the petitions for the glory of God are to regulate and limit all our other petitions; for ourselves or others.

[2208] Regarded as a whole, the Lord's Prayer contains but one thought—the desire for the kingdom of God. Luther is right, therefore, in saying, "The true Christian prays an everlasting Lord's Prayer, inasmuch as his whole desire centres in God's kingdom."—*Olshausen*.

[2209] The Church of all space and of all time meets, and is one, in the Master's prayer.

It is itself a sacrament of holy communion. The aspirations of eighteen centuries have gone up to God in it.—*Dean Vaughan*.

[2210] Elaborate language, then, is no essential of prayer; nor yet ingenious thought, nor the observant penetration of spirit which discovers the minute or hidden wants of man. Only so much language is required as makes the desire audible. We are backward in prayer, not because it is too difficult, but because it is too simple for us. It is so unlike our other ways of gaining and getting, that we are always trying to make it something more than it is, an asking for what we want.—*Dods*.

2 Comprehensiveness.

[2211] All subjects for thought are represented in this prayer which begins with God, comprehends heaven and earth, and terminates in eternity.—*W. N. Percival*.

[2212] If you run over and through all the words of all holy prayers, you shall find nothing which this prayer of the Lord doth not comprehend and contain.—*Augustine*.

[2213] For like as the law of love is the sum and abridgment of the other laws, so this prayer is the sum and abridgment of all other prayers: all the other prayers are contained in this prayer; yea, whatsoever mankind hath need of to soul and body, that same is contained in this prayer.—*Bp. Latimer*.

[2214] Any clause of it might suffice a whole day as a fountain of pious thought, a base of manifold petition, a medium of rich communication with the Father.—*Robinson*.

[2215] 1. In opposition to *ostentation* our Saviour calls us away from the eyes of men to mind Our Father which is in Heaven.

2. In opposition to *vain repetitions*, and a great luxuriancy of words He has set us a model of a very short compendious prayer.

3. In opposition to *our prescribing to God in a great many minute particulars* we are taught here to propose our wants and requests in general terms, leaving the particulars to Almighty God to answer those wants in which particular manner He pleases.—*J. Blair*, 1723.

[2216] Other prayers, however good, are inevitably deficient: this is the voice of all human want, the summary of heaven's law, and the reception of every gospel blessing. The Church learnt it in its infancy, and has breathed it in its growth. It was styled "the daily prayer" in the first centuries, and has been well called "the salt of all Divine offices." It is the germ and finish of Christian devotion.—*Robinson*.

[2217] As we look into this well, we look through words of wonderful clearness down

into a wonderful depth. The oldest saint has not sounded it, yet it is so simple that even a child can understand enough of its real meaning to make it his own real prayer. It names the whole world's wants, yet that little one can use it. It fits the child, it fits the man, it fits the father and mother, it fits the youngest saint, and the saint with reverend head—

"On which from opening gates have shone,
The glories of the great white throne."

If Christ had left for our pathway of praying language, words of passion, or utterances of sublime expression, true only in moments of rare light or exaltation, that sometimes would not have been true prayer for us, for it would not have fitted our average life, but this always fits us. It fits every mood and stage of our soul's history—it fits us when our wants are few, when our pulsations are quiet, when our thoughts are level; it fits us when we are just beginning and when we are just ending our journey. So, when I am but a very young child of the Most High, the moments of weakness will be rare indeed when I cannot speak this language, and be stronger for it, but if I have just come down from the third heavens, feeling that henceforth I shall be more than I ever yet have been, all the life of my soul rides out in these words.—*Stanford*.

[2218] The honouring of God in the Father, the testimony of faith in the Name, the offering of obedience in the will, the remembrance of hope in the kingdom, the petition for life in a twofold sense in the bread, the confession of debts in the prayer for forgiveness, the anxious care about temptations in the call for defence.—*Tertullian*.

[2219] The same general spirit of desire for the glory of God first, and then for the good of our fellow-men, should be the pervading aim of our active being, as well as the general inward aspiration of the heart in prayer.—*Karslake*.

[2220] I used to think the Lord's prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man, in praying that prayer, were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. "Our Father"—there would be a wall a hundred feet high in just those two words to most men. If they might say "Our Tyrant," or "Our Monarch," or even "Our Creator," they could get along with it; but "Our Father"—why, a man is almost a saint who can pray that. You read, "Thy will be done;" and say to yourself, "Oh! I can pray that;" and all the time your mind goes round and round in immense circuits and far-off distances: but God is continually bringing the circuits nearer to you, till He says, "How is it about your temper and your pride? how is it

about your business and your daily life?" This is a revolutionary petition. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words, "Thy will be done," crashing down through it? I think it is the most fearful prayer to pray in the world.—*Beecher*.

[2221] The words in which the wisdom of God, descending upon us in perfect love, has condensed and enshrined for us neither more nor less than all, all which ever has ascended, does now, or ever will ascend, from human hearts in prayer to heaven. Yes, verily, whatsoever may not be included in this cannot be fit subject of prayer, and may not be asked. Such unlicensed prayer is, indeed, no prayer at all in spirit and in truth; for God's Spirit hath not permitted it, neither can it be real communion of the heart with the living God, for presumption and error have neither the confidence of faith.—*Stier*.

3 Catholicity.

[2222] Not only all who profess the faith of Christ, by whatever denomination known, but all believers in God may use this prayer acceptably, though it is the especial heritage of the disciples of Jesus.—*E. B.*

[2223] From personal experience I know how the Lord's Prayer commends itself to the mind and conscience of a devout Israelite. The following anecdote, mentioned by Arndt ("Vater unser," p. 166), still further illustrates this point: "A traveller in the East (Hay) was pitching his tent near an Arab village, when he was surrounded by an excited crowd, who cursed him as an atheist. He addressed a venerable man, whom he supposed to be a priest. How can you say that we do not believe in God? Listen to my daily prayer, and then judge. He repeated the Lord's Prayer. The people listened with amazement. At length the priest exclaimed, 'Never will I speak against the followers of such a faith; your prayer shall be mine till my hour of departure comes. Repeat it, I beg of you, O Nazarene, that we may learn it and write it in golden letters.'"—*A. Saphir*.

[2224] It is man's common prayer. It is the Redeemer's great legacy to any and every needy soul that would draw near in worship to the Eternal Father. It is the simplest and sublimest form of words with which any human creature can approach his God. Let it be the first prayer with which the unwonted lips of the awakened heathen are taught to plead with "the Father of the spirits of all flesh." Let it be the daily prayer of the Christian man, as he struggles to live nearer to his Father-God, and more kindly with his brother-man. Let it be the earliest prayer with which you familiarize the lisping accents of childhood. Let it be among the last utterances of the dying saint, as

the final kingdom comes, and he is about to attain eternal deliverance from the evil. It is man's common right—his great charter of prayer. When the hearts of mankind shall have learned to feel, and their lives to manifest the principles that this daily prayer involves, Christianity shall have completed its mission on earth. Man's next work will be to learn the praises of heaven.—*Lorraine*.

VI. ITS USES.

1 Suitable for public worship or private devotion.

[2225] The very petitions of the prayer, running all along in the plural number, do evidently show that it was primarily intended for the use of the congregation.—*Wheatley*.

[2226] This prayer, being spoken privately to the disciples (Luke xi. 1-4), is suitable as a form of private prayer; but since it uses the words "our" and "us," it seems to have been intended specially for public worship.—*Pagan*.

[2227] It is a *social* prayer. "Souls are not saved in bundles; the Spirit saith to the man, how is it with thee—*thee* personally?" So, in teaching us to pray, Jesus begins with the individual. After He has said to each apart, "*Thou*, when thou prayest enter into thy closet, and when thou hast shut to thy door, pray to thy Father, which is in secret," He goes on to say, "After this manner pray *ye*;" then when each child has been with the Father alone, he comes out into the family circle and joins with the other children in this praying concert.—*Stanford*.

2 Helpful as a summary of our previous prayers.

[2228] The Lord's Prayer may be regarded in two distinct lights—as a summary of prayer, and as a model of prayer. In the first of these lights it is the modern fashion to regard it, and under this view it is naturally introduced, not at the beginning, but at the end of prayer. We feel that our prayers are imperfect at best, and greatly need supplementing by some form in which there are no defects; and so at the end of our private prayers, or at the end of our family prayers, we recite the Lord's Prayer as summing up all that we can want or wish for in a few pregnant words.—*Dean Goulburn*.

[2229] We must all feel that we are then least unfit to address our heavenly Father in the prayer of His children, when we are most strongly moved to contrition, to thankfulness, or fervour of devotion.—*Scudamore*.

[2230] Though, in the Ancient Liturgies, it was always used at the beginning or very early in the service—and in public worship the custom is still followed, yet it is also introduced towards the end, and in private prayer we generally make it.

3 Corrective of our private prayers.

[2231] Let me recommend, as a method of counteracting our partial tendencies in prayer, that we should from time to time, in our private devotions, enlarge upon the Lord's Prayer by way of paraphrase. As in religious thought generally, so in prayer particularly, we are sadly apt to run in our own groove; and thus the frequent recurrence to and study of the Lord's Prayer is very desirable, as tending to give us a larger and more comprehensive range of sympathies.—*Dean Goulburn*.

[2232] Most warily and wisely do they, who refer all their prayers unto the Lord's Prayer, unto the which they attribute the chief and principal place; and keeping it continually in their mind, do meditate thereupon, and exercise themselves therein.—*Bullinger*.

VII. ITS RELATION TO EXISTING FORMS.

1 Its similarity to Jewish forms of prayer.

[2233] The first petition, "Hallowed be Thy Name," would be one familiar to the mind of the Jews, amongst whom there was one prayer: "O Lord our God, may Thy Name be hallowed, and Thy memory be glorified, O our King, in heaven above and on earth beneath."

And the third of their eighteen prayers was: "Thou art holy, and Thy Name is holy, and Thy saints do praise Thee every day. Selah. For a great King, and a holy, art Thou, O God. Blessed art Thou, O Lord God, most holy."

And this first petition is found coupled in some prayers with that which stands second in the Lord's Prayer, "Thy kingdom come." One of the Jewish prayers which Schöttgen gives runs thus: "May His great Name be magnified and hallowed in the world, which according to His good pleasure He has created, and may He make His kingdom to prevail; may His redemption flourish, and may Messiah come and set His people free."

And another prayer was: "O, our God, who only art in heaven, may Thy Name be established for ever; may Thy kingdom reign over us for ever, and may Thy holy Name be sanctified through our works."

And Lightfoot remarks that it "obtained as an axiom in the Jewish schools, that prayer, in which there is not mention of the kingdom of God, is not a prayer."

The third petition, "Thy will be done in earth as it is in heaven," finds a very imperfect parallel in the "short" prayer, or prayer composed for His disciples by one of the Jewish doctors: "Do thy will in heaven, and give quietness of spirit to them that fear Thee beneath," or in earth.

Thus the first three petitions of the prayer had already, in a certain measure, found their place in Jewish worship, and were familiar to Jewish minds; and it may be regarded as a striking evidence of the peculiar nearness in which the Jews were placed, spiritually, to God,

that they should thus have been permitted and directed to offer up to Him petitions so closely allied to those which form the most lofty portion of the Lord's Prayer.—*Karslake*.

[2234] The passages collected from ancient prayers and from modern Jewish writers are generally given as follows: "Our Father which art in heaven [Maimonides, in Tephillot]; Thy name be sanctified [ex Euchologiis Judæorum]; Thy kingdom reign [ex libro Musar]; Do Thy will in heaven [Rab. Berachoth]; Forgive us our sins [in most prayers]; Lead us not into the hand of temptation [ex libro Musar]; and deliver us from Satan [in precib. Judæorum]; For Thine is the kingdom, and Thou shalt reign gloriously for ever and ever."—*Denton*.

[2235] This prayer, except "as we forgive our debtors," is said to be contained in the Jewish Liturgy.—*Van Doren*.

[2236] The more we make this prayer our own, the more will it interpret itself to us with ever deepening impressiveness, from the name of Father, the word which it places first on our lips, down to the Amen of faith, with which we seal and conclude the prayer. It is Christ who, having first taught it to us and impressed it upon our hearts, draws it again to our lips, that so out of our own mouth our heart may be strengthened and confirmed through the power of God's Holy Spirit.

A verbal resemblance between certain clauses in the Lord's Prayer and expressions occurring in some of the prayers used in the worship of the synagogues, or in the writings of the Rabbis, has led to the supposition that our blessed Lord selected these particular expressions, and united them in one prayer. The supposition, however, receives but little support from fact. It is by no means certain, that the prayers in which these casual resemblances to the petitions in the Lord's Prayer have been found, are older than the Incarnation of Christ; so that if the one were really borrowed from the other, it may be that the synagogue borrowed its petitions from the Lord's Prayer, and not the Lord's Prayer from those of the synagogue. But the resemblances pointed out are so slight, and the passages which contain the same thoughts as those in the Lord's Prayer, are scattered over so wide a surface, that they seem rather to be accidental than intentional resemblances. It has been thought absurd to suppose that the Great High Priest who taught us to pray, and who also prayed for us, who was the Wisdom of God as well as the Son of God, should have taken the various petitions of this prayer from the writings of obscure Rabbis. Again, though it may be granted that most of the petitions bear some resemblance to passages in Jewish writings, yet they are never found joined in one prayer, nor, though the words employed in the one instance may be the same as those used in the other, have they the same meaning and emphasis.—*Denton*.

[2237] After Lightfoot, Schöttgen, Wetstein, Drusius, Vitringa, Witsius, and Surenhusius, have laid under requisition every conceivable parallel passage, even from much later Jewish prayer-books, the result of their learning and industry shows that only the first two petitions of the Lord's Prayer contains what, after all, amounts to no more than allusions to well-known Old Testament or Messianic ideas and expressions. Besides, it is quite possible that the Jews may have borrowed even these from the Lord's Prayer.—*Lange*.

[2238] There is very slender proof of what is often asserted that our Lord took nearly the whole of this prayer from existing Jewish formulæ. Not that such a view of the matter would contain in it anything irreverent or objectionable; for if pious Jews had framed such petitions, our Lord who came to fulfil everything that was good under the old covenant, might in a higher sense and spiritual meaning have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general commonplace parallels for the petitions, from the Rabbinical books.—*Dean Alford*.

[2239] Lightfoot writes, "That it was customary with our Saviour, for the most part, to conform Himself to the Church and nation, both in religious and civil matters, so they were lawful, most evidently appears in this form of prayer." If this be true, it would be more right to regard the Lord's Prayer, not so much as drawn from earlier forms, but as harmonizing with them.—*Karslake*.

[2240] The Lord's Prayer was not culled from Pharisaic rosaries, and was not merely made up of pearls picked from the dust-heaps of the Talmud.

[2241] The Lord's Prayer and the earlier Jewish forms are alike, and yet different; different as being the one the higher and more perfect utterance of what had in the others been offered to God by the faithful Jews before our Lord came; all that was best in the old Jewish prayers being taken up into a more simple, more

orderly, more elevated form, in the same way in which all that was lasting in the old Dispensation is taken up into the new, and passes into a more perfect revelation in it.—*Karslake*.

VIII. OBJECTIONS MET RESPECTING ITS FREQUENT USE AS SAVOURING OF VAIN REPETITION.

[2242] Using the Lord's Prayer often is much praying, not much speaking. Lightfoot points out the Jewish error to which our Lord refers (Matt. vi. 7): "Omnis qui multiplicat orationem auditur."—*Wheatley*.

[2243] They are taught to shun vain repetition. Perhaps the term "battology," which is thus translated in our English New Testament, does not merely refer to the repetition of words, but also to their senseless multiplication,¹ repeating the same prayer in our devotional appeal is not always a vain thing, for Christ has sanctioned it by His own example.—*Stanford*.

[2244] "When ye pray," whether your prayer be long or short, free or not from iteration, with or without book, "use not vain repetitions." The repetitions to be avoided are those without reason or advantage. Other repetitions you may use. Such as are occasioned by the pressure of conviction and necessity, the forth-burstings of desires kindled by God Himself, are pleasing to our heavenly Father. What is wanted is, not much speaking, but speaking much. Luther comments thus:—"When thou prayest, let thy words be few, but thy thoughts and affections many, and, above all, let them be profound. Few words and many thoughts is Christian; many words and few thoughts is heathenish. External and bodily prayer is that buzzing of the lips, that outward babble, which is gone through without any attention, and which strikes the eyes and the ears of men; but prayer in spirit and in truth is the inward desire, the motions, the sighs, which issue from the depths of the heart. The former is the prayer of hypocrites, and of all those who trust in themselves: the latter is the prayer of the children of God, who walk in His fear.—*Robinson*.

Matt. vi. 7. The charge *μὴ βαττολογήσητε* is explained by *πολυλογία*, "much speaking."

THE LORD'S PRAYER.

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THE LORD'S PRAYER

(Continued).

2

INVOCATION OR ADDRESS.

(Our Father which art in heaven.)

I. ITS RELATION TO THE PETITIONS OF THE PRAYER.

- 1 Not only its preface, but its ground-work and foundation.

[2245] These words are the preface and proem, and make way to bring in the petitions themselves; a "fair frontispiece" set over the whole work, as Pindar speaks. No art can reach it, no oratory can equal it. It is not long, nor doth it grow into a bulk: but three words, "Our heavenly Father;" but these three are all weighty, and in this narrow compass comprise a world of matter. For, first, they are fitted and proportioned to the petitions, and bear a resemblance to every part, as light doth to the colour of that glass through which it shines. Whose name should be more holy to us than our Father's? Nature and equity consecrate His name. Who should be my King and reign within me but He whom I know to be as much for me as He is above me? Whom should I obey more than my Father? Let His will be done, whose will is my salvation. Whom should I ask my bread of, of whom should I ask forgiveness, of whom should I crave succour when evil assaults me, but of my Father, who being our Father will, and being in heaven can, give us whatsoever we want? So these words are not only a preface, but also a groundwork and foundation on which every petition is built up, and stands firm like Mount Sion which cannot be moved.—*Farindon*.

2 A preparative to prayer.

[2246] Our Father which art in heaven. This is used as a preparative to prayer: and what greater inducement can there be to dispose us into an holy awe and reverence of God, than to set before us the greatness and glory of that Majesty before whom we prostrate ourselves?—*Bp. Hopkins*, 1633-1690.

II. GENERAL IMPORT OF THE CLAUSE TAKEN AS A WHOLE.

[2247] In this invocation we may observe (1) that God is the sole object of Divine worship.

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(2) That God would have us to address ourselves to Him, under the notion of a heavenly Father. (3) That in our prayers we are not to content ourselves with particular regards, but ought to extend the charity of our prayers to all mankind, saying, "Our Father," &c.—*J. Blair*, 1723.

[2248] The word "Father" teaches Christians faith and dependence, the word "our" unity and love, the words "which art in heaven" temper that faith and love with awe and reverence.—*Ramsay*.

[2249] God is a Father. 1. By an eternal generation, having in an inconceivable and ineffable way begotten His Son, God co-equal, co-eternal with Himself (John iii. 16). 2. By temporal creation, as He gives a being to His creatures, creating them after His image and similitude (Heb. xii. 9; Job i. 6; Luke iii. 38). 3. By spiritual regeneration and adoption, by which all true believers are said to be born of God and to be the sons of God (John i. 12, 13; Rom. viii. 17).—*Bp. Hopkins*, 1633-1690 (*condensed*).

[2250] 1. The recognition of a Divine Fatherhood. 2. The expression of an appropriated Fatherhood. 3. The declaration of a celestial Fatherhood.—*A. F. Muir*.

[2251] 1. The Almighty God is our Father, a privilege more lofty than anything which this earth can offer.

2. He is not only a Father, but a heavenly Father, who, because He is so, has made us inheritors of heaven, not of the possessions of this changing earth, and of a temporal and terrestrial heritage.

3. He is the Father of all, as He is the Maker and Disposer of all things in heaven as well as on earth. So that all things necessary to us, whether spiritual or temporal, shall be given to us.—*Guiliand*.

[2252] "Our Father," our Creator, the Author of our being, who raised us from the dust of the earth, who breathed into us the breath of life, and we became living souls. "Our Father," our Preserver, who day by day sustains the life He has given; of whose continuing love we now and every moment receive life, and breath, and all things. Who hath received us for His own children by adoption and grace; and, "because

we are sons, hath sent forth the spirit of His Son into our hearts, crying "Abba, Father." Therefore, we know that He heareth us always; therefore we pray to Him without ceasing.

And we say "our" Father, for He is the Father of the universe; of all the families both in heaven and earth; therefore with Him there is no respect of persons.

Further we add, "Which art in heaven," high and lifted up, God over all, blessed for ever. The Lord and Ruler of all, superintending and disposing all things; Almighty, for whatsoever He willeth to do is present with Him.—*Wesley*.

[2253] In other words, He made us, and is *our Father* by creation: He preserves us, and is *our Father* by His providential care: He has in His mercy taken us into His family, and is therefore *our Father* by adoption: He has redeemed us by His infinite love, and delivered us from the yoke of our sins and from bondage to Satan, and is *our Father* by that act of redemption.—*Maldonatus and Dion. Carthusianus (combined)*.

[2254] Since God is our Father we should address Him with childlike trust. Since God is our Father in heaven we should address Him with holy reverence. Since God is our Father we should address Him with universal charity in our hearts.—*C. N.*

[2255] Thou art my Father, I will leave Thee to give me what is best.

Thou art our Father, and we all are brethren. I pray not therefore for myself only, but for all men, since all are my brethren.

I am a very child, weak, and ignorant, be Thou a Father, and a guide, and a help to me.

Thou art our Father, I will not fear to go to Thee, since Thou wilt not cast off Thy child.

Thou art my Father, Thou hast therefore a right to correct me, and I will bear with patience that which must needs be for my good.

I have done amiss, but I will go to Thee, my Father, and will say unto Thee, "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son."

Our Father is in heaven. This earth, therefore, is not the inheritance of those whose Father is in heaven.—*Denton*.

III. POINTS OF ANALOGIES SUGGESTED BY THE CLAUSE TAKEN AS A WHOLE, BETWEEN OUR HEAVENLY FATHER AND OUR EARTHLY PARENT.

1 God has adopted us independently of our own will.

[2256] This is a relation prior to action, prior to volition, prior therefore to merit and demerit—a fact for all time; a substantial reality over which change and sin can have no power. God the Creator, God the Redeemer, God the Comforter, is "Our Father" whether we will or no.—*Dean Vaughan*.

[2257] It is not presumptuous, in a thankful, loving, and obedient spirit, to call God our Father. He has chosen for Himself this name.—*Robinson*.

2 The relationship between us and God is indissoluble.

[2258] "I will be a Father unto you, and ye shall be My sons and daughters." In other places it is said, "Ye shall be *called* My sons;" but here, "You shall *be* My sons;" you shall not only be called so, but be so. He will really perform all the parts of a father to us; yea—no father like God. The outward father is but a shadow; as in all comparisons, outward things are but the shadow and similitude, the reality is in inward things. A servant is not always a servant, there may be a release; a husband is not always a husband, there may be a separation by divorce; but a father is always a father, and a child a child. . . . The outward father is but a shadow and similitude, the reality is in God; none so fatherly and kind as He: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" There is a *how much more* upon the fatherly care of God.—*T. Manton*, 1629-1677.

3 God's love is parental.

[2259] God is Father; government is personal. All the tenderness which now is stored up in the word "mother" was of old included in the name "father." The household was governed by law, and yet it was small enough to enable the father to make himself the exponent of love and law. In the household, strength and weakness are bound together by the mysterious tie of love. . . . "Our Father" is itself a whole theology.—*Beecher*.

[2260] God is more a Father than our natural parents are. They concur to our being but instrumentally, God originally (Psa. cxxxix. 14; Mal. ii. 10).—*T. Manton*, 1629-1677.

[2261] It is the glory of princes to have titles to express their greatness, but it is Thy glory, O God, to have a title to express Thy love, and therefore Thou hast given Thyself a name, respecting more the subject than the prince; and, lest it should be too big for us, Thou hast made it too little for Thyself.

4 God's actions to us are those of a Parent.

[2262] How will God perform the part of a Father. (1) In allowing us full leave to come to Him in all our necessities, Gal. iv. 6. (2) In supplying all our wants, Matt. vi. 26. (3) In pitying our miseries, Psa. ciii. 13; Mal. iii. 17. (4) In disciplining and treating us with much indulgence and wisdom and care, Heb. xii. 10. (5) In providing able guardians for us, Heb. i. 14. (6) In laying up an inheritance for us, Luke xii. 32.—*T. Manton*, 1629-1677 (*condensed*).

[2263] As a Father God (1) teaches us, Isa. liv. 13. (2) Corrects us, Heb. xii. 9. (3) Pities us, Psa. ciii. 13. (4) Protects us against temptation, danger, &c. (5) Provides for us; temporally, Matt. vi. 25—31. Spiritually, Eph. i. 3. Eternally, 1 Pet. i. 3.—*Horlock (of Box)*.

IV. IMPORT OF THE WORD "FATHER."

1 The word "Father" implies a Personal Deity and a special Providence.

[2264] Father! The word Father implies personality. He is therefore a personal God whom man is to worship. It is not a principle, but a Person we are to invoke; not nature, but God, "our Father." All worship which loses itself in vague generalities addressed to some great abstraction, or trust in such a thing as men call nature, is at once condemned by the opening words of this pattern prayer. "After this manner, therefore, pray ye," to a living, ever-present Person; Himself moving amid and regulating all His works, not estranging Himself from His creation, and leaving it to the unintelligent control of destiny or law, but a Father ever working through all.—*Lorraine*.

[2265] It is not the almighty Artizan constructing a marvellous piece of mechanism. It is not the all-wise Artist touching into beauty the temple that is built. It is not the irresponsible Tyrant whom trembling slaves obey. It is the Father. It is not the "unknown," the "unthinkable"; He is the Father. True, you cannot see Him through microscope or telescope. If it were a picture or a poem, a mountain or a molecule, a nettle or a nerve centre, material instruments might aid you. But the affairs of the Spirit have to be seen by Spirit. The vision of the soul goes farther than the stars and sees the Father.—*R. Mitchell (condensed)*.

[2266] It is a grand thing to be told that the title which God assumes is the first which we are taught to lip in infancy—with which, in the dawning-tide of the understanding, we connect an overshadowing love which covers our weakness and toils for our support; whose grave labours are suspended to look on our weakness, and whose careworn countenance is lit up with our first laughter.—*B. Kent*.

2 The word "Father" rightly believed in inspires conscious joy, and is an everlasting spring of hope.

[2267] He is never alone. Nothing to him appears empty or desolate. The solitary chamber, the savage desert, for him is filled with a Being whom he loves and adores. He throws open his window to the night-sky, and, while all is still and slumbering below, above him, farther than eye can reach or thought ascend, kindles the outspread glory of the Father. He rejoices to come with filial trust in all perplexities, and shelter himself under this brooding Paternity.

He feels the heart of infinite Love beating close to his heart, and throbbing through all the pulses of the universe.—*Chapin*.

3 The word "Father" realized affords both a spiritual anchorage-ground and an homestead.

[2268] This, instead of being less true than earthly relationship, is the one relationship, which, when a man enters into, he ceases to be homeless and a wanderer, a fugitive and vagabond upon the face of the earth, and from the face of God—ceases to be a mere withered leaf borne helpless on the wind, whose origin none cares to trace, and whose destiny none turns to see; he has found his place in the universe, he has found a hold and a hope, and however in himself unstable, weak, and incapable, he rests enduringly in the unchangeable Father. He has been outside, thinking the world a strange, cold, barren, friendless, and unsatisfying place; he has wandered about, not seeing "through the thick cloud," and still less dreaming that One was seeing and caring for him, and now he finds he has a Father, One to love, One to serve, One to glorify, One to worship.—*Dods*.

V. INTERPRETATION OF THE WORD "FATHER."

1 He is our Father by the act of creation.

(1) *As understood by the heathen.*

[2269] The heathen application of the name Father to God was only a dim recognition of man's springing from some supreme Source, some unknown Creator. A few nobler spirits half deciphered from creation and human affairs, and half guessed, that unknown Source of life to be good, and hence, in some unknown way, Father peculiarly of the good.—*Lorraine*.

(2) *As revealed in the Scriptures.*

[2270] In the Scriptures of the Jewish economy the word "Father" occurs a few times in its application to God. To the Israelite this word brought a somewhat deeper and richer truth than to the heathen. To the former the story of creation was no guess; nor was the Divine Being entirely a mystery. The Israelite worshipped a revealed God. He knew—his nation's matchless history told him with many tongues—that God specially provides for the wants, and interposes for the protection of His children; and, therefore, the Jew could say, "Have we not all one Father? hath not one God created us?" (Mal. ii. 10).—*Ibid*.

[2271] God is *our Father*, in respect of—Our creation. He made us. Thus He pleads with us, "Is not He thy Father that hath bought thee? Hath He not made thee, and established thee? Have we not all one Father? hath not God created us?" (Deut. xxxii. 6; Mal. ii. 10) —*Denton*.

2 He is our Father by the blessing of preservation.

[2272] This blessing of preservation makes God our Father in a nearer relation than that of creation; the one is a single act of that power we should admire; the other is a repeated act of that mercy we should love; the one gives us only life; the other, all the comforts and conveniences of it.—*T. Mangey*, 1684-1755.

3 He is our Father by the work of redemption.

[2273] What, then, shall only those who have been thus renewed and adopted into the Divine family use the blessed and encouraging words "Our Father?" Surely not. *They* only can use it in its fullest meaning; but this is man's prayer everywhere and in every condition. All men are not regenerate, but all men are redeemed. By the freedom of their redemption let them say, "*Our Father.*"

In ancient Judaism, the bond-servants were not allowed to apply the term "father" to their master, but the free-servants were allowed this privilege; and their use of the word was understood as indicating their desire to obtain adoption into the family. The purchased price of freedom is paid.—*Lorraine*.

4 He is our Father by the blessing of adoption.

[2274] The Father of our Lord Jesus and of us; but not in the same way as of us. In His Divine nature, Jesus is the *eternal* Son. In that human nature of our Lord, "born of a woman," by a manner inconceivable to us, He is the only-begotten of God. But man's sonship is only that of sinning but redeemed, and, in his best estate, regenerate and adopted, humanity. St. Augustine truly says, "Christ never so unites us as to make no distinction between us and Himself." Therefore, we find Christ praying *for* His disciples and teaching them to pray, but never praying *with* them.—*Ibid.*

[2275] More especially there is a particular sort of men to whom God is a Father in Christ, and that is to believers (John i. 12). Those which in their natural state and condition were children of wrath, and slaves to sin and Satan, when they come, and are willing to welcome and receive Christ into their hearts, in a sense of their misery, are willing to make out after God and Christ; they have an allowance to call God Father, and may have child-like communion with Him, and run to Him in all straits, and lay open their necessities to Him.—*T. Manton*, 1629-1677.

5 He is our "Father" by sanctification.

[2276] In calling Himself *our Father*, God recalls to our mind the benefits of our creation, our preservation, and redemption, the blessing of adoption, and of that sanctification which He has given to His children.—*Denton*.

[2277] Thus in the Divine Fatherhood is exhibited the work of the blessed Trinity—

1. That of the Father, in creation, providence, and adoption.
2. That of the Eternal Son in redemption.
3. That of the Holy Spirit in sanctification.—*E. B.*

VI. CHRISTOLOGICAL ASPECT OF THE WORD "FATHER."

[2278] The Christian, at the outset, invokes God as Father, in the true filial spirit. "God hath sent forth the spirit of His Son into our hearts, crying, Abba, Father." Hitherto it had not been so: Abraham knew God as "Almighty;" Moses as "Jehovah," or as a "Merciful and gracious God;" David and the Psalmists, as "The Lord is my Shepherd," or as "The Shepherd of Israel." And each invoked God as he knew Him. But it was not until the Son of God came that men knew God, and invoked Him as a Father. Nor could men have this knowledge before, or by any other means. Only the Son can reveal the Father. No one else knows Him.—*Proctor*.

[2279] We need an objective representation, a personal expression of God. We need some name that shall signify the complete qualities of His nature—that shall combine our sublimest, devoutest, and tenderest ideas of Him. We want an image of the Deity that this finite intellect can steadily see, that this wandering will and insufficient conscience can intelligently represent and obey, that this yearning and agitated heart can rest upon and love; and we want one epithet which will express all these characteristics at the same time—which shall tell their essential unity, and speak their highest meaning. My friends, that Image has been given us in Jesus Christ. That epithet He has taught us in that word expressive at once of the giving of life, the claims of authority, and the quality of goodness—that name of cause, and veneration, and love—the name of *Father*.—*Chapin*.

[2280] Learn from Christ what sonship means, what election means, what liberty means.

Sonship means humility. Election means separateness or holiness unto God. Liberty means service.—*A. Saphir*.

VII. THE CONDITION ON OUR SIDE NECESSARY FOR THE REALIZATION OF THE WORD "FATHER" IN ITS FULL MEANING.

[2281] Faith in the sonship of man to God in Christ is the realization of the truth of God's Fatherhood. Faith is indeed the blending of the spirit of man with the spirit of God—the enclaspings of the Parent by the offspring, of the offspring by the Parent. Indeed, faith is the operation of the Divine affinities between the spirit of man and the spirit of God. Unfaith

is the untruthful denial of those affinities. Man is what he is, whether he believes it or not: he only realizes his true relation to God by belief in Christ. Unfaith so far unfilializes as to turn the truth of God into a lie. Denial of man's sonship is the denial of Christ, who Himself became a member of the race of which He is the Root and Redeemer. "Because the children were partakers of flesh and blood, He also Himself likewise took part of the same." Christ is the Universal Brother. The sonship of Christ to God, and therefore of humanity in Christ to God, is the rock upon which the Church is built. The foundation *is* laid, and faith only can build upon it. No man truly believes in God and His Christ until he believes that he himself is a child of God. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—*W. N. Percival*.

VIII. LESSONS TAUGHT BY THE WORD "FATHER."

1 The duty of holy desire and filial trust.

[2282] (1) He would have us ever listen to Him with filial love, and not with servile fear.

(2) The very name Father should inspire us with love, and He would have us speak to Him out of a heart full of love, for the name itself creates and increases our love.

(3) He would give us confidence in His willingness to bestow upon us all that we can ask or rightly desire.—*Denton*.

[2283] These views of the Great Being, "Who is over all, God blessed for evermore," are being displaced by such as harmonize more completely with the wants of the heart. He is not a God of merely terrible and wondrous might, of inconceivable and unattainable holiness, before whom we must bend in abject silent fear as slaves before their master, but One who loves us all as our Father; concerning whom an ancient psalmist sang, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." We do not turn our eyes upwards to heaven as though we beheld One whose very aspect causes us to tremble with alarm, but as if expecting to catch a glimpse of a gracious Friend, who places at our service a wealth of loving and tender help for every time of need. We do not worship a Being who must be approached with awe and dread, for fear He should crush us, and take away our remembrance for ever, but a beneficent Father, whose heart beats with a yearning tenderness of love for us all.

[2284] This revelation of "The Father" has swept away all the barriers of distance, it has streamed into our souls through all the glories of the universe, it has touched us with the intimate nearness, the infinite condescension of God, and gathered into that one name all that is venerable with all that is lovely. Let us

habitually avail ourselves, then, of the privilege made known to us. In every experience of life, let us bring to His footstool hearts of reverence and of penitence, of holy desire and of filial trust.—*Chapin*.

2 That we should imitate Him as our Father.

[2285] We are to listen to conscience, which tells us that a likeness of character is expected between father and child. This likeness is found in all who call God Father in truth. Such an assimilation Christ supposes, saying, in this same Sermon on the Mount, "Love your enemies, do good to them that hate you, that ye may be the children of your Father which is in heaven."—*Dods*.

[2286] Quesnel says justly, "Dieu est plus imitable par ses enfans dans les perfections où il paroît Père, que dans ceux où il paroît Dieu."

[2287] When once there has settled itself in the soul the thought, "God is my Father," it seems natural that we should be on His side—natural that we should take interest in His will, His work, and His glory.—*Dean Vaughan*.

IX. IMPORT OF THE WORD "OUR."

1 The word "our" implies the universal brotherhood of mankind.

[2288] Secondly, "Our," is the first word in the English version of the paternoster. Who but the Giver of the prayer has uttered that word "our" in the entirety of its significance? He who knew there was something to honour in all men, and has therefore commanded us to "honour all men," comprehended all who ever needed daily "bread" and daily "forgiveness" in the petitions that compose the prayer of the Lord, which is the true universal prayer. Chronology and geography do not affect the relationship of man to God which Christ came upon earth to expound, to sustain, to realize. Not more certainly does the vital atmosphere enwrap the earth, than Christ's redemption enwraps the race of man.—*W. N. Percival*.

[2289] The key to the theology which is winning its way, and which will rule in the Church of the future, is the Father's authority and government of a household—that household of God being, not an elect company, but the wide human world. The problem of the future is the reconciliation of all the dark and difficult passages of the Divine government, as we gather our knowledge of it from the Scriptures on the one hand, and from the history of this sad world on the other, with the fatherly heart and the fatherly reign of God.—*Baldwin Brown*.

[2290] If God be not the Father of every child of man, there is no gospel to be preached to every creature. The missionary has no glad tidings to take to heathen lands. The sense of

wrong, the experience of grief, the dread of death, the honour of a devil-god, can never be removed from the darkened mind of heathendom until the truth, as it is in Jesus, that "there is one God the Father of all," is proclaimed, and all human lips are taught to pray in spirit and in truth, "Our Father which art in heaven," "Forgive us our trespasses, as we forgive them that trespass against us." There is nothing for the believer to believe if God be not the Father of humanity. There is no warrant for God being my Father, if He be not the Father of the race of which I am a member. I can repose in no exception made in favour of myself. Whoever makes an exception in my favour, or in his own favour, or in favour of any upon whom he may fix as the elect, is making his notions and interpretations of Scripture the measure of God's love, and Christ's redemption, and the Holy Spirit's operation.

[2291] There are many and great circles in that word "our." The child's soul, as he folds his little hands in the midst of brothers and sisters, runs round our circle. The two or three met in the name of Christ send their thoughts round another. The larger congregation, touched with a sense of wider kinship, make the word enclose a larger space. The annual congress, with currents of grateful feeling flowing into, or out of, or around the representative gathering, speaks to us of a larger circle still. Different nationalities, finding a voice in connection with some religious alliance, carry us outward more and more. And yet the circles widen. Any man stepping out as representing the race may gather up all human relations, possibilities, and wants, and say, Our Father.—*T. Mitchell.*

[2292] It is "a common prayer to the common Father of all mankind." He who says and means "Our Father," acknowledges his brotherhood with the whole human race, but feels that he is especially allied with those who, like himself, are God's adopted and regenerate children.—*Robinson.*

[2293] For He does not say, "My" Father which is in heaven, but "our" Father, offering supplications for the common body (τοῦ κοινού σώματος).—*Chrysostom.*

[2294] God revealed in Christ is not the Father of the Jew only, but of the Gentile also. The Father of a "whole family" (Eph. iii. 14). Not the partial Father, loving one alone, the elder, but the younger son besides; the outcast prodigal, who had spent all his living with harlots and sinners, but the child still, and the child of a father's love. This our Lord taught us in His own blessed Prayer, *Our Father*; and we lose the meaning of that single word *our*, as we say *my Father*; the Father of *me* and of *my* faction, of *me* and *my* fellow-believers; instead of *our Father*, the Father of the outcast, the profligate, of all who choose to claim a Father's love.—*Robertson.*

[2295] It is in the universal that the individual finds its standing-place and its starting-point. Any limitation is fatal to the trust. Any condition, introduced at that point, bars the entrance. Yet the force and the fire of the universal lies in the personal. The logic is perfect—If of all, then of me—draw the inference! "Loved us"—then "loved me." And from the individual we go back strongly and irrefragably to the universal. If "Our Father," then "My Father"—if mine, then ours.

We press this thought again and again, because we feel that in it lies, not only the one hope, but the one possibility, of fallen humanity.

In this one word lies revelation—lies the gospel. Jesus Christ stands upon the earth, and declares God a Father.—*Dean Vaughan.*

2 The word "our" is a confession of the special brotherhood of believers.

[2296] Alone on the vast ocean, the sole survivor of the wreck; cast away on the desert island, apparently "out of humanity's reach," the words "our Father" bring our souls into communion with the great body of the faithful, and God, the Father of us all.—*E. B.*

[2297] For He who calls God Father, by that single word confesses at once the forgiveness of sins, the adoption into the family of God, the inheritance of the kingdom of heaven, the brotherhood which he has with the Only-Begotten, and the gifts of the Holy Spirit.—*Cyprian.*

3 The word "our" links us with the departed saints.

[2298] The noblest motive is offered, the furtherance of God's glory and the advancement of that kingdom, to found which anew, and thereby restore the true sovereignty of God, was the purpose of the coming of the Son of God to earth; the surest ground of confidence that our prayer will be granted, our endeavours made successful, is laid in the absolute power of Him whom we address, alike over the world of inanimate and irrational being, and over the free, and, in that freedom, rebellious heart of man. The whole race of mankind, in their various degrees of nearness and interest to ourselves, are brought into our thoughts, that their needs as well as our own may be presented before the throne of the Most High; the whole company of heaven is imaged before us, to be an example and incitement for ourselves; the one true personal God is set before us to be addressed in prayer, in the most loving aspect in which He can be portrayed, as our Father, and yet in all His sublime and awful majesty as dwelling in the glories of heaven.—*Karslake.*

[2299] Death does not divorce: the first letter of the Lord's Prayer is like a marriage-ring: husband and wife, one of them deceased, join hands still, saying together, "Our Father." Pleasantly conscious that we are on our journey

home, we pray and sing with saints and angels, "Our Father which art in heaven."—*Robinson.*

[2300] As it is not merely in the character of a member of the human race, so it is not simply in that of a member of the Church on earth, that the Christian says, "Our Father." He knows that the words he uses are, so far, still on the lips of brethren who have gained the skies. The apostle speaks of "the whole family in heaven and earth."

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream, of death."

—*Robinson.*

X. LESSONS SUGGESTED BY THE WORD "OUR."

1 That our prayers shall not be selfish.

[2301] The very object of prayer is to practice suicide of self. You will find that your very sufferings have shrunk to small dimensions; you will have seen how light they are in comparison with the cries and groans of a creation; you will have seen how absolutely trifling they are when weighed against the Name, and the Kingdom, and the Will; you will have seen, too, how safely they can be trusted in His hands.—*Dean Vaughan.*

[2302] Do you not see how by the very first word of this Divine formulary all selfishness is banished? how the thought of others is introduced—the thought of our brethren, represented by us at the throne of grace?—*Thomas Hugo.*

[2303] The religion of Christ is individual in its requirements, but general in its applications. It demands the solitary discipline and the social work, and even in our most secret devotions we must not indulge the limitations of selfishness, but remember all with whom God has linked us, and for whom we should labour; remember all, kindred, friends, enemies, the world.—*Chapin.*

2 That we should love as brethren.

[2304] As the word "Father" reminds you of your duty towards God, so the word "our" may remind you of your duty towards your neighbour. The word "Father" may teach you faith, and the word "our" charity.—*Ramsay.*

[2305] *My Father*, and not *Our Father*? But is it not, that prayer, and especially this prayer, is not a common, or rather is not a private speech; but must be said, as well in charity as in faith: and charity can abide no singular numbers; it is against her nature to be without company; and company she will find to join with her in praying, though she say her prayers by herself alone?—*Sir Richard Baker, 1568–1645.*

[2306] This word "our" strikes at all those

barriers, reared by pride or prejudice, that estrange man from his brother-man. Not those that distinguish station, but those that destroy sympathy; not those that strengthen and establish convictions, but those that generate and foster intolerance. This word "our" carries in it the sublime purpose of the gospel, towering as it does above the petty schemes of all religious impostures, which have ever sought only a tribe or nation—it demands the homage of a world. It goes forth to do in the moral world what science endeavours to do in the physical world—to unite the islands of the sea and the continents of the earth in one electric bond of fellowship.—*Lorraine.*

[2307] *Our Father* should teach us (1) to esteem one another as brethren; (2) to be contented with our present state and condition, for God is a Father to us equally with the greatest; (3) to interest one another in our prayers; (4) our high privilege, inasmuch as we have a stock of prayers going to heaven for us from our fellow saints throughout the world.—*Bishop Hopkins (condensed), 1633–1690.*

[2308] We are all fraternally related. Humanity is one great brotherhood, and the sentiment of brotherhood should animate and rule all. It should be stronger than nationality, stronger than patriotism, stronger than ecclesiastical affinities, stronger than commercial competitions. Love for the common Father should unite all hearts together in carrying out His paternal purposes and pleasing His paternal heart.—*Chapin.*

[2309] In the word "our" two golden threads begin together, which continue interwoven throughout the Lord's Prayer. Expressing a filial spirit to God, the language breathes a fraternal love to man. It agrees with the maxim of the Jews that, whether alone or not, a worshipper should speak in the plural, not saying, "My Father," but, "Our Father." Much more is implied in the use of the plural than that the Lord's Prayer is adapted to public worship. It is as appropriate in the closet as at the domestic altar, or in the crowded church. The Christian repeats it with a feeling of membership in God's universal family.—*Robinson.*

3 That we should pray for one another.

[2310] If you pray only for yourself, you will be the only person who will pray for you. But because each individual prays for all—all pray for each individual.—*Ambrose.*

[2311] Some of us are burdened with many wants and many sorrows which are not our own; and we find it difficult to pray them. We find self busy even in our prayers—and when self is satisfied, prayer ends. We imagine some separate chapter of intercession—and we never reach it. But Christ says, Bear others upon your heart all through—pray for yourself and

2311-2322]

them in one—say, "Our Father," and prayer is intercession at once.—*Vaughan*.

4 That we allow no rivals to usurp His place.

[2312] The term "our" protesteth that we will have no other Elohim but Him: none other patrons for our life and soul but Him, who is our Creator: by Him we came into the world, to His providence only we commit our state: His angels pitch their tents about us, when He commandeth.—*Hugh Broughton*.

XI. IMPORT OF THE WORDS "WHICH ART."

1 They teach personality and eternity of God.

[2313] To no other alleged divinity could we say with truth, "Our Father which art." Other gods are not. Our Father is. He lived in the past, will live in the future, lives now. He is the Ever-living. He calls Himself "I am." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." We have to say, with deep conviction and feeling, "Our Father which art." We realize Thy awful presence. Thou art a Person. Thine eye sees; Thine ear hears; Thy heart beats; Thy hand moves; Thou art.—*Robinson*.

[2314] Here even those words which seem of least importance have a weight of their own; for when we say of God "Thou who art," the word in its original form directly involves the personality of God; it speaks of Him as a real personal Being, no mere abstraction, no power at work throughout all the realm of nature; while further, it suggests, though it does not by any means involve, what is the nature of that mighty Being, namely, that He can be described only by the words, "I am that I am;" i.e., as the one self-existent Being, existing in the depths of eternity past, to exist in the depths of eternity to come.—*Karslake*.

XII. THE IMPORT OF THE WORDS "IN HEAVEN."

1 They refer to the Divine immensity.

[2315] God is in heaven, which comprehends earth and underlies all that is visible. The Eternal is indeed above all time and beyond all space. In the heaven of devout thought and pure feeling does God dwell as well as in the heaven of eternity and infinity. Philosophy places God at a cold and terrible distance, idolatry lowers Him to the earthly and sensual and even to the devilish; but God's unveiling of Himself shows Him to be the illimitable presence and personality pervading existence.—*W. N. Percival*.

[2316] For heaven is *here* wherever that *here* may be. The hell of wickedness is the presence of an antagonized heaven. The consuming fire will cause a man to cry out, "If I make my bed in hell Thou art there."—*Ibid*.

[2317] But the word in the original here is in the plural form (*ἐν τοῖς οὐρανοῖς*), "in the heavens." In the tenth verse it is said, "Thy will be done on earth as it is in heaven," where the word is singular, and doubtless alludes to that "heaven of heavens," of which we have spoken, where worshipping hosts delight to do His will; but here the words, "in the heavens," suggest at least what Holy Scripture elsewhere affirms, "Behold, the heaven and the heaven of heavens cannot contain Him;" He filleth immensity, inhabiting all the heavens of space, making the pavilions of the universe the temple of His glorious presence.—*Loraine*.

XIII. LESSON TAUGHT BY THE WORDS "IN HEAVEN."

1 Heavenly-mindedness.

[2318] "Which art in heaven" tells us where our hopes and our hearts must be fixed, whither our desires and our prayers must tend. *Sursum corda*: where our treasure is, there must our hearts be also.—*Jeremy Taylor*.

XIV. THE REASONS FOR THE ADDITION OF THE WORDS "WHICH ART IN HEAVEN" TO THOSE OF "OUR FATHER."

1 To distinguish the idea of our heavenly Father from that of our earthly parents.

[2319] "In heaven" is added to distinguish God from our earthly parents, who, though they may have natural parental affection, have it so mixed with infirmities, and are so limited in their abilities, that sometimes they will not, and often cannot, relieve the wants of their children, which our heavenly Father is always both able and willing to do.—*J. Blair*, 1723.

[2320] The first words of this prayer inspire confidence, the second awaken awe. Not our Creator, Lord, King, or Judge—but Father: yet not for a moment are we to approach Him or think of Him as an earthly parent, with erring judgment and changeable will; but as "the Father of lights, with whom is no variableness, neither shadow of turning." Thus the thoughts are raised to a higher sphere of life, in confident, yet lofty adoration.—*Loraine*.

[2321] The thought that our Father is in the heavens restrains us from such light familiarity as that with which children commonly approach their parents, and fills us with adoring awe. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few."—*Robinson*.

[2322] There is but one God, therefore but one Father, who is in heaven; and therefore but one object of worship. In worship, trust, respect, obedience, we can recognize no "divided duty," as in the case of our human parents.—*E. B.*

2 To inspire reverence.

[2323] We are bidden to add, "Which art in heaven," lest that love degenerate into anything like familiarity or irreverence, that trust into presumption.—*Karslake*.

[2324] Whilst we say, "Our Father," we are prevented from allowing the familiar to encroach on the reverential feeling by the solemn addition, "which art in heaven."—*Thomas Hugo*.

[2325] For as considering God in heaven, we have just cause to be astonished with admiration at the greatness of His majesty; so, considering Him our Father, we have juster cause to admire Him with astonishment for the greatness of His love; and so, while familiarity, where it findeth effects of defect, breeds cause of contempt, here, where it finds cause of admiration, it breeds effects of respect.—*Sir Richard Baker*, 1568–1645.

[2326] The love of a Father may fill us with confidence, but the majesty of God must strike us with fear. I dare speak to God, because He is my Father; but I speak in trembling, because He is in heaven. If we do not thus begin, we lose our petitions before we utter them; as the mariner which unskilfully thrusts forth his ship from shore, shipwrecks in the very haven.—*Farindon*.

[2327] God is described by two of His most eminent attributes, His grace and glory, His goodness and His greatness; by the one, in that He is styled our Father; by the other, in that He is said to be in heaven; and both these are most sweetly tempered together to beget in us a holy mixture of filial boldness and awful reverence, which are so necessary to the sanctifying of God's name in all our addresses to Him. We are commanded to come to the throne of grace with boldness (Heb. iv. 16), and yet to serve God acceptably with reverence and with fear (Heb. xii. 28). Now, this excellent mixture of awful and encouraging attributes will keep us from both the extremes, of despair on the one hand, and of presumption on the other.—*Bp. Hopkins*, 1633–1690.

3 To give us confidence in His power.

[2328] And this name, by suggesting God's love and care, should give us confidence in our prayers. (See Matt. vii. 7–11.)—*Catechist's Manual*.

[2329] The name itself of Father prayeth for us.—*Maldonatus*.

[2330] This is our comfort, that while we are involved in this world we can appeal to One who is above it, and uncontrolled by it. Or this might be our comfort, did we not bring God also down to earth, and either lose sight of Him amid its confusion, or bind Him helpless with His own laws. Our prayer will not proceed in

faith until we raise God high above us and all that we know, to the very supreme of power. When the utmost skill and strength of the child have failed, he runs to his father, never doubting that with him is more skill and sufficient strength. And we must learn to cease from measuring the power of God by our own, and reasoning from the one to the other. We must learn to set God above His own laws; not that He will reverse them, but use them as we know not how. We are not to think that, where we see no possibility, God sees none; that, when all human skill has been fruitlessly spent, there is no more that God can do; that when everything goes wrong with us, and we are ready to sit down and wait for ruin, there is no help for us in God. Too often we pray to a God whom we do not set in the heavens; to whom we do not in fact ascribe as much wisdom and power as we do to men, whose help we do not as fully trust in as we should in the combined help of some on earth we know of; whom we scarcely trust in much more than in ourselves, else we should not be found despairing when we see no remedy for our ills, and when our own strength is exhausted.—*Dods*.

4 To remind us of His inaccessibility and so bring us to Christ.

[2331] What is God like? We cannot tell. The imagination of man only combines the materials of his past experience into new forms. But "who has seen God at any time?" Where is heaven? We say "above;" while the earth moves through space, and, as we raise our hand, the place, to which we would have pointed, has already changed. Alas! who will show us God? Who will guide us to heaven? Why, who but God—incarnate! The man Jesus and the God Christ. Who being God took man's nature upon Him. Through whom alone we have access to the Father in heaven.—*E. B.*

5 To give us hope of immortality.

[2332] God has fixed His dwelling-place in heaven: (1) Because mortal men cannot endure His glorious presence (Deut. v. 23). (2) To try our faith and obedience (Heb. xi. 1). (3) That there should be a better place into which the saints should be translated when their course is run.—*T. Manton*, 1629–1677.

[2333] All good sons suffer from "home-sickness" when they are in trouble, sorrow, or want in foreign lands, and even when they are well and happy. But where our Father lives, there is our home, and there we long to be, and hope for welcome.—*E. B.*

6 To make us realize the dignity of our sonship.

[2334] It is a great honour to be the son of a prince; and the greater the prince is, the greater the honour to be his son. Oh, then, my soul, what honour is it to thee to be the son of Him who is the Prince of princes, whose kingdom is everlasting, and power infinite?

XV. OBJECTIONS MET RESPECTING THE ALLEGED ABSENCE OF CHRISTOLOGY FROM THIS CLAUSE.

[2335] Some strangely contend that the Lord's Prayer is not for the use of Christians; inasmuch, say they, as it is not offered in the Saviour's name, and does not plead His merit. We maintain that it is offered in the name, and does plead the merit, of the only Advocate and Mediator. True, it does not conclude with the usual words, "through Jesus Christ;" but are not those words spoken by it in all its parts and as a whole? As the plea may be implied and intended in every request, it cannot be said to be impossible before God, who knows the heart, to found prayer on Christ's merit and mediation without literally repeating the prevailing name.—*Robinson*.

[2336] "In calling God our Father," writes Calvin, "we certainly plead the name of Christ. For with what confidence could any man call God his Father? Who would have the presumption to arrogate to himself the honour of a son of God were we not gratuitously adopted as His sons in Christ? He, being the true Son, has been given to us as a Brother, so that that which He possesses as His own by nature becomes ours by adoption, if we embrace this great mercy with firm faith. As St. John says (i. 12), 'As many as received Him, to them gave He power to become the sons of God, even to them that believe in His name.'"

[2337] Not to find Christ in the Lord's Prayer is to enter the sanctuary without the kindled lamp. The light of the gospel shows it to be His temple. The Lamb Himself is the light thereof. It is bright with His presence, as the firmament with the shining of the sun. He leads our devotions in it, opening His lips to open ours, saying for and with us, "Our Father."—*Robinson*.

[2338] There He hath more especially established His throne of grace, and there sits upon it. Though He hears our prayers wheresoever they are uttered, yet He nowhere hears them with acceptance but in heaven, where they are presented before Him through the intercession of Christ.—*Bp. Hopkins*, 1633-1690.

[2339] And where, in all this prayer (in which we ask all things) do we ask anything in Christ's name, but only in these words, by saying, "Our Father?" for if we come with saying *My Father*, we leave Christ clean out, and come not at all in His name, and so have neither warrant to call God *Father*, nor promise to receive His blessing; but when we say "Our Father," as we challenge the adoption, so we acknowledge the Author, and in these two only words we express the three great virtues, Faith, Hope, and Charity, in the word "Father," our Hope; in the word *our*, our charity; and in the words "Our Father," our faith in Christ, in whom He is our Father.—*Sir Richard Baker*, 1568-1645.

[2340] It is impossible to offer it up, unless it be in the name of Christ; for we have no right or title to call God "*our* Father," unless it be through the merits and mediation of Jesus Christ, who hath made us heirs of God, and joint-heirs with Himself.—*Wheatley*.

[2341] When from the absence of the Spirit of Adoption you cannot say "Our Father": (1) Disclaim other confidences. If thou canst not say *Father*, plead *fatherless* (Hos. xiv. 3). (2) Own God in a mumbling way (Luke xv. 19). (3) Call Him Father in wish—*Optando, si non affirmando*. (4) Come to Him as the God and Father of our Lord Jesus Christ (Eph. iii. 14), and whatsoever you ask in His name shall be given you.—*T. Manton*, 1629-1677.

THE LORD'S PRAYER.

FIRST PETITION.

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1

REASONS WHY THIS PETITION STANDS FIRST.

2

IMPORT OF THE EXPRESSION "THY NAME."

3

MEANING OF THE WORD "HALLOWED."

4

WAYS IN WHICH GOD'S NAME IS HALLOWED BY
HIMSELF.

5

WAYS IN WHICH GOD'S NAME MAY BE, AND OUGHT
TO BE, HALLOWED BY MEN.

THE LORD'S PRAYER

(Continued).

3

FIRST PETITION.

(Hallowed be thy Name.)

I. REASONS WHY THIS PETITION STANDS FIRST.

1 Structural reasons.

(1) *Because it has an essential connection with the invocation.*

[2342] The connection between this and the preceding clause is not accidental, but essential. In the natural order of things we cannot pray "Hallowed be Thy name" until we know what that name is; and, when we do know it, we cannot refrain from this as the next and immediate expression. It is the outbursting flame of a kindled heart. It is the spontaneous utterance of a soul rapt with the excellence of God, and postponing its personal requests in a general desire.—*Chapin*.

[2343] The name of God here has respect to the benignant appellation the Saviour bids us employ when we call upon Him: and that we are, therefore, to pray, that He may be universally known and beloved as the almighty and gracious Parent of the family of man.—*Good (of Salisbury)*.

[2344] God would have us, first of all, to worship Him not as the Ruler of all worlds, but as bound to this world; not as attending to all parts of an infinite universe, but as regarding us; not, in short, as the Head of all things that are, but mainly and in the first instance as "Our Father." He confines our view that we may see more distinctly; this name does not show any part of His nature nor any portion of His dealings with which we are not concerned, but it runs directly between us and Him, and as through a glass which by confining magnifies and renders distinct, so through this name we are separated from distracting views of God, and led straight to all that He means to kindle our worship.

Learning what God is, we ask that His name may be hallowed or held sacred, regarded by all as a true and holy thing that is at any cost to be maintained in esteem, and under all temptation still believed in.—*Dods*.

[2345] For having called God "Our Father," and this petition coming so immediately upon it, we seem to pray that His name of Father

may be hallowed by us; and, if we understand it so, what have the angels to do to say it? They may say, Holy, holy, holy, Lord God of Sabaoth, and so hallow Him in His name of Lord, as servants; but to hallow Him in His name of Father, as sons, they cannot.—*Sir Richard Baker, 1568-1645*.

[2346] Dwelling upon the character of the Most High, and addressing Him as our Father in heaven, it is as if we read the first and fifth commandments together; the first commandment of the first table, and the first commandment of the second table, each in the other. At once adoring the living God and honouring our heavenly Father, we breathe out, "Hallowed be Thy name."—*Stanford*.

[2347] But though these words, "Hallowed be Thy name," are a distinct petition, and not a mere appendix to the invocation, yet without the invocation we cannot understand nor use this first petition. For to think of God as we *naturally* do, and pray that His name may be hallowed, is impossible. But such is not the God to whom we have been introduced by Christ; He has taught us to say, "Our Father."—*Lorraine*.

(2) *Because all the succeeding petitions are implied in it.*

[2348] And indeed, if we mark this petition well, we shall find a peculiar majesty, an extraordinary pre-eminence in it above all the others; for it is not only the *Primum Mobile*, from which all the others have their motions, but it is the centre also to which all the others bend their motions. For, when we say, "Thy kingdom come," it is but to come that we may hallow God's name; and when we say, "Thy will be done," it is but for this, that we may hallow God's name; and when we pray for "daily bread," it is but to strengthen us, that we may hallow God's name; and when we say, "Forgive us our trespasses," it is but to cleanse us, that we may hallow God's name; and when we say, "Lead us not into temptation," it is but to remove impediments that we may hallow God's name. "O Lord our God, how excellent is Thy name in all the world!"—*Sir Richard Baker, 1568-1645*.

2 Spiritual reasons.

(1) *To show the spirit in which all our prayers should be offered.*

[2349] The key-note for the great chorus of

human prayer, by which the jarring voices of individual needs are harmonized into an unselfish hymn to the glory of the Giver of all good.—*E. B.*

[2350] Oh! if one of us could honestly say, "I do not signify—I, a very insignificant, very worthless, very sinful being—I, who am but of yesterday, and to-morrow shall not be—it matters not what I have or lack, what I enjoy or suffer for this little moment of time, on this little atom of space; but it is all important that the great God should be honoured and obeyed and glorified; it is all important that the blessed Saviour should spread far and wide His wonderful gospel, His universal reign; it is all-important that the holy and blessed Spirit should take up His abode in sorrowful, disconsolate, sin-possessed hearts, bringing order out of chaos, and heaven out of hell—and therefore, disregarding myself, I will put God first, in all my thoughts, and in all my supplications"—I say, not only, what a grand life would this make out of our littleness and our pauperism, but, which is the point now in our view, what ease, what freedom, what sweetness, would this spirit breathe at once into our prayers!—*Dean Vaughan.*

[2351] By this petition, set at the head, we regulate, correct, and renounce, whatever may be amiss in all our following petitions. As if we should say, Lord, we know not what to pray for, and therefore beg that we may be directed to pray for such things as tend to Thy honour and glory; and if we should happen to ask anything disagreeable thereto, we beg that either it may not be granted at all, or at least only in so far as may consist with this our first and chief petition.—*J. Blair, 1723.*

(2) *To teach that faith, worship, and obedience are our first duties.*

[2352] As this is the first petition, it shows that the belief and worship of God, especially as laid out in the four commandments of the first table, are the first of all duties.—*Pagan.*

[2353] The first petition is a prayer for strength and zeal to keep the first four commandments.—*E. B.*

II. THE IMPORT OF THE EXPRESSION "THY NAME."

1 It refers to God Himself, in regard to His nature and personality.

[2354] God's name stands for God Himself, and for what His words and works reveal to us about His nature and His attributes. God's nature is the essential property which belongs to the Godhead. God's attributes refer to the several qualities of the Divine nature.—*C. N.*

[2355] Since men are said to call upon His name, and to build a temple to it; and since God and His name are used as alike and of the

same power, we see that the name of God is used for Himself, or the Divine nature.—*Pagan.*

[2356] Creatures have a nature and a name; but God's nature is His name. His name is Himself; for whatsoever we can rightly name of God is the name of God: for when we say, "Hallowed be Thy name," we say as much as hallowed be Thy majesty, Thy eternity, Thy glory, Thy substance, Thy self, Thy all in all.—*Sir Richard Baker, 1568-1645.*

[2357] His name is the expression of Him, or the discovery of Him, written out or spoken out, in this, that, or the other language.—*Stanford.*

[2358] By God's name in Holy Scripture is most commonly signified God Himself: as in speaking to a king, instead of thou and thee, we say your majesty; to a lord, your lordship; to a commander-in-chief, your excellency. By which yet we mean no more than that we make application to the person himself. So in speaking to God, we say, "Glorify Thy Name," instead of "Glorify Thyself;" "Let Thy name be magnified;" "I will sing praises to Thy name," and a great many more of the like nature, which signify the very same thing as if we should say, "Glorify Thyself;" "Be Thou magnified;" "I will sing praises to thee," &c.—*J. Blair, 1723.*

[2359] It is well, however, to preserve a wholesome fear of a semi-panthéism, which is only too apt to steal into the hearts of men, often betraying itself in their language; a panthéism that is in danger of confounding God with nature; and in the precision and constancy of law, and in the well-ordered forces of creation, seeing only a great system, and not the presence of a living Intelligence, a Divine Person, that originally established and that still moves in and controls His works. The intelligent use of this prayer precludes such an error, teaching us to acknowledge His personality in the words "our Father."—*Lorraine.*

[2360] Consider how it addresses itself to the intellect, and reminds us of the true nature of God. There have been those, we know, who have either set their gods on a level, if indeed on a level, with man, or else have held God to be but an element, the Divine element, which enters into all things, and especially into man. But as the word "Father" reminds us of God's personal being, so this portion of the prayer recalls to our thought all that Holy Scripture teaches us respecting Him, as a being wholly distinct from all earthly things, however He may manifest Himself in them; wholly raised above them, as the Creator above the works of His hands; and therefore to be honoured with an honour quite distinct from that given to any of the noblest objects upon earth.—*Karslake.*

2 It refers to God Himself, as revealed in creation and revelation.

[2361] Alford, quoting a famous German com-

mentator, says, "God's name is not merely His appellation, which we speak with the mouth, but also, and principally, the idea which we attach to it—His being, as far as it is confessed, revealed and known." Stier has some remarks precisely similar to the foregoing of De Wette. Alford also himself adds, "The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him; into the depth of His being, as it is, no human soul can penetrate." The word in Hebrew which we render *Name*, (נֶמֶן), signifies more than a mere appellation or denomination, it implies distinction and character; so in Gen. vi. 4, it is rendered "renown," in Eccl. vii. 1, "good name," and in 1 Chron. v. 24, it is represented by "valour" and "famous." The name of God is, therefore, to us, the intransferable representation of the Divine character.—*Lorraine*.

[2362] The word "name" is sometimes used for "person." By the "name" of God is here to be understood God Himself, as portrayed in His revealed perfections. His name brings before us what He is.—*Robinson*.

[2363] From all that God has done and said, gather up the various features of His character, and express these, and in that expression you have the name. The name of God is that which we can contemplate and say "God is that."—*Dods*.

[2364] There is this, always, in the "name" of God—that it precludes the false, the erroneous or idolatrous, conception of Him. The name of God is always the real, the true, the revealed God, as opposed to all man's ideas and man's imaginations concerning Him.—*Dean Vaughan*.

[2365] "Hallowed be Thy name" means—Be Thou honoured in the hallowing of Thy name. It will ever be impossible for us to understand Thee in all Thy perfections, and follow Thee in all Thy ways; but Thou hast sufficiently and abundantly made Thyself known to us in the volumes of Thy works, providence, and words, and especially in the gospel of Thy redeeming love; and Thou hast sent forth to us Thy Holy Spirit as Thy infallible Interpreter. By this gracious help and teaching we are humbly learning, if not mastering, Thy saving name; and in every fresh discovery we love and admire Thee more.—*Robinson*.

[2366] The name of God must be regarded as equivalent to God Himself as He is known to us. Know Him indeed, as He is, we cannot; we cannot see Him who is a Spirit, so long as our own spirit lives in its present material tabernacle of the flesh; but in so far as He has, as it has been expressed, "projected" Himself upon creation, has exhibited His attributes of wisdom, and power, and mercy, and justice, either in outward nature or in the moral government of the world; in so far as He has

revealed them in His word, or declared them in the Person of His Son, and His life among men upon earth; in so far, lastly, (may we not add?) as He sets forth some faint image of them even in those whom He makes more or less like to Himself among men: so far may we attain to a knowledge of the name, that is, of the nature, of God.—*Karslake*.

3 It refers to God Himself, as revealed to us in Christ Jesus.

[2367] Emmanuel, "God with us." Therefore in Him whose name was Emmanuel must be found the attributes of God, separating from them the distinctive characteristics which belong to the Man Jesus.—*E. B.*

[2368] But there is yet another and higher source in which we are to learn the name of God: in the Lord Jesus Christ, in His *Person*, and in His *offices*. Christ in *Himself* is a revelation of God, impersonating the Divine attributes and perfections, that man, having a clearer apprehension of the Divine Being, might more intelligently and heartily adore and hallow His name.—*Lorraine*.

[2369] This name we are not left to find out for ourselves. From the first it has been the care of God "to spell out Himself to us, sometimes by one perfection, and sometimes by another." One feature after another of His character has been revealed, until at length all has been shown us in Him who is "the express image of His Person."—*Dods*.

[2370] There is no manifestation or Divine dispensation whatever wherein the Divine glory so appeared as in and by our Lord Jesus Christ, in whom His name is said to be, and who is said to come in His name, and to declare His name.—*Beverley*.

[2371] This was the name that our Saviour came to comment on, showing His mercy in pardoning us, and His justice in punishing our sins in His Son, His truth in fulfilling that first gospel preached in Paradise, "The seed of the woman shall bruise the serpent's head." And this name of God He manifested to His disciples and to us.—*Sir Matthew Hale*.

4 It designates that by which God is distinguished from all other beings.

[2372] What is a "name?" What is it for us? A name is the brief summary of a person. I do not mean that a name, as some have dreamed, can express the qualities, or the chief quality, of a complex human character. But I mean that the use of a name, the object of each man having a name, is to supersede the necessity of interminable descriptions, and to set before us, by a sort of telegraphic despatch, the whole person—face, form, and properties—of him whom we know and of whom we would make mention. The "name" is the catchword which

2372-2383]

renders amplification needless, by bringing up to us the person, figure and qualities and characteristics in one. The name is the man. The absent, distant, inaccessible man is made present to us in the naming of the name. Even thus is it—with reverence be it spoken—with the name of God.—*Dean Vaughan*.

[2373] Is the name of God of similar use and meaning to the name of a man? A man's name is that by which we speak of him to distinguish him from every one else. When we use the name of any one, it calls up to our minds a certain character, not always according to truth, but according to our idea of the man. And so, when we hear or use the name of God, there is also present to our minds a certain character; too often a character made up of the ideas which we have thoughtlessly suffered to cluster round the name; sometimes, however, a character which does on the whole agree with what God has taught us to believe about Him. The name of God is not God Himself, neither is it our idea of God, but it is that expressed idea of Him which He Himself would have us to possess, and which may be gathered from His own revelation. The name of God is not the nature of God, nor His relationship to us; but if the conception which God would have us to cherish of Him can be summed up in one word, then that word is the name of God.—*Dods*.

[2374] So, then, we conclude that the "Name of God" is to be taken in a twofold sense: first, as equivalent to God Himself, of whom it is the sign and whom it denotes; second, as the name simply of God whom it denotes, the sensible emblem, representative, and sign on earth of our idea of the invisible God in heaven.—*Karslake*.

5 It includes any and all of His particular appellations.

[2375] (a) The Hebrews give to God generally the name "Jehovah," He who exists by Himself, and gives being and existence to others.

(b) They had such a veneration for this name that they never pronounced it, but instead of it made use of that of Adonai, which signifies properly, "My Lords," in the plural number; and of Elohi, Eloï, or Elohim. They likewise called Him El, which signifies "strong;" or Shaddai, whereby may be meant one who is "self-sufficient;" or, according to another pronunciation, "the Destroyer," the "Powerful one;" or Elion, the "Most High;" or El-Sabaoth, the "Lord of Hosts;" or Jah, "God."—*Cruden*.

[2376] This mode of speech was perfectly intelligible to the Jews, because the Divine Being was pleased to describe Himself to His ancient people, by some significant appellation suited to the occasion on which it was delivered.—*Good (of Salisbury)*.

[2377] God called Himself "I Am," to indicate His existence without beginning or end—the Eternal Present.—*E. B.*

[2378] He calls Himself Jehovah, the I Am, the living God, who alone has life in Himself, the eternal and unchangeable One, which is and which was and which is to come. So hallowed was this name by the Jews, that they would not pronounce it.—*Dods*.

[2379] His name is: 1. I Am (Exod. iii. 14). 2. Merciful (Exod. xxxiv. 6). 3. Holy (Isa. lvii. 15). 4. A strong tower (Prov. xviii. 10). 5. Great (Psa. lxxvi. 1). 6. Excellent (Psa. cxlviii. 13).—*Horlock (of Box)*.

III. THE MEANING OF THE WORD "HALLOWED."

1 Made holy, *i.e.*, manifested or treated as holy; kept apart from all that is common or unclean.

[2380] Under the name of God here to be sanctified, understand, besides the majesty of His Godhead, that also whereupon His name is called, or that which is called by His name (as we in our Bibles commonly express this phrase of Scripture); that is, all whatsoever is God's, or of which God is the Lord and owner by a peculiar right; such as are things sacred, whether they be persons, or whether things by distinction so called, or times, or places which have upon them a relation of peculiarity towards God. For such as these are said in Scripture to have the name of God called on them, *i.e.*, to be His. Thus we read of a house which had the name of God upon it, *i.e.*, was God's house; of a city upon which the name of God was called, to wit, the holy city, Jerusalem, the city of the great King, the Lord of Hosts; of a people upon which the name of God was called, *i.e.*, were His peculiar and holy people as is said in like manner, and with like meaning, of the Church of the New Testament.

[2381] Now sanctity or holiness is a condition of discretion and disjunction from other things; and therefore to sanctify must be either to put a thing into that state which we call to "consecrate," or, if it be such already, to put a difference between it and other things, by way of excellency, by appropriating and severing it in the use thereof from things of ordinary and common rank.—*Mede*.

[2382] A thing may be hallowed (1) by dedication, setting it apart for holy uses, Exod. xiii. 2; Eph. v. 26; (2) by infusion, or implanting the real principles of holiness, John xvii. 17; (3) by declaration, when we acknowledge and reverence that as holy that is indeed so, Isa. xxix. 23. This latter is the only way in which the creature may sanctify the name of the Creator.—*Bp. Hopkins*, 1633-1690.

[2383] For, first, it expresses to "make holy", a

meaning which may be left out of consideration here, since God, being perfectly holy, cannot be made more holy than He already is. But it means also, secondly, to "exhibit as holy," with a reference rather to the thing hallowed; and also, thirdly, to "treat as holy," with a reference rather to the person hallowing; "to give to that which is separate and pre-eminent its due and special regard." So that, since God, being absolutely holy, does not admit of the idea of making holy as applicable to Him, the word "hallow" in this petition must be confined to the two meanings, to "exhibit as holy," and to "treat as being so."

[2384] Think of the word "hallow" as expressing not so much two meanings, but rather two or (if we include the intermediate step) three stages in one process expressed: viz., first, to manifest as holy; second, to comprehend with the mind and accept with the heart as holy; and third, to treat in a manner befitting that which is so.—*Karslake*.

[2385] When we pray for the hallowing of God's name, we pray implicitly for all things necessary and conducing to it; we pray for the agent and for the instrument; we pray for the time and place; we pray for the speaker and for the hearer; and, in one word, we pray for the propagation of the gospel, that doors may be opened to all men of faith, that so the building may go up of the new Jerusalem. That labourers may be sent into God's harvest, that so the weeds may be plucked up, and the good corn brought into the barn; that there may be joy in Zion and peace within her walls; that not the trumpet of war, but the trumpet of praise and thanksgiving may be heard amongst us; that all ears may be circumcised, and all tongues touched with coals from the altar; that so nothing be spoken, nor anything be heard; but tending all to the honour and glory of God's name.—*Sir Richard Baker*, 1568-1645.

IV. THE WAYS IN WHICH GOD'S NAME IS HALLOWED BY HIMSELF.

1 In making Himself better known.

[2386] In breathing this prayer, we ask that God would hallow His own name, or cause it to be hallowed. The amount of this petition, the condition of its fulfilment, is simply this: that our Father in heaven would make Himself known, would more and more reveal Himself unto us and unto all men. For we see that the gravest errors issue from undue conceptions of Him; error itself is the partial perception rather than the total ignorance of truth. In breathing this petition, we desire that God would reveal Himself as He is, and thus dispel our false images of Him. For too much we fashion God after our own hearts, and project an idea of Him from among the lights and shadows of our own souls. In saying, "Hallowed be Thy name," we pray that God would beam out in the blended qualities of His nature.

So, everywhere, shall the altars of superstition crumble, its fearful rites cease, its mental clouds disperse in that great light. So, everywhere, shall a superficial morality and a nerveless sentimentalism be changed to a strenuous virtue and a devout life.—*Chapin*.

[2387] Which is not so asked for as if the name of God were not holy; but that it may be reckoned holy by men, and that God may be so known to them, that they may think nothing to be more holy; by which they may the more fear to offend Him.—*Augustine*.

[2388] What is it to be hallowed? We desire that the name of God may be revealed, opened, manifested, and credited throughout all the world. What is God's name? All that is spoken of Him in Holy Scripture, that is His name. He is called "Gracious," "Merciful," "Righteous," a "Punisher of wickedness," "True," "Almighty," "Long-suffering," "A Consuming Fire," "The King over the whole earth," "A Judge," "A Saviour." These and such like are the names of God. Now, when I make my petition unto Him, saying, "Hallowed be Thy name," I desire that His name may be revealed, that we may know what Scripture speaketh of Him, and so believe the same and live after it. I do not desire that His name may be hallowed of Himself, for it needeth not—He is holy already; but I desire that He will give us His Spirit, that we may express Him in all our doings and conversations; so that it may appear by our deeds that God is even such an one indeed as Scripture doth report Him; and that He, through His goodness, will remove and put away all infidelity, and all things that may let and stop the honour of His name.—*Bp. Latimer*.

[2389] But, again, God's name can only be hallowed where His nature is known. As God more and more discovers Himself to the soul of the worshipper, he becomes able to render a homage increasingly worthy of that awful name. Thus this petition asks that God will reveal Himself. How fitting that this should be the first cry of prayer!—*Lorraine*.

2 By His indwelling.

[2390] "What is this?" asks Augustine, "can God be holier than He is?" Not so, but our conception of Him may be holier than it is. We pray that He who is separated only by His perfections from all other beings may be so regarded; and that more and more, in our own souls as well as in the souls of all men—in our thoughts, motives, desires, and actions, also in theirs—He may be thus venerated and glorified.—*Stanford*.

[2391] We pray that God may be hallowed by us, and that He may be hallowed in us.—*Thomas Hugo*.

[2392] Hallow, O Lord, Thy name, that all

may know how holy and pure Thou art. Do Thou, O Father, who by the incarnation of Thine only-begotten Son hast made us to be Thy sons, make manifest to all men Thy work of sanctification in us, that they may see how holy, true, pure, and good Thou art. Amen.—*Stella.*

[2393] We say not by whom we desire it may be hallowed; we ask therefore that it may be known, and may be hallowed by all in earth or heaven. Hallowed by all means, and therefore in and by us, but not limited to us. Not by a small portion of the world, not by some tribe or family only, but that His name may be glorified in all parts of the world, in ourselves and in all our brethren.—*Denton.*

[2394] In us, by us, and in and by all men, "let Thy name be magnified for ever." "Hallowed be Thy name."—*Stanford.*

3 By preventing profanity.

[2395] We say not "May we hallow Thy name," though that is included in the prayer. We say impersonally "Hallowed be Thy name," that is, may it be hallowed by all. God hallows His own name when He prevents it from being profaned: "Say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. xxxvi. 22, 23).—*Denton.*

[2396] (1) That God may lay so strong restraints upon us by His grace and providence, that we never so much as aim at any ill thing.

(2) That if we do aim at it, we may be disappointed, and not permitted to bring it to effect.

(3) That God would interpose to defeat all the evil works and designs of men, that their machinations may not prosper.

(4) That in all our good works, our intentions may be purely set on His honour and glory.

(5) That in all our indifferent actions, we endeavour so to sanctify them, that they may be directed to God's honour and glory.

(6) That God would be pleased so to overrule the wickedest actions of men, that they may likewise turn to His honour.—*J. Blair, 1723.*

[2397] In calamity, in the convulsions of nature, in the unexpected developments of His providence, in the changing of designed evil into unforeseen good, God "hallows" His name. For in the contemplation of causes which we cannot set in motion, and of effects which we cannot control, profane thoughts perish in our minds unformulated and unspoken.—*E. B.*

V. THE WAYS IN WHICH GOD'S NAME MAY BE AND OUGHT TO BE HALLOWED BY MEN.

1 By putting God above all.

[2398] We must hallow God's name in our lives—in our habitual conduct. Many a man whose lips are clean from oaths, and who never uses God's name lightly, may live without any reference to His claims. Every man *does* live so who has some object that is, practically, higher than God, and that stands in the place of God.—*Chapin.*

[2399] They who would hallow God's name do not blot it over with the name of any human master, Calvin, Arminius, or Wesley, or of any ecclesiastical centre, Canterbury, Geneva, or Rome; but find His presence in all Christian societies, His children in all Christian believers, His name in all Christian catechisms, confessions, and creeds.

2 By holiness.

[2400] We say "Hallowed be Thy name," not that we wish God to be sanctified by our prayers. But what we ask of Him is that His name may be sanctified in us. By whom, indeed, could God be sanctified, who Himself sanctifies? We need a daily sanctification, that we who daily sin may cleanse our faults by an unceasing sanctification.—*Cyprian.*

[2401] It was an inscription upon the mitre of Aaron, as not only due to God, but due to Him in the highest place, "holiness to the Lord." O Lord God, so sanctify the faculties of my soul, that I may love Thee for Thy goodness; and glorify Thee for Thy love; and admire Thee for Thy glory; and hallow Thee in them all.—*Sir Richard Baker, 1568–1645.*

[2402] We conclude, then, it is not enough to breathe these words into the air; we must really and in act will that sanctity which we desire in our prayers. Otherwise, to pray and to sit still; to pray for holiness, and run on in the ways of profaneness; to pray that God's name may be hallowed, and not strive to sanctify it, is rather a feint than a devout prayer, and makes us guilty of a kind of blasphemy, even when we pray "Hallowed be Thy name."—*Farindon.*

[2403] Make us holy, that Thou too mayest be glorified in us; for as God is blasphemed through me, so is He also hallowed, that is, glorified as holy.—*Theophylact.*

[2404] Since, therefore, we are baptized, consecrated, and sanctified in this name, and as this name is now made our name, it follows that all the sons of God are, and ought to be called, kind, merciful, chaste, just, true, simple, benevolent, peaceable, and sweetly affectionate in heart towards all men, even towards those who are their enemies. Behold, then, you here

see what it is to sanctify God's name and be a saint. Even as a church is dedicated, and set apart for the use of Divine worship only, so also we ought to be sanctified in the whole of our lives, but there may be found in us no use of anything but of the name of God, that is, of kindness, righteousness, truth, &c. Therefore the name of God is either sanctified or profaned, not by the tongue only, but by all the powers of the soul and the body.—*Luther*.

3 By reverence.

[2405] The Greek word for “ungodly” is borrowed from the want of “revering”—from the absence of a spirit of reverence in the heart and in the life. To “hallow” is to make holy. It is to set God's mark, the mark of His ownership and of His consecration, upon a thing, or upon a person—upon a day, or upon a building, or upon a mountain—upon a portion of time, or a piece of matter—or else upon a particular man, or a particular family, or a particular nation—according to the subject, and according to the context, in each case. Instances of each of these uses will readily occur to students of the Bible.

But none of these applications of the word are suitable here.

When we pray, “Hallowed be Thy name,” we pray that God, the true God, may be regarded by us and by all men—regarded, remembered, and therefore dealt with—as that Holy God which He is. That we and all men—let me rather say, that, without thinking of ourselves, all men—all God's creatures everywhere—may reverence Him as He ought to be revered. That all unworthy conceptions, and all irreverent thoughts of Him, may be done away with throughout His universe, and that He may be known, and worshipped, and revered, by all that He has made, according to His nature and according to His self-revelation.—*Dean Vaughan*.

[2406] They who hallow the Creator's name do not always substitute for it the word “nature.” Where others find only the laws of nature, they are not ashamed to read aloud the volitions and decrees of their Heavenly Father. When they see any excellence in the creature, they know and own that it exists in its perfection in the Creator. Remembering and eager to acknowledge His unsleeping and unailing providence, they do not seriously talk of things happening by chance. They honour the Bible, in which God's name is written; not quoting its language with lightness and jesting; not daring to call its histories fables; and not presuming to alter one jot or tittle, while studious to distinguish every true point and letter of its inspired pages. They “reverence the sanctuary,” the “house called by His name,” “the dwelling-place of His name,” which He has “chosen and sanctified, that His name may be there,” and where His “eyes and heart are perpetually,” where “incense is offered unto His name, and a pure offering.”—*Stanford*.

[2407] They observe God's positive institutions: “The Lord's Day,” set apart, not for recreation or mere repose, but for the special contemplation and praise of His holy name; the sacrament of baptism, administered emphatically “in the name of the Father, and of the Son, and of the Holy Ghost;” and the sacrament of the Lord's Supper, the church's united and repeated recognition of Jehovah's name in Jesus.—*Ibid*.

[2408] To hallow or to sanctify God, supposes a thorough sense of His excellences, and a readiness to express it with becoming respect and reverence. This petition abridgeth those who use it, not only of all criminal, but even indecent liberties, and obligeth them to suit their whole behaviour to the credit of religion.—*Mangey*, 1684-1755.

4 By shunning blasphemy.

[2409] So great respect was paid to the word Jehovah by the Jews, that they were not only cautious of taking it in vain (a vice common enough among Christians), but even of expressing it upon solemn occasions. They wrote the word in their books, but reckoned it next to blasphemy to repeat it; and it was spoken only once in the year by the High Priest in a solemn benediction. This particular reverence to God's name was older than the gospel, and is in all probability alluded to by our Saviour in this petition.—*J. Blair*, 1723.

[2410] We know what reverence the Jews paid to the holy name: and shall it be profaned by us Christians? It was never pronounced among them but upon the most solemn occasions: and shall we use it in jesting and ridicule, in anger and passion? No; let us give to the Lord the honour due to His name; for His name only is excellent, and His praise above heaven and earth.—*Bp. Newton*.

[2411] Certainly, if the heart be so thoroughly possessed with a sad awe of that Infinite Majesty as it ought, the tongue dares not presume, in a sudden unmannerliness, to blurt out the dreadful name of God, but shall both make way for it, by a premised deliberation, and attend it with a reverent elocution.—*Bp. Hall*.

[2412] Too many have the name of God, that great and awful name, in their mouth or ear, and have no correspondent thought in their mind; it passes with them as a transient sound, as soon over as another common word of no greater length, and leaves no impression. Perhaps there is less in their minds to answer it than most other words which men use in common discourse. For they have usually distinct thoughts of the things they speak of. But the holy and reverend name of God is often so slightly mentioned, as in common oaths, or in idle talk is so merely taken in vain, that if they were on the sudden stopped, and asked what they thought on or had in their mind when they

mentioned that word, and were to make a true answer, they cannot say they thought of anything; as if the name of God, the ALL, were the name of nothing.—*J. Howe*, 1630-1705.

5 By devotion.

[2413] The success of this petition tends to our advantage. If we go on to honour God we grow by every expression of this respect into an habitual devotion; which as it is the beginning of the next life's perfection, so it is the best pledge of its enjoyment.—*Mangey*, 1684-1755.

[2414] By hallowing God's name, we mean, not to make it holy, for it is holiness itself; nor to make it more holy, for it is infiniteness itself; nor to keep it holy, for it is eternity itself; but to join with the heavens in declaring His glory, and with the firmament in showing His handiwork: as then only hallowing His name when we name Him only holy, and therein consisting our work of sanctifying Him when in Him we acknowledge our works to be sanctified.—*Sir Richard Baker*, 1568-1645.

[2415] There are five principal ways of hallowing the name of God. (1) By thinking of the glory of God; (2) by standing or kneeling before Him with awful reverence; (3) by praise and adoration, as the angels and seraphim praise and adore it; (4) by never taking it in vain, but by always pronouncing it with solemn thought; (5) by love and trust, because the title of our God is the name of Jesus.—*Kennaway*.

6 By the consecration of our lives and conduct.

[2416] We do not really desire that God's name may be hallowed, unless we resolve ourselves to reverence it. That is no prayer which does not join conduct to aspiration. We say: "Our Father which art in heaven, hallowed be Thy name," but the pointed question presses home upon us—do we hallow it?—do we mean to hallow it? Or does it signify nothing with us? Is it merely a form that we learned in childhood? A familiar petition, that we mutter without regard to what it implies or requires? If, on the other hand, this is a sincere prayer with us, then will we resolve and endeavour to consecrate this great name on our lips, in our lives, and in our hearts.—*Chapin*.

[2417] His name of Father must be hallowed by love; of Lord, by obedience; of judge, by uprightness; of almighty, by fear; and of everlasting, by constancy.—*Sir Richard Baker*, 1568-1645.

[2418] We hallow God's name with (1) our hearts; (2) our voices; (3) our bodies; (4) our daily conduct. That is (1) by loving and fearing Him; (2) by worshipping Him in public and in private; (3) by personal holiness and

outward reverence; (4) by reverencing everything that belongs to Him—His Word, His day, His house, His sacraments, His ministers, and His people; and by leading such a life as may tend to the praise and glory of His Holy Name.—*Ramsay*.

[2419] We hallow God's name (1) when we confess our guilt; (2) when we promote His glory; (3) when we are consistent in the profession of religion; (4) when we are conformed to the Divine image.—*Horlock (of Box)*.

[2420] The Christian's shining practice is an ornament to his profession, and whilst he hath the comfort of a good conscience, his heavenly Father, whose name he professes, will have the praise of it. Religion will have the honour, and his neighbour the instruction and encouragement of his example, and in both these ends God's name will be more especially glorified (Matt. v. 16).—*Mangey*, 1684-1755.

[2421] Not in Thee, but in us: for if through sinners the name of God is blasphemed among the Gentiles, on the other hand, through the just it is hallowed.—*Hieronymus*.

[2422] Essentially, I repeat, He is the Father of all men; but practically, subjectively, He is not the Father of the man who forgets His existence, overlooks His providence, disregards His requirements, and, in fact, lives "without God in the world." For there are no filial aspirations in the heart of such a man. He has no child-like trust or communion. To him there is no spiritual life in the motions of the universe, no expression of infinite tenderness upon its face. Worshipping the objects of sense, he does not notice the intense longings of his own soul. Swept in the sounding tide of passion, he hears not "the still, small voice," inviting to a holier and serenest course. God's love is over him, and God's mercy waits on him; but, in his sensualism and sin, he does not see the Father. He does not realize his relationship to God, and therefore, so far as it depends upon his action, that relationship is as though it were not.—*Chapin*.

[2423] God's name is hallowed (I.) in our hearts, 1 Peter iii. 15; (1) when we have awful thoughts of His majesty, Psal. cxi. 9; (2) when in difficulties or dangers we trust in His power and sufficiency so as to go on cheerfully with our duty. (II.) With our tongues when we use God's name, ordinances, and word, as holy things, when we speak of Him with reverence, and are deeply affected with His praise, Psal. li. 15. (III.) By our actions: (1) our worship, Lev. x. 3; Eccles. v. 1.; (2) our lives (a) in remembering that we have a holy God, Josh. xxiv. 19; (b) in discovering to others that we have a holy God, 1 Peter ii. 9.—*T. Mantou*. 1629-1677.

THE LORD'S PRAYER.

SECOND PETITION.

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THE LORD'S PRAYER.

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3

SECOND PETITION.

(*Thy Kingdom come*).

I. CONNECTION BETWEEN THIS AND PRECEDING PETITION.

[2424] We have seen that the first two sentences of the Lord's Prayer have an organic connection. The same relation exists between the words of the text and the preceding clause. When God's name is everywhere hallowed, His kingdom will have come. He will not be truly worshipped until every hand and every heart shall have rendered Him its allegiance.—*Chapin*.

[2425] Accordingly, as the first petition of the Lord's Prayer laid the foundation of religion, the second and third go on to rear the superstructure. The first carried up the thoughts and desires to God as He is in Himself, the all-holy, all-glorious Being; the second carries them up to Him as He stands in relation to all things above and below, as He is the great King, the Lord and Ruler of all things both in heaven and in earth. The first bore up to heaven our desire that God might be more known and loved, as He is in Himself, and that He, His name, and all that is consecrated to Him, might receive the reverence which are their due. The second goes up to the throne of grace, bearing our desire that He may be known as the sovereign of the universe, and may have—not a place, or even a special place—but the one supreme place in our thoughts and affections, and may sit spiritually upon the throne of our hearts. In a word, in the first we desire and pray that we and all mankind may reverence Him as God; in the second that we may submit ourselves to Him, as Lord and King.—*Karslake*.

[2426] The words "in earth as it is in heaven," belong chiefly to the clause, "Thy will be done;" but they also belong to this, and that which went before. They are the end, as the words "Our Father" are the beginning, of each of the first three petitions. "Thy name be hallowed, in earth as in heaven; Thy kingdom come in earth as in heaven; Thy will be done in earth, as it is in heaven." Not the kingdom of triumph and rest beyond the grave, but, to end in that, and endure in it for ever, a

kingdom that may be enjoyed below, established speedily, and experienced now, is the kingdom contemplated. We say not, Lift us without delay to Thy kingdom in heaven, but, "Thy kingdom come" to us here on earth.—*Robinson*.

[2427] Martin Luther, writing in the year 1518, remarks, that when the children say, "Hallowed be Thy name," the Father asks, "How can my honour and name be sanctified among you, seeing that all your hearts and thoughts are inclined to evil, and you are in the captivity of sin, and none can sing My song in in a strange land?"

Then the children speak again, thus:—

"O Father, it is true. Help us out of our misery; let Thy kingdom come, that sin may be driven away, and we be made according to Thy pleasure, that Thou alone mayest reign in us, and we be Thy dominion; obeying Thee with all the powers of body and soul."

These antique sentences help to show the vital connection between the first and second petitions. It is not a connection without consequence, like that of pearls in a circlet, or links in a chain; but thought grows out of thought, and prayer out of prayer, like bough out of bough in a stately, flowering tree.—*Stanford*.

[2428] It is placed after that petition by which we pray for the honour and glory of God; we may therefore infer that we are to do nothing to the dishonour of God, even for so noble an end as the propagation of the gospel, or the advancement of God's kingdom in the world. It goes before all other petitions, except that one which sets God's glory as the ultimate end; we may infer, therefore, that the seeking the kingdom of God by all lawful ways and means is an endeavour duly subordinate to the honour and glory of God.—*J. Blair*, 1723.

II. DEFINITION OF THE WORD "KINGDOM."

[2429] 1. The kingdom. The phrase "Thy kingdom" means Thy "reign." In our language we have one word for a kingdom, another for the reign in it; for instance, we make a distinction between the kingdom of Queen Victoria and her reign in that kingdom. In the original language of the New Testament, one word is used for both meanings—in one place

2429-2438]

it stands for the territory under kingly rule, in another place for the kingly rule itself. Here it stands for the kingly rule.—*Stanford.*

III. THE KINGDOM VIEWED AS THE SOVEREIGNTY OF GOD.

1. Nature.

(1) *Its universality and eternity.*

[2430] There is a universal kingdom over all things; over angels and devils; over men elect and reprobate; over beasts and living creatures; and over inanimate things, sun, moon, and stars (1 Chron. xxix. 11).

There is no such monarch as God is, for largeness of empire, for absoluteness of power, and sublimity of His throne. This is not principally understood here, but is implied as a foundation and ground of faith, whereupon we may deal with God about that kingdom, which is specially intended in this request.—*T. Manton, 1629-1677.*

[2431] It has always been. In some of its essentials, it is as ancient as man's fall. So long as God has dealt with our race on a footing of mercy and judgment, so long there has existed the "kingdom" which we speak of.—*Dean Vaughan.*

[2432] "Thy kingdom come" does not imply that God has not reigned and does not reign. He is the Ruler and Governor of the world from Creation even till now. It is a petition that God's kingdom may be manifested to men, and accepted by them.—*E. B.*

[2433] As among earthly kingdoms there are some so superior to others that it becomes a point of ambition to be enrolled as their citizens, because in them our rights are protected and our safety secured, because our labour receives its fullest recompense, and our liberty its freest exercise; so there is this kingdom of God, founded from everlasting, and destined to endure when time shall be no longer, the which, if we enter into, we shall at once be installed in a secure liberty, which is protected by the Almighty, cared for by that King the meanest of whose subjects knows no grievance, certified of our eternal well-being, associated with all that is joyous and with all that is holy in the universe, and confirmed in every good resolve, and rewarded for every good service by the favour of a loving King.—*Dods.*

(2) *Its reality and various elements.*

[2434] "Kingdom of God" is not in fact a figurative expression, but most literal: it is rather the earthly kingdoms and the earthly kings that are figures and shadows of the true.—*Ibid.*

[2435] If we would understand it, we must picture to ourselves an earthly kingdom, with the various elements which go to make it up—

its king, its subjects, its laws, &c.; and then we must let this earthly picture become "transfigured," as it were, into a heavenly one—the outline remaining, while spiritual things take the place of temporal in each element of detail.

We are to conceive, then, of one great King, dwelling, indeed, unseen amid the glories of heaven, but yet ruling with ever-watchful care this our globe which He has called into being.

Its inhabitants are the subjects of the King. And the law of the kingdom is the perfect law of God, controlling the irrational portion of the creatures with irresistible power, while to the rational portion, bearing more expressly the Divine Image, is given the high privilege of freedom of action, enabling them to yield a free and conscious obedience to the laws of their all-wise, all-beneficent King; and to these last, the rational portion, is appointed a dominion over the remaining works of God's hand, and they are made in a measure His vicegerents upon earth.

Such was the original economy of God's kingdom among men. But man fell away from obedience to his King, instigated by those spirits who had themselves fallen first, and who seem to have some mysterious connection with our globe.—*Karslake (condensed).*

[2436] This government is a perfect kingdom. He hath majesty for His crown, mercy for His seat, and justice for His sceptre. He hath wisdom for His counsellor, almightiness for His guard, and eternity for His date. He hath heaven for His palace, the earth for His footstool, and hell for his prison. He hath laws to which nature assents, and reason subscribes; that do not fetter us but free us, for by them nature gets the wings of grace, and transcends the earth. Reason gets the eyes of faith, and ascends up to heaven. He hath a yoke indeed, but it is easy; a burthen, but it is light. His reward is with Him, and His work before Him. He is established in His sovereignty, not by His subjects' election of Him, but by His election of His subjects; not as raising Himself to a higher title, but as humbling Himself to a lower calling; and as not receiving it from a predecessor who is before all, so never leaving it to a successor, who is after all.—*Sir Richard Baker, 1568-1645.*

(3) *Punishment for those who rebel against His rule.*

[2437] Let us remember, that though God is ever King over all, for nothing can resist His will, yet He may not reign in all; nor are all men within His kingdom of grace, but only those who own Him as their King, and do His will.—*Hugo de S. Charo.*

[2438] Man, in his fallen nature, is outside the Father's kingdom. He threw it off to set up for himself. To be his own master, he became the slave of his own lusts. Refusing to serve Him whose throne is in the heavens, he made himself the prey of "the rulers of the darkness of this world."—*Robinson.*

[2439] It is true, in this universal kingdom there are many rebels that would not have Him to reign over them ; but they are subject to His power and providence, and that in three respects : as it grants permission ; as it imposeth restraints ; and as it inflicts punishments.—*Bp. Hopkins*, 1633-1690.

IV. THE KINGDOM VIEWED AS THE MESSIANIC KINGDOM.

1 Its different aspects.

[2440] It will be seen that what are commonly called the different meanings of the expression "kingdom of heaven," have been represented here rather as different aspects of the one general idea.—*Karslake*.

[2441] There are three different kingdoms of God—first, the kingdom of God in the heart ; second, the kingdom of God in this world through His Church ; and, third, the kingdom of God in the holy and the happy heavens. For all these three kingdoms you pray, when you say, "Thy kingdom come."—*Kennaway*.

[2442] We pray for (1) the coming of His kingdom of glory ; (2) the spread of His kingdom of grace.—*Ramsay*.

[2443] The present kingdom is partly visible and partly invisible. Every church of baptized Christians makes up part of the visible kingdom of Christ : we can see them, and we know that that seal of the cross has been marked upon their brows, and the Spirit of God presented to their acceptance. But hundreds and thousands deny their baptism every day by their conduct. They live to Satan, and they lie to God.

In that other glorious kingdom it shall not be so. All shall be His from the least to the greatest. Every man shall be a good and holy man ; every child shall be a good and holy child. This will be happiness. This will make that kingdom a kingdom of joy.—*Kennaway*.

[2444] Of this especial kingdom there are two notable branches and considerations. One is that administration which belongeth to the present life, and is called "the kingdom of grace ;" and the other belongeth to the life to come, and is called "the kingdom of glory."—*T. Manton*, 1629-1677.

[2445] The kingdom of grace and of glory are the same kingdom, but under a different manifestation : that a concealed kingdom, a seed in the ground ; this a manifestation of that kingdom, a seed in the tree.—*Sir Matthew Hale*.

[2446] This kingdom signifies the visible Christian Church, and by howsoever different appellations it is called, it only means the same thing in different lights. As it is called "the kingdom of God," it sets forth those more perfect methods of obedience to His will which we are taught by the gospel. As it is called "the kingdom of Christ," it represents the immediate

founder and governor of it, our Lord Jesus. And, lastly, as it is called "the kingdom of heaven," it signifies that merciful dispensation which will carry us thither, which must now improve us in grace, and hereafter consummate us in glory.—*Mangey*, 1684-1755.

[2447] These two kingdoms of grace and glory differ not specifically, but gradually ; they differ not in nature, but only in degree. The kingdom of grace is nothing but the inchoation or beginning of the kingdom of glory ; the kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower ; the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian ; the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens there were two temples, a temple of virtue and a temple of honour ; and there was no going into the temple of honour but through the temple of virtue ; so the kingdoms of glory and grace are so joined together that we cannot go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, but never look after grace : but these two, which God hath joined together, may not be put asunder ; the kingdom of grace leads to the kingdom of glory.—*T. Watson*.

2 Its place in the Divine economy.

[2448] The Son of God Himself would come to this our earth, would take the nature of man into union with His Deity, and so become Mediator between God and man, the one true Son of God in heaven interceding for the fallen children of God on earth ; He would pay Himself the penalty for our sins ; restore to us the love and favour of God ; enable us to draw near through Him, spiritually, to our offended Lord ; become the immediate King on earth ; reinstruct man as to the nature and the will of God ; counteracting thus all the various elements of anarchy and evil introduced by the fall, restoring to man in a measure all that was lost, and opening out to him again the prospect of dwelling for ever in bliss unspeakable in the presence of God. Accordingly, a new economy was introduced into the original one of the kingdom of God on earth. Christ became our immediate King.—*Karslake* (*condensed*).

[2449] In these words the Lord Jesus sanctioned and perpetuated a prayer that was common among the Jews. They said, "He prays not at all, in whose prayers there is no mention of the kingdom of God ;" and one of their daily petitions to the Father of Israel was, "Let Him make His kingdom reign, let His redemption flourish, and let His Messiah come and deliver His people." The Messiah's kingdom foretold by the prophets was what they meant by the kingdom of God ; and such was also the understanding of the Baptist, of Christ Himself, and

of the Lord's disciples, when they went about preaching, "The kingdom of heaven is at hand."—*Robinson*.

3 Appropriateness of its title.

[2450] In this kingdom there is a Monarch, Jesus Christ, to whom all power and authority is given. God the Father calls Him "My King" (Psa. ii. 6). This King hath His throne in the consciences of men, where thoughts are brought into captivity to Him (2 Cor. x. 5); His royal sceptre (Psa. cx. 2); His subjects, and they are the saints (Rev. xv. 3); His laws and constitutions—we read of "the law of faith" and "the law of liberty." In this kingdom there are privileges and royal immunities; there is freedom from the curse of the law, and from the power of sin, and from the destructive influence of Satan and the world. And here are punishments and rewards both for body and soul: there is hell and heaven. Now because all these things do so fitly suit, therefore is the gospel called a kingdom.—*T. Manton*, 1629-1677.

4 Its nature and character.

(1) *It is vitally connected with the Saviour's life and personality.*

[2451] Considered externally it is an historical fact, and it has an organized form. It is vitally connected with the life and personality of Jesus. It is a progressive principle, but it is not the mere "principle of progress" in the ordinary use of that phrase. It harmonizes with that law of development by which the flower unfolds and the tree grows; it coalesces with that method through which the intellect of man attains its excellence; but it is distinguished from these; it is something more than these. It is not what we usually term a natural law. It springs from a fixed point, it starts from a known era in the world's history, it streams out from the central Personage of the Gospels. I do not mean to say that there were no preparations for it. There were—in the world at large as well as in the Jewish economy. But I do say that these preparations owe their significance to Christ's coming. By His coming we learn that they were preparations. I do say that by Him these preliminary elements were first systematized. By Him they were first concentrated and became a peculiar force, as they were not while isolated. At His coming they were drawn to a focus, brought to bear upon the world, and produced an effect in the world, as never before. As a special law of progress, then—as "the kingdom of God"—this spiritual force dates as an historical fact; and from the life and the teachings of Christ it first begins to leaven the earth and to change its complexion.—*Chapin*.

[2452] He became one of us that He might be our King; He clothed Himself in our dust that we might wear His royal robe; He lay in our grave that we might sit on His throne; He founded our joy in the deep bitterness of His own soul, our kingdom in His own obedience

and subjection. Has He not claim to reign over us?—*Dods*.

[2453] We must have an intimate knowledge of the King. For the laws of His kingdom are the laws of His own nature—the extent of His kingdom is the extent of His power, the duration of His kingdom is the duration of His being. I confess to delight in the thought that Christ is an absolute King. Parliaments of men, the grand confederations of the world, have been and are necessary, because of the feeble character of earthly sovereigns. But Christ has been manifested in the midst of circumstances the most difficult and trying, and so passed through those circumstances as to be enabled to throw out this challenge, "Which of you convinceth me of sin?"

(2) *It is essentially personal and spiritual in its true development.*

[2454] Our decision as to the success or defeat of any great cause will depend very much upon our scale of measurement. If we measure by years, or by generations even, it may appear to have gained nothing; nay, owing to the limitation of our vision, it may seem to retrograde, instead of moving, as it really does, steadily onward, as the stars seem to turn backward when we forget the motion of the earth and mistake it for a fixed centre. In studying the fact of human progress as affected by Christianity, then, we must employ a standard equal to the magnitude of the movement. We must not consider merely the access or recess in isolated instances. We must examine the tide-water marks of centuries, and then we shall find that the great deep, as a whole, has been heaved up to a higher level. The great doctrine of human brotherhood, of the worth of a man, that he is not to be trod upon as a footstool, or dashed in pieces as a worthless vessel; and the doctrines that grow out of this, the doctrines of popular liberty, education, and reform, all these have become active and every-day truths only under the influence of Christianity.

Consider, too, those ideas of religion which breathe around us in the atmosphere of every sabbath, which consecrate and lift up the humblest congregation—the conceptions of God, of human life, of immortality. How changed is the attitude of men respecting spiritual things! How has this material sphere burst into infinite relations, and the grave lost its terror! How are the guilt and privation of life girdled about with institutions of philanthropy, and its afflictions spanned by the midnight firmament of faith!

But contrast the general moral aspects of humanity before and since the advent of Christianity, and, moreover, select the most unfavourable point for modern morality. It is a perplexing question whether, as nations advance in refinement, they do not inevitably decline in their moral life. We may inquire, therefore, whether Christianity itself has a conservative influence sufficiently vigorous to prevent its communities

from sliding into the worst abominations of Pompeii or Corinth. In one word, let us take the problem presented by great cities—Paris, London, New York—and we shall detect, I think, even in such societies the indications of a moral life far better than the best results of ancient civilization. Think of the brutality of those ancient times. Contrast the feelings with which grave senators and chaste women thronged the bloody amphitheatre with the disgust and indignation which so generally follow the least imitation of such spectacles at the present day. Well has it been observed, too, that “Christianity has expurgated the literature of Greece and Rome.” While now immorality is introduced by stealth among the productions of the pen, and these are productions of the meanest sort, how unblushingly did the best minds of old, not only by permission but by expectation, blot their pages with filth and vice. If such things are done now, they are not done openly by writers like Catullus and Juvenal. Again, consider how vice now, even when practised, hides itself, is protested against, is repudiated even by the hypocrite who indulges it. Certainly the respected and the wise condemn it, and such a protest is essential to both their wisdom and their reputation. Even when corruption in modern society is deep, and seems deepening, the true conception remains. There is a moral ideal, a popular standard of virtue, that rebukes this corruption, and that furnishes a recuperative influence.—*Chapin*.

[2455] As this kingdom makes its bloodless conquests, and erects its beneficent throne among men, the prophecies of “the latter-day glory” shall have their noblest fulfilment. When “righteousness, peace, and joy” dwell in every heart, it may be that the lower creation shall be infected with the spirit of gentleness and peace, so that even, with an almost literal exactness, “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den” (Isa. xi. 6-8). But of this we are assured, that the fiercer and less tameable passions of men shall be subdued—“they shall not hurt nor destroy,” and love, as a little child, shall lead them.—*Lorraine*.

[2456] All our desires and faculties, our imagination and our will, belong to this kingdom, in which God is Sovereign. Man is like a many-stringed instrument, on which God is to be praised. All within us must be brought into subjection to Him, and thus into harmony. He is the great Musician who, by His Spirit, touches the lyre; for He works in us both to will and to do. And yet is it our work in the truest sense. And this is the beginning as well

as the soul of our work, that we ask Him, “Thy kingdom come.” Rule Thou in me by the sweet influence of Thy grace, by the power of Thy Spirit, by the love of Christ, by the guidance of Thy providence, by the teaching of Thy word, by the fellowship of Thy saints.—*A. Saphir*.

[2457] Heaven must be in me before I can be heaven, and I need the power of the new life to master the sickness of sin. My heart would lift its gates daily that the King of glory may come in. I want Him “to lodge in the castle, with His mighty captains and men of war, to the joy of the town of Mansoul.” Therefore, on my own account, my prayer shall be daily this, “Thy kingdom come.”—*Stanford*.

[2458] The kingdom of God is within, amongst us; a power subjecting the wills of men to the Spirit of God, that is, the rule of the Spirit of God in the soul.—*Hugo de S. Charo*.

[2459] He came to found a monarchy more splendid than any that had ever appeared to the most ambitious dreams of former princes—the monarchy of mind. He came to achieve conquests within the very spirit of man; winning the profoundest devotion of His affections and the exultant homage of His thoughts.—*Lorraine*.

[2460] Now the roots of this kingdom are not in nationalities, or constitutions, or societies, but in men, individually. We might have a perfect constitution of things as far as national order went to begin with; but the order would soon be disorder if men were wrong.—*R. T.*

[2461] It was the purpose of Christ to reveal, to claim, to institute, a kingdom. “Art Thou a king, then?” “Thou sayest that I am a king.” But “My kingdom is not of this world.” The kingdom spoken of is a spiritual kingdom. It is the sovereignty of God in hearts.—*Dean Vaughan*.

(3) *It has an outer and inner circle, known in these divisions, however, to God alone.*

[2462] The visible kingdom of God upon earth are a company of people openly professing the fundamentals of religion, and those truths necessary to salvation, which God hath made known unto the world, and joining together in the external communion of ordinances.

The invisible kingdom are a company of true believers who have internal and invisible communion with God by His Spirit and their faith. The visible Church is of a much larger extent than the invisible, for it comprehends hypocrites and formalists.—*Bp. Hopkins*, 1633-1690.

(4) *Its manifest principles and consequent blessings.*

[2463] The burden of John the Baptist’s ministry was, “the reign of heaven is at hand, get ready for it.” While this herald’s voice was sounding, the King came. He had not been long here—in fact, had not yet in a formal way

commenced His undertaking, when, all eyes being fastened on Him, all minds exercised on the question what His kingdom would be like, he issued a manifesto, and we have it in the Seven Beatitudes. The first beatitude is, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "This," says Augustine, "is inclusive of all the beatitudes, for all the beatitudes that follow are the unfolding of this first one. We have here the beginning both of the principles and the blessings that make up the kingdom of God." Let but these principles, with their consequent blessings, have ascendancy, and there, in all its perfection, is the kingdom.

(5) *Its subjects viewed as trophies of Christ's spiritual achievements.*

[2464] Of men wildly rebelling against all righteous and conscience-binding authority, Christ took in hand to make a people so submissive that they may be called "living sacrifices." Of men who scorned His rule with a special scorn, He has to make subjects who gladly lay down their lives for their King: of men hating one another, envying, maligning, and despising one another, He has to form a community so attached, that all possessions, and even life itself, are held as common property, and willingly yielded for the good of the whole; of men who as soon as He leaves them are invaded by His enemies, tempted, threatened, bribed, allured to disaffection, He undertakes to create faithful and staunch supporters; of those who are emphatically "not a people," He has to form a peculiar people, a people of God. And this He actually does.—*Dods.*

(6) *The cross of Christ is the instrument by which its subjects must strive to extend its rule.*

[2465] Christian men sometimes seem as if they only half believe in the power of the cross. They seem as if, like the Emperor Constantine, they see a glorious cross, and read the celestial inscription under it, "by this conquer," yet, believers as they nominally are, it is not by this, that is, not by the cross alone, that they expect to conquer, but by the fitness of the means they employ in using the cross, and their real hope seems to be, after all, in the instrument of the instrument.—*Stanford.*

(7) *Scope and sphere of its action.*

[2466] The primary meaning of this petition is not so much of an intensive as of an extensive force. The kingdom of God must indeed first be within us as a subjective fact, before we can rightly pray that it may be co-extensive with the whole world. The kingdom of God, for which we pray, is the visible Church of Christ. And this petition is for the success of all missionary effort; that the kingdoms of this world may become the kingdoms of our God and His Christ; that, in fact, they may become Christian nations, and the ancient prophecy be fulfilled, The earth shall be full of the knowledge of

God, as the waters cover the sea." When it shall not, as now, be necessary for one man to say to another, "Know the Lord," for all shall know Him, from the least unto the greatest. When the gospel of Christ shall have done its work and leavened the whole world, as the leaven leaveneth the whole lump of meal.—*F. B. Procter.*

[2467] We must not, however, confound His kingdom's origin with its position and the scope and sphere of its action. Though not of this world as derived from it, it is of it, as in it, and playing a most important part among the visible concerns of the sons of men. Christ's kingdom is a real and integral part of human society, and to ignore either its presence or its influence would lead to inextricable confusion.—*Thomas Hugo.*

[2468] It is impossible for any great earthly dominion to be solitary and uninfluential; it is appealed to and must interfere, is imitated and must mould others; so it is impossible for this kingdom of God to be side by side with other influences and not reverse, increase, or some way operate on them. As little is this possible, as it is possible to carry a light through a dark room and scatter no darkness, but confine the light to the flame. This is the mode of the kingdom's increase, and the promise is that it will so increase. It will grow till there is no room for any opposing dominion on earth.—*Dods.*

[2469] Anything that is even of worldly worth comes in the track of the knowledge of Christ, and Him crucified. "Thy kingdom come" is a prayer not only for all spiritual and moral good; it is a prayer for all political and all material! If each of us, if all around us, if all the nations of the earth, were what Christianity would make them, acted out in their dealings with one another its teaching and spirit, what a happy world this would be!—*Dean Vaughan.*

(8) *Its ultimate success and the fruitlessness of opposing its progress.*

[2470] "Thy kingdom come." You may not believe it now, but if you are progressing in a right direction you will believe it by and by: when you are brought to see that all secondary causes are insufficient to account for the shakings and upheavals and revolutions which must and will come. Everything in national life which opposes the principles on which this kingdom is founded must totter at its progress. There is nothing which appears in this material world but it has some unseen spiritual cause. The fact of men refusing to acknowledge these spiritual causes does not alter the greater fact of their existence.

While men are arguing the facts are working, and in the long run the facts will always have the best of it. Yes, my brethren, tyrants may tyrannize, and the powerful may abuse their power, and the rich grow wanton because of

their wealth, and in their wantonness oppress and grind down the poor, and institutions disposed to favour wealth and tyranny may for a time exist and flourish, and adulterous unions of various kinds may be perpetuated; but tyranny must succumb, and power must confess itself weak, and wealth own its poverty, and unjust institutions become things of the past, the corrupt unions be dissolved by that power which may seem long in its working; but though it be slow, it is sure, and because it is slow, it is mighty; aye, and terrible to those who are found in opposition to it.—*R. T.*

[2471] In one word, Christianity, although introduced by miracle, has fallen into the ordinary current of Providence. Not by external ruptures and sudden shocks, but with an inner life it gradually fills every pore and artery. It is adjusted to the conditions of a progressive race. And yet this adjustment is not a servile compliance, but a condescending and uplifting sympathy. Mingling thus with the conditions of one age, it induces the better estate of another, and creates those yet deeper wants which it alone can satisfy. It exalts humanity by accompanying it, and, ever creating higher ideals, it always appears in the van as the only help and interpretation.—*Chapin.*

[2472] Great is truth, and mighty above all things. The *ought*, which is ours now, will one day become the final *must be* of the universe.—*W. Jackson.*

(9) *Its future consummation.*

[2473] However correctly, in some instances, the phrase "kingdom of God," or "kingdom of heaven," may be applied to the setting up of the Christian dispensation, or to the blessedness of the immortal world, no doubt the original term should frequently be translated "reign," instead of "kingdom" — "reign of God," "reign of Heaven." It indicates a principle rather than a form; a progressive force, and not a fixed dominion. In this sense it is employed in the Lord's Prayer, and, therefore, the text should be rendered—"Thy reign come." But, however we render the term, it certainly signifies a consummation not yet attained. The petition, "Thy kingdom come," is as proper now as it was in the days of Jesus.

[2474] This word "come" implies a kingdom yet in progress and imperfect. Therefore we do not pray that God's universal kingdom may come, for that is always the same. But we pray that His peculiar kingdom may come, both militant and triumphant.—*Bp. Hopkins, 1633-1690.*

[2475] We neither hope nor pray for that which is. The prayer, "Thy kingdom come," teaches us to distinguish the era of grace from the era of glory. It is a direct prayer for that consummation which shall be the final subjugation of all enemies—unbelief, misery, sin, at last death itself—to the great Lord of life and

salvation, the final rolling away of the reproach of His people, the final entrance upon the everlasting inheritance, for which a toiling and suffering creation has been throughout its generations waiting and watching.—*Dean Vaughan.*

[2476] It is proper to this petition, that where all the other have their present dispatches, and are put in possession of their suits, this only lives in expectation, and is put off with a dilatory answer for God knows how long; yet is as well pleased with this expectation as the others are with their present possessions; and, therefore, may justly be called the petition of hope; but hope that makes not ashamed, seeing it consists not in the uncertainty of the matter, but only of the time.—*Sir Richard Baker, 1568-1645.*

[2477] If you refer to the internal part of this kingdom, then we beg (1) The *beginning* of it, or the erection of a throne for Christ in our hearts, and the hearts of others, that He may fully exercise regal power. (2) The *increase* of it by holiness and obedience and sincere subjection to Him; for the kingdom of grace is so come already, that it will still be coming yet more and more. So long as we need to pray, so long shall we have cause to say, "Thy kingdom come." (3) The *consummation* of it, when the fulness of glory in the second coming of Christ shall be revealed; when our head shall be glorious, and His day shall come, *ἡμέρα κυρίου*. For the present it is man's day, so the Scripture seems to call it; but then it is the day of the Lord, when all the devils shall stoop, and enemies receive their final doom, and the saints shall have the crown of glory put upon their heads in the sight of all the world.—*T. Manton, 1629-1677.*

[2478] While these last shall go into eternal punishment, together with those evil spirits who have led them away from their allegiance, and for whom alone the terrors of hell are properly prepared, the faithful servants of Christ shall pass from the earthly and spiritual into the heavenly and actual kingdom. And then, we seem clearly taught in Scripture, the mediatorial kingdom of Christ shall come to an end, with those needs which called it into being; He shall give up all power to the Father, and "God shall be all in all."—*Karslake.*

[2479] Whilst we heartily thank God for the unspeakable gift of His Son, we cannot but feel that so long as we have no access to Him but through a Mediator, we have not altogether recovered our forfeited privileges. The mediatorial office, independently of which we must have been everlastingly outcasts, is evidence throughout the whole of its continuance that the human race does not yet occupy the place from which it fell. But with the termination of this office shall be the admission of man into all the privileges of direct access to his Maker. Then shall he see face to face; then shall he know even as he also is known.—*Melville.*

(10) *Evil consequences of departure from its rule.*

[2480] There is one great reason for all that is terrible and saddening and perplexing in life; this reason—men have departed, and are departing, from the order which is in Christ Jesus. I mean, that they are living contrary to His laws. By their sins and their selfishness men are doing what they can to darken the light which He has shed upon life—to confound and confuse what He has made plain; to crook what He has made straight; to fritter down the majesty of the truth which He taught; to overwrap it and hide it by their own devices.—*R. T.*

V. THE IMPORT OF THE WORD "THY" PREFIXED TO "KINGDOM."

1 It distinguishes God's from all other kingdoms and influences.

[2481] The kingdom here spoken of is limited by particular reference to God, not only to difference it from the kingdoms of men, which are subordinate to it, but those adverse kingdoms which are set up against God; as the kingdom of sin, Satan, antichrist, the destruction of which we intend when we pray for the advancement of God's kingdom.—*T. Manton*, 1629-1677.

[2482] Everywhere in the material world there are the highest order and harmony; whilst the great forces of the moral world are in strife, perplexity, conflict, disorder, for "where envying and strife is, there is confusion" (Jas. iii. 16). There is, therefore, manifestly some rebel principle at work, at war with the moral government of God and destructive of the highest interests of the commonwealth.—*Lorraine*.

[2483] For we "fight not with flesh and blood, but with principalities and powers;" and seeing we have a kingdom to assault us, we must likewise have a kingdom to assist us. Neither our own forces, nor succour of saints, nor aid of angels will stand us in stead. God Himself must go forth with our armies, or we shall never be able to overcome.—*Sir Richard Baker*, 1568-1645.

[2484] Of course the earth is already the kingdom of God in the first sense of the word. It cannot come to be so, for so it already is. But other lords have dominion in it. An impious war has been declared by the subjects on earth against the Sovereign in heaven; there has been a revolt of the heart, of the intellect, of the senses, and of all the faculties. A general insurrection of the human race against the Creator has been organized in this world.—*Stanford*.

[2485] Our gaze reaches infinity, over all created spirits from earth to heaven. Over each one of us He must reign. Child of dust! each act of thy hand must be subject to the sceptre of thy King; each word of thy mouth,

each most secret desire that arises in the darkness of thy breath. So ought it to be; but when we regard it, what is it? Oh, what a world of rebellion; rebellion among the fallen archangels in the depths of hell; rebellion among the children of earth; rebellion without, in the scene of their actions; rebellion within, in the scene of their thoughts. O holy King, Thou who art our Father, when will Thy sceptre rule entirely over us and all the world? So cries the soul in prayer, "Thy kingdom come."—*Tholuck*.

[2486] Shall we not then pray that this kingdom come, obliterating all hostile distinctions, using all diversity of gifts for one common Lord, and putting one language and oath of allegiance in the mouths of all, "We are Christ's, and Christ is God's?"—*Dods*.

[2487] Every kingdom is renowned for some distinctive feature. Rome was conspicuous for its warlike propensities. The Grecian states were celebrated for their love of the fine arts. France is eminent for its taste. The American states are famous for their enterprise. England is illustrious for its business-like habits. But the distinguishing mark of the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).—*C. N.*

[2488] Mere acknowledgment of Christ's kingship is not enough. The confession of His right to reign on the throne of the universe, King of kings and Lord of lords, is not enough. His kingdom is but an expression of His own nature. What Christ is, that His kingdom is. The manifestation of Christ was a revelation of what that kingdom is and will be. In this case, the kingdom is but the kingly nature dominant—the kingly nature ruling—the kingly nature diffused—the kingly nature understood—the kingly nature admired—the kingly nature received—the kingly nature loved—the kingly nature realized. And in this it differs from every other kingdom. Other kingdoms cannot represent it nor show it forth. They are but fingers pointing to it. It is important to distinguish between human and Divine kingship. Let us not think that "man is the measure of the universe," or that human institutions fully represent Divine truths bearing similar names.—*R. T.*

[2489] We do not pray "*my* kingdom come," but "*Thy* kingdom come." Not the kingdom which I have conceived, but Thine; not the kingdom of my false ideas and evil imaginations, but the kingdom which Thou didst intend for Thy own glory, and the expression of Thy own fullness. Hence it is that this kingdom comes under a form altogether foreign to our wishes and anticipations. As in the Incarnation Christ came to realize a kingship which had never entered into the Jewish thought, came to establish a dominion of which their ideas

were only the faint picture. Hence it was that "When He came to His own, His own received Him not." And so, in answer to our oft-repeated prayer, "Thy kingdom come," that every kingdom may come to us under an aspect which we never looked for, and our minds having determined what the kingdom shall be, when it comes we may reject it as the Jew rejected Christ, in utter blindness. We have been praying, "Thy kingdom:" secretly, almost unconsciously, to ourselves, we have meant "my kingdom."—*Ibid.*

[2490] We pray to the Father, saying—"Thy kingdom come!" Not ours—not a deliverance we can achieve, an ideal we have wrought. A "kingdom of heaven." Not something we can project from our unguided intuitions, or pluck from the suggestions of science, or from systems of philosophy. Before the advent of Jesus, something was needed by humanity, and sought for, which it could not obtain of itself. It is this desire, this want, that sighs wistfully from the great heart of heathenism. It is this that heaves up in broken longings from among the symbols of a declining worship. It is this that clouds with dissatisfaction the glory of the oracle, and strips the veil from the beautiful deceptions of mythology. It is this that breathes in snatches of fragmentary music, wandering as if in search of the full harmony. It was because of this that philosophy struggled but could not attain, and the wisest intellects groped among strange splendours and awful shadows. It was this that made the world look at the time Christ came like a world in eclipse, an exhausted world, a world of orphanage. He filled a great want which until then was unsatisfied. He realized an ideal which until then was incomplete. He imparted a power to the soul which until then it did not possess.—*Chapin.*

VI. ITS MODES OF REALIZATION.

1 In the hearts of men.

[2491] When our own hearts come under the control of Divine affections, and are moved by holy aspirations; when Divine truth is clear to our minds, and we are obedient to its dictates, then is that prayer answered for ourselves—then for us has that kingdom come.—*Ibid.*

[2492] The kingdom of heaven is not come even when God's will is our law—it is come when God's will is our will. While God's will is our law, we are but a kind of noble slaves; when His will is our will, we are free children. *Robinson.*

[2493] So will the kingdom of God come. Man works with his hands, and this kingdom will come as such a stone comes, "without hands." It will come, that is, without that power of motion which begins in man's working, here fitly symbolized by "hands." It will come by the power of its own Divine vitality and momentum. It will come in gospel truth, in-

stinct with the life of the Holy Spirit, reigning in the lives of more and more believers, until "the earth shall be full of the knowledge of the Lord as the waters cover the sea." So mighty and universal shall this reign be.—*Stanford.*

[2494] Nor should we obscure the true idea of this consummation even with the glories of heaven. It is true, we cannot fix a limit to the whole idea which is involved in the prayer of the text. We cannot say how much is external and how much is internal in that desired condition, or to what degree the blessedness of heaven mingles with the possibilities of earth. But again I say, let us remember that however or wherever that consummation may appear, it is essentially a state of the soul—it expresses the bliss and excellence of holy and loving spirits, and no material figures can adequately symbolize it.—*Chapin.*

[2495] As Christ saith, "No man can come unto me except the Father draw him," so we most properly understand the kingdom to come to us when the Father draws us and makes us come unto it: and so in effect our petition is this, that God by His Spirit would so rule over us that our spirits may wholly be ruled by Him and that His kingdom of grace may so come unto us that we may come at last to His kingdom of glory.—*Sir Richard Baker, 1568–1645.*

2 In the evangelization of the world.

[2496] If you apply it to the external kingdom of grace, then when we say, "Thy kingdom come," the meaning is, let the gospel be published, let churches be set up everywhere, let them be continued and maintained against all the malignity of the world and opposition of the devil: and in the publication of the gospel, where the sound of it hath not been heard, that God would come there in the power of His Spirit, and draw people into communion with Himself (Matt. xii. 28).—*T. Manton, 1629–1677.*

[2497] The kingdom of grace may be considered (1) as externally administered in the means of grace; (2) as internally received, ruling the heart and causing the elect to submit to Christ's sceptre.—*Ibid.*

[2498] Its establishment was on the great day of Pentecost, when having ascended into heaven He sent forth the Holy Spirit, in all the varied offices of His gospel grace, to be the Presence and the Power and the Life of God Himself in the hearts of them that believe. From that day to this the kingdom has been a reality and a power upon the earth. Men have entered it outwardly by baptism, inwardly by faith—the former a sacrament, involving promise, opportunity, responsibility—transferring a man from heathenism into a state of knowledge and grace, profitable or perilous according to its use—the latter a gift of God, answering prayer, and

turning heart and life into a new capacity and a new nature.—*Dean Vaughan.*

[2499] The truth of Christ, therefore, taught and preached, accompanied by the Spirit of Christ, is the agency of the world's renovation. It is this that is to change the whole moral and spiritual condition of this disordered and suffering world, the means by which the conquests of this new kingdom are to be achieved, its government established over the life, its principles implanted in the heart, and the millennial blessings of its beneficent reign bestowed on universal man. Gospel truth is the instrumental means, and the Holy Spirit, who is so emphatically termed in the New Testament "the Spirit of Christ," is the quickening and efficient power.—*Lorraine.*

[2500] And in these latter days there is no desire more common to all Christians than that the Church may extend her influence; nor are there any more conspicuous features of modern Christianity than missionary zeal.—*Dods.*

VII. ITS NEED TO BE OFFERED FROM THE CONDITION OF MANKIND.

[2501] The kingdom has not yet come—1. From the narrow extent of Christianity. 2. From the want of due obedience in the members. 3. From the fact that its true members have not received their reward. 4. Its completion therefore is not to be until the second coming of the King (Matthew xxv.)—*Mangey, 1684-1755.*

[2502] The kingdom of providence is not fully revealed; the righteous suffer, while the wicked flourish; the poor lack bread; the cruelty and oppression of man are very grievous; God permits it, and yet it is not according to His will. When the true Son of David reigns, the poor shall have bread, and be satisfied; justice and equity, truth and mercy, shall rule on earth; in His day shall the righteous flourish.—*A. Saphir.*

[2503] If heaven itself may be liable to any defects, or capable of any additions—(1) It is not yet full, nor shall it be till the whole number of the elect shall be called, and the whole number of the called glorified. Many as yet are conflicting here below, and fitting themselves for their eternal reward; many are as yet unborn. (2) Those glorified saints that are now in heaven, though their joys be perfect, yet their persons are not—one part of them, their bodies, continue still under the arrest of death and the power of the grave.—*Bp. Hopkins.*

[2504] We should pray, "Thy kingdom come," because: (1) Common benevolence requires it. (2) Patriotism dictates it, Joel iii. 16-18. (3) Philanthropy recommends it. (4) The Divine command obliges us to it. (5) Personal obligation should constrain us to it, Rom. xii. 1.—*Good (of Salisbury).*

[2505] But what need we to pray for the coming of this kingdom? for seeing it is infinite, it must needs be everywhere; and being everywhere, it must needs be here already. But is it not that there is a difference between the being of this kingdom and the coming? It is indeed everywhere, but it comes not everywhere. It is in the wicked upon earth, and it is in the damned in hell, but it comes only to the faithful on earth, or to the saints in heaven: for where it only is, it is in power or justice; but where it comes, it is in love and bounty; where it only is, it leaves us at sea, and suffers us to suffer shipwreck; but where it comes, it brings us into the haven and sets us safe on shore.—*Sir Richard Baker, 1568-1645.*

VIII. ENCOURAGEMENTS TO PRESS THE REQUEST.

I. Answers already vouchsafed.

[2506] "Thy kingdom come." The answer to this petition may be seen in the following figures, which have been given as a probable estimate of the increase of Christians in the world.

1st century	500,000
2nd "	2,000,000
3rd "	5,000,000
4th "	10,000,000
5th "	15,000,000
6th "	20,000,000
7th "	24,000,000
8th "	30,000,000
9th "	40,000,000
10th "	50,000,000
11th "	70,000,000
12th "	80,000,000
13th "	75,000,000
14th "	80,000,000
15th "	100,000,000
16th "	125,000,000
17th "	155,000,000
18th "	200,000,000
19th "	300,000,000

—*Sharon Turner.*

[2507] The prayer cannot be offered without thankfulness. Since the Church began to utter it, how Christianity has spread! Since the Christian began to use it, how he has grown in grace! But neither can it be presented without concern. Is the kingdom so advanced in the world or in the soul as, considering the prophecies of the Spirit and the merit of the Son of God, was to have been expected? While we thank our Heavenly Father for its present extent, let us with truer self-upbraiding and stronger faith than ever cry, "Thy kingdom come."—*Robinson.*

[2508] "The kingdom of God cometh not with observation" (Luke xvii. 20). As in the kingdom of nature, so in the kingdom of grace, the grandest operations are performed "without observation." It is not the volcano, nor the

cataract, but the gentle dew and genial sunshine that freshen and fertilise the earth; so truth operates silently, and without ostentation. As the advancing season moves in creation with silent and unobserved energy, stirring the frozen currents of natural life with the pulses of reviving vigour, obliterating the bleak and barren traces of winter with the mantling beauty of the spring; so the mighty but silent influences of truth work into the individual or national heart, quickening it with the energy of new and nobler principles, and adorning it with the beauty of nobler life.—*Lorraine.*

[2509] Much of the progress around him is in directions which prepare a way for the kingdom of God. Increased intelligence and a more general and careful education, attention to the outcast, the distressed, and the criminal, more liberal ideas of civil liberty, the cordial, frequent, and increasing reference to union among different sections of the Church, and many other features of the age that are continually mentioned, all make our prayer more hopeful.—*Dods.*

[2510] In the fact that this kingdom is to come, then, we see an evidence of its Divine authenticity. In its adjustment to the law of progress, in its ministration to the uplifting sentiment of hope, we have an answer to the troubled faith, or the sceptical sneer, which asks—why Christianity did not come at once in its full glory, and why, even yet, it has accomplished so little of its work.—*Chapin.*

[2511] Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.

IX. THE WAYS IN WHICH WE HASTEN THE COMING OF THE KINGDOM.

1 By prayer and personal self-consecration.

[2512] What kingdom, then, dost thou wish for? That of which it is written in the gospel, "Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world." We pray that it may come in us; we pray that we may be found in it. Therefore, when thou dost say this, thou dost pray for thyself that thou mayest live well. Let us have part in Thy kingdom; let that come even to us, which is to come to Thy saints and righteous ones.—*Augustine.*

[2513] I do not say, you have no right to pray this prayer for others; on the contrary, I would urge you to pray it with all your heart, but chiefly for yourself. There are some men who are very charitable and kind and loving towards all people on earth, except their own families. Abroad they are angels—at home they are either brutes or devils. The house would be happier without them. Something similar are they who join the fashionable moan because of darkness and evil, and leave their own natures

in the hardly disputed possession of everything selfish and worldly.—*R. T.*

[2514] Standing by the open grave, we pray, all of us in our turn, as the hand of God smites us with a fresh bereavement, "that it may please Him shortly to accomplish the number of His elect, and to hasten His kingdom." Yet whose heart has not misgiven him, as he prayed that prayer, lest perhaps he be asking his own condemnation, his own exclusion from the grace of life? This is the Church's prayer—this is the Lord's Prayer—is it, can it be, ours?—*Dean Vaughan.*

2 By holiness.

[2515] The clean soul can say with boldness, Thy kingdom come; for he who has heard Paul saying, "Let not sin reign in your mortal body," and has cleansed himself in deed, thought, and word, will say to God, "Thy kingdom come."—*Cyril of Jerusalem.*

[2516] See how it pledges us to the warfare with evil. See how it places us on the side of God in the great war—how it makes it a treachery and a falsehood, afterwards, to go over to the sin and to the denial which is sure to assail and to entice it again.—*Dean Vaughan.*

[2517] Not with untrained mobs, but disciplined legions, the Romans conquered the world. Their word for an army was derived from the verb *to exercise*. To say, "Thy kingdom come," is to accept the commandment, "Exercise thyself unto godliness." What can be thought of the loyalty of those who repeat this prayer, and yet are negligent of the means of grace?—*Robinson.*

3 Obedience.

[2518] Let this kingdom be so within us, that we show a willing obedience in all things.—*Abelard.*

[2519] By obedience to Thy laws: and in my soul, by confidence in Thy promises: frame my tongue to praise Thee, my knees to reverence Thee, my strength to serve Thee, my desires to covet Thee, and my heart to embrace Thee; that as thou hast formed me to Thine image, so Thou mayest frame me to Thy will; and as Thou hast made me a vessel by the stamp of Thy creation to serve Thee on earth, so Thou mayest make me a vessel of honour by the privilege of Thy grace to serve Thee in Thy kingdom.—*Sir Richard Baker, 1568–1645.*

4 By cultivating the gifts of the Spirit.

[2520] "Thy kingdom come." When you say these words, you ask God to endow you with all those graces of character—love, joy, peace, gentleness, zeal, faith, truth, obedience—which must be found wherever the kingdom of God prevails. If you have tried to-day, or if you will try to-morrow, to be more obedient,

2520—2527]

more gentle, more affectionate, more dutiful to your parents and teachers, you will do what in you lies to advance the kingdom of God in your hearts.—*Kennaway*.

5 By example.

[2521] Much more the use of this prayer pledges us to open our own hearts to receive this kingdom in all its power and fulness, and to give the most diligent heedfulness that we are tolerating no habits that may enfeeble the influence of our Christian life or mar the beauty of its integrity; but rather let us endeavour, before and above all other means, to hasten the fulfilment of our own prayers, by diffusing the silent but mighty influence of a Christian life, through personal life in Him who is the life of men (John xi. 25, 26).

[2522] From praying that God's kingdom may come, (1) we assuredly expect that in due time it certainly will come; (2) we should learn to be cheerful in any outward distress of the Church; (3) we should be disposed to unity; (4) we should do our best to promote the interests of this kingdom, or our wishes will be but so much useless breath.—*Mangey*, 1684-1755.

6 By labour.

[2523] It is to be fulfilled by our labour as well as our supplications.—*Chapin*.

[2524] By the Spirit of God working through His inspired truth, in the page of literature, by the eloquence of the living voice, by teaching and preaching, by the operation of mind upon mind, and heart upon heart—so silently and steadily it is to prevail.—*Lorraine*.

[2525] That Christendom has prayed this second petition so long, and prays it now so much, without the corresponding missionary impulse and missionary work, is the most

mournful evidence that could have been adduced of the great blindness which opposes everywhere this prayer and its clearest words of light.—*Stier*.

[2526] By the use of this prayer, "Thy kingdom come," we are pledged to activity in endeavouring to diffuse that gospel truth by which the immortal triumphs of that kingdom are to be won; for I need not remind you of central inlands into which the name of the Prince of Peace has never been carried, of vast continents upon which His flag has scarcely been unfurled. I need not name empires, that count their populations by hundreds of millions, across whose frontiers even the ambassadors of the new kingdom have but just borne the treaties of salvation.—*Lorraine*.

[2527] If we sincerely and truly say, "Thy kingdom come," we not only pray in word, read the sacred volume, profess to be religious, attend public services, and support missionary societies, but are ourselves directly engaged in Christian work. How? In what department? God helping us as His subjects, what are we doing, or have we done, to extend His kingdom? What post do we hold in His army? Whom have we defeated for Christ, and whom befriended? Where are the converted who became such by our instrumentality? Where are the skilled soldiers of the Lord whom we trained and disciplined? What are the names of those whom we guided when they were lost, whom we raised when they fell, whom we healed when they were wounded, whom we revived when they were dying? What tents of the army are there to which we contributed post or canvas, cord or stake—what schools or chapels in which we placed a board or brick? Have we given mind and strength to our duties? Would it have been worse for the church if we had never been reckoned among its members? The appeal is to conscience. Let prayer and practice agree. Let good works keep pace with good wishes.—*Robinson*.

THE LORD'S PRAYER.

THIRD PETITION.

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THE LORD'S PRAYER

(Continued).

4

THIRD PETITION.

(*Thy will be done in earth as it is in heaven.*)

I. EXPLANATION OF THE OMISSION OF THIS CLAUSE IN ST. LUKE'S REPORT.

1 From a critical point of view.

[2528] According to the revisers, this sentence is given only in St. Matthew. His report of the wonderful prayer appears to be the standard; the report in St. Luke to be, in some respects, an abridgment; the design of our Lord in this renewed utterance, not being to tell it over again word for word, but to recall the attention of His disciples to it, as to something which they had not properly kept in mind.—*Stanford.*

2 From an ethical or religious point of view.

[2529] St. Luke omits altogether, according to the best authorities, the petition, "Thy will be done." He saw it, no doubt, in the two former. He saw the Will included and enveloped in the Name and the Kingdom. Very beautiful is that freedom—that protest, so to say, against formalism, against the idolatry of the letter.—*Dean Vaughan.*

II. CONNECTION BETWEEN THIS AND PRECEDING PETITIONS.

[2530] To add this petition is not to repeat, though it be to develop and follow out the preceding. The three petitions are to one another as root, stem, and fruit; as beginning, middle, and end. In the hallowing of God's name the foundation is laid for the establishment of His kingdom; it is the first opening of the human eye to the majesty of God. Then the kingdom is established, the heart of man prostrates itself before its King, forgetting and cancelling its old laws, and rejoicing in its new allegiance. But this is not all; no one praying would stop here. It is not enough that the kingdom be established, that its boundaries be enlarged, and its glory delighted in; there is an end for which all this is brought about; and that end is, that the will of the Ruler may be done. We desire that God may assert his dominion over us and all men, and may give us to know that He is a living and near God by the force of His will upon us. From the

"name" we pass to the work (as displayed in His kingdom), and from the work to the will. From the outskirts of His personality we pass to its heart.—*Dods.*

[2531] 1st. With regard to their *meaning*—

(1) That God's name may be hallowed, His kingdom must be established.

(2) And that His kingdom may be established, His will must be obeyed.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21; see also 1 John ii. 17).

2nd. With regard to the extent of their *use*—

(1) In hallowing God's name we are joined by the holy angels.

"The angels stood round about the throne, . . . and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever" (Rev. vii. 11, 12).

(2) In the use of the second petition we are joined by the souls of the departed just.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10).

(3) The third is the special petition of man, and of man while still on earth.

"Lord, what wilt Thou have me to do?" (Acts ix. 6: comp. John ix. 4).—*Catechist's Manual.*

[2532] The unspeakable love and bounty of God, expressed towards us in these three petitions! For by the first, we are assured of eternity: by the second, of a kingdom: by the third, to be like the angels. Or if we like it better to say: by the first, we are informed what we shall be, as angels; by the second, what we shall have, a kingdom; by the third, what we shall do, the will of God.—*Sir Richard Baker, 1568-1645.*

[2533] We see how this petition rises beyond the two preceding. For if we look at

them in reference to God, the first respects Him as He is in Himself, all holy; the second, as He stands in relation to all other things, as their Lord and King; the present petition, the third, as He puts forth His power over all things, either controlling them by an irresistible law, or suffering them to be partakers, in their sphere, of His own freedom, co-operators with Him in that which He wills to have done. And so, if we look at them with reference to man, the first desires only that God's Name may have a place in the thoughts and affections of men, and be revered there; the second, that it may have its due place, its throne, there, all the objects of thought and affection being controlled by it; and this third petition, that as the thought of God occupies both the elements of the will, so it may support and govern and quicken all the motions and outgoings of that will, making it submissive with regard to all that is to be borne, energetic to execute faithfully all that is to be done by it.—*Karslake*.

[2534] As all intelligent prayer must be, so this prayer is addressed to a Person. Its opening words demand the recognition of this fact from him who offers it. As a Person, He to whom the prayer is offered is possessed of will—a will founded in His nature. The words of invocation require the acknowledgment of His personality, and the first petition suggests the glory of His Name—that is, of His nature, of Himself, who is to be “hallowed” by us. As that nature in itself is essentially perfect—perfect in every physical attribute and moral perfection—so the will which springs out of that nature must also be perfect. In it injustice, untruth, fallibility, or feebleness, can find no place.—*Lorraine*.

[2535] This follows upon the former in a most rational and admirable method; for as before we pray that the kingdom of God might come, as the best adapted means to hallow His name; so now we pray that His will may be done by us, as the clearest declaration that we are the subjects of His kingdom.—*Bp. Hopkins*, 1632-1690.

[2536] We may judge of our respect to His name and kingdom by our obedience to His will, without which we neither sanctify His name nor submit to His kingdom. Before, we pray that God would rule us, and now, for a soft and pliable heart, that we may be ruled by Him. Christ is not our king when we do our own will.—*T. Manton*, 1629-1677.

[2537] In the former petition, we pray not only for the flourishing state of Christ's Church, but for inward grace and assistance by which the outward means may be made successful. But as no means have a physical and certain power, but only moral and persuasive, here follows a petition for the actual good success of the means in bringing us to a cheerful compliance with the will of God.—*J. Blair*, 1723.

[2538] As this petition, then, teaches us to do God's will, it very fitly follows that respecting the kingdom. For, as that prays for Him to reign, so this for us to obey; as that prays for the spread of His kingdom among men, so this that its inward power may appear in their godly conversation; and as that sets before us the obedience of the Church on earth, so this a higher obedience, even that of the family of heaven, and shows us how we are best to prepare for the kingdom in glory.—*Pagan*.

[2539] But how do these petitions hang together? or how is not this directly contrary to that which went before? For, there we desire a kingdom, that we may do what we list: and here we desire subjection, and to be at another's command. Yet here is no contrariety: for there, we desire to reign over our own wills; and here we desire to be subject to His will; and this subjection is our true reigning; this service, our perfect freedom.—*Sir Richard Baker*, 1568-1645.

[2540] The Divine will may contradict man's desires; it cannot oppose his best interests. It may frustrate his schemes, but only to further his salvation. Therefore, as we are taught to hallow in our every thought the Divine Name, we must also hallow the Divine will—it is a part of that Name—in our thoughts, feelings, desires, prayers; learning day by day to say, “Thy will be done.”—*Lorraine*.

[2541] The happiness of the kingdom of God will be, that His will *must* then be done; and the preparation for the doing of His will in heaven must be the performance of that will in the earth and in our hearts.

When we say our prayers, therefore, and ask that the will of God may “be done on earth as it is in heaven,” we ask that means may be taken by which the kingdom of God may speedily be brought about.—*Kennaway*.

III. VARIOUS AGENCIES BY WHICH GOD HAS MANIFESTED HIS WILL.

I The order of nature.

[2542] It is by the exercise of God's own will that the material creation obeys Him. He himself sways to unsinning obedience the tides in their beat and the stars in their courses. It is by Himself that His will is done in the happy things of the earth, and air, and water.—*Stanford*.

[2543] Whatever the mystery of substance, of power, of form, and of motion may be, we are certain that all the energies of the visible heaven and earth are under the guidance of that Divine will which called them into existence, and which teaches us what we cannot do by what He does. He maintains the order of that assemblage of powers which visible creation is. And by these things which do appear He teaches us to understand the invisible things of Himself which have been named His Eternal

Power and Godhead, which must comprehend all things.—*Percival*.

[2544] And in looking to heaven as the model of our service, we need not pass by the visible heavens from which David so constantly drew lessons for himself. To see how God's will should be done, we have but to turn the eye to the "unworn sky," old in the service of God, but fulfilling His will as at first. We see the precise regularity which should characterize our service also. We see how unweariedly all perform their parts, the great sustaining the small, the small reflecting and enhancing the glory of the great; all as members of one system, obeying in peaceful harmony Him who calls them all by their names. We see how the sun morning after morning comes forth rejoicing to run his race, how the moon observes her appointed seasons, and the sun knoweth his going down; how all, though it be in an unvarying course, fulfil the will of God untiringly. And is our glory to be our shame? Is the only result of our being gifted with will and intelligence to be that we rebel against God, and revolt from His will? Ought not the order of nature, which we admire, and to which we trust, be a perpetual rebuke to us.—*Dods*.

2 His overruling providence.

[2545] That will of God which set nature (as we speak) in motion—that will of God which keeps providence (as we speak) in action—the one securing the orderly course of material systems, the other overruling the anxious, perilous, terrible march of cause and consequence, of reaping and sowing, in matters which have lives and souls for their factors and for their results—these two wills of God none can help and none can hinder.—*Vaughan*.

[2546] Outward nature tells to the ear of every one who will but listen to her voice, that a law has been laid upon her which she may not disobey, save at His bidding who first imposed it; but it is only at occasional times and in slight degrees that the veil is withdrawn which hides the counsels of the Lord with reference to man, and man is permitted to see that each individual in his limited sphere, and nations in their comparatively mighty influence, are but instruments working out the counsels of the Most High. Pharaoh, or Cyrus, or the great Assyrian monarchs, or the Jewish race—how great the influence which they exercised on the destinies of mankind! Yet the Almighty God declares of each of them, that in the exercise of that influence they were but carrying out His will; thereby intimating to us (what our own natural conception of the Almighty might lead us to expect) that all things, small and great, good and evil, are foreseen by His omniscient eye, and work out the purposes of His wisdom and His love.—*Karslake*.

[2547] There is no difficulty in this petition

when God's will runs parallel with man's will. And often men congratulate themselves that they are doing God's will, when really it is only their own will that they are doing, which happens to agree with God's will. The child finds no difficulty in obedience, so long as the command corresponds with its own dispositions and desires; but when the parental authority forbids the enjoyment of some pleasure, or commands some unpleasant duty, then appear the impatient tear and the fretful frown. So when the currents of life run smoothly, when prosperity fills the sails of business, health flushes the cheek, and happiness cheers the household, the prayer soars lightly from the lip, "Our Father—Thy will be done." But when the Supreme Father interposes the authority of His paternal love and wisdom between man and the attainment of some cherished purpose of his life, or when He deprives him of that with which the strong fibres of his affections have been interwoven, then too often the spirit resists, while the lips feebly falter as they utter the prayer, "Thy will be done?"—*Lorraine*.

3 The Holy Scriptures.

[2548] Though the will of God is distinctly impressed upon the material universe, and clearly seen in those fixed laws by which it is regulated; and is discerned, though not so plainly, in those circumstances, which we recognize as providential, within the sphere of the operation of His moral laws, yet it is in His revealed word, disclosing to us the plan of salvation, that His eternal purpose towards man is fully made known.—*E. B.*

[2549] The precepts and commands of God are likewise His will (Rom. xii. 2), His revealed will, whereas the other is God's secret will until it be manifested unto us by the events and effects of it.—*Bp. Hopkins*, 1633-1690.

[2550] God's will is made known to us by the (1) revelation of His word, and (2) by the dispensations of His providence. We show our desire to do His will by (1) studying His word, and (2) submitting to the decrees of His providence.—*Ramsay*.

IV. IMPORT OF THE WORDS, "THY WILL," i.e., GOD'S WILL.

1 When viewed generally.

[2551] God's will is His purpose towards His creatures, revealed in His works and in His word, and fulfilled in the exercise of His power.—*E. B.*

[2552] His purpose, whereby He guides and governs all events whatsoever; so that there is not the most inconsiderable occurrence that happens, not the least flight of a sparrow, nor the falling off of a hair, nor the motion of an atom in the air, or a dust, or a sand on the earth, but as it is effected by His power and providence, so it was determined by His will and counsel.—*Bp. Hopkins*, 1633-1690.

[2553] Nor must we confound His will with His sovereignty. His sovereignty is His absolute control. His will is the disposition with which He wields that control. Power is but the instrument, Will is the intention which wields the instrument. Power is not a moral quality. It may command our awe and our admiration, but of itself it cannot claim our worship. When we pray—"Thy will be done," then we must have reference to the character of the Deity; to His wisdom, justice, and goodness, as well as His power. Otherwise, the ejaculation is slavishness, not true worship. It is a forced acquiescence, not a devout desire. The Christian always regards the moral significance unfolded in every display of God's supremacy, and in all His workings. In one word, he recognizes God in all. But the man who sees only the power and not the intention; who says, "Thy will be done," because he must, without discrimination as to whose will it is, or what it is, hardly feels, in any sense, the sentiment of the text. He would express the same acquiescence if there were no God—if he were chained to the wheel of destiny and driven by the blind forces of nature.—*Chapin*.

2 When viewed in relation to human agency.

[2554] Though we recognize with awe the action of God's will in creation, and with trustfulness in the operations of His providence, yet in practice this prayer is the cry of human need, and its answer is to men on earth.—*E. B.*

[2555] God, of whose will it cannot be so truly said that it is ruled by reason, as that it is the very rule of reason, nothing being otherwise reasonable but as it is conformable to His will; and therefore He gave reason to man that he might be capable to do His will, which because He hath not given to beasts they are not.—*Sir Richard Baker, 1568-1645.*

[2556] By this will is not meant His will in His providence and rule over things, for this He always does Himself; and it is not only done in heaven, but in earth also; and moreover, we do not pray for Him to do it, but that it may be done—*i.e.*, by others. Hence, His will here signifies what He commands or appoints to be done by men.—*Pagan*.

[2557] 1. The earth is the place of our exercise and trial (John xvii. 4). 2. The earth is the only place where this work is begun; it never can be hereafter. 3. On earth, to stimulate our longings for that happy estate wherein we shall serve God in heaven. 4. On earth, to show that we pray not for those in the other world.—*T. Manton, 1629-1677 (condensed).*

[2558] Feeling that there is a wide sphere in which He acts irresistibly, we also feel that there is a wide sphere in which He is not served; and so, with a mingled desire, we pray—"Thy will be done!"—*Chapin*.

[2559] One step further. God's will is not only to be done *in* us, but *by* us. "Thy will be done on earth as it is in heaven" (literally, Thy will be done as in heaven so in earth). Men are agents by which God is pleased to advance the purposes of His will among men, especially as regards the diffusion of that revealed truth by which His will is made known. Therefore, by personal activity in every good and noble cause, that aims either to improve the physical or intellectual, and especially the spiritual condition of men, and by exhibiting in life the principles of Christian virtue, every one who consistently prays "Thy will be done," must endeavour to do God's will as in heaven so in earth.—*Lorraine*.

3 When viewed in relation to human conduct.

[2560] "The will of God," saith the apostle, "is our sanctification;" it contains all those rules of duty that He hath imposed upon His creatures in order to make them holy, as He is holy, and perfect, as He their Father is perfect. It is called therefore, in respect of our own narrow and imperfect dispositions, "the good and acceptable and perfect will of God," and is set forth in those several laws which he hath made the condition and measure of His favour.—*Mangey, 1684-1755.*

[2561] And upon this foundation of God's mercy we may build our assurance, that God's will is not then done when His creatures are undone; but that, as it was His pleasure at first to make us, so it is His pleasure still to preserve us; and as from His everlasting will we all have our life, so by His will we should all have everlasting life. When as yet we were not, His will was we should be; now that we are, His will is that we should be holy. And if any man sin, His will is He should repent; and if a man repent, His will is he should be saved. Let this will, O Lord, be as thy last will, which yet can come but as streams from the fountain of thy first will; for, as it was merely thy will that at first made thee to make us, so it is merely thy will that must make us to be holy, that must make us to repent, that must make us to be saved. These wills in God are as the chain of His mercy, whereof every link is fastened to one another, and all of them firmly fastened upon us, unless by the violence of our sins and the sinfulness of our wills we do wilfully break them. O God, so frame our wills, that they may be fit links to be fastened to this chain of thy will.—*Sir Richard Baker, 1568-1645.*

[2562] The will—the great will—that which is all love—that which would have all men happy—that which would have consecration co-extensive with existence—grant, O Father, that that beautiful, that beneficent will may be done, not only by a few, not amidst weariness and painfulness, but as it is done in heaven.—*Dean Vaughan*.

[2563] The whole spirit of Christ was, "Lo, I come to do thy will, O my God; yea, thy law is within my heart." Whoever possesses the spirit of Christ delights in the will of God. Down to the depth of the agony and bloody sweat, and the cross and passion, the submissive spirit descends in suffering, that the will of God may be done. That goodness should suffer, is a problem that is solved in the joy of yielding to the will of God, which is the sanctification of those who consecrate themselves to His service. When God's *shall* is man's *will*, then it is that God's will is done in earth as it is in heaven. Then the depth of human submission and obedience will respond harmoniously to the depth of Divine determination and volition. Then the reasons of the will of God will be seen to comprehend all truth.—*Percival*.

[2564] Consider how much this petition implies! It is, if used sincerely, the giving up of all your affairs into the hand of God, to dispose of them as He wills, so that if He gives or takes away you will still say, "Blessed be the Name of the Lord;" but, further, it is to ask Him to transfigure your whole moral and spiritual nature, to make you "a new creature in Christ."—*Lorraine*.

[2565] The regulative power of the universe is the will of the Eternal Father, which Christ prayed to "be done in earth as it is done in heaven." That there *is* the will of God; that that will *is* done in heaven; that it *is not* done in earth as it is in heaven as yet, but that it may be so done, we have the full assurance of our Redeemer's uttered heart. He is the Amen of that Father's uttered will, which is that He will have all men to be saved, and to come to the knowledge of the truth.—*Percival*.

4 When viewed in relation to human obligations.

[2566] This was Christ's prayer when He was about to redeem us by the shedding of His own precious blood. He wills that it should be our prayer also; that what the Saviour prayed on our behalf we should pray for ourselves. (See Luke xxii. 42.)—*Denton*.

[2567] This will of God should be doubly engaging, both in the authority and usefulness of it; in the one, as it is the command of Him, who, by creating us, has a right to all that we can do; in the other, as it is the advice of a merciful Father, who hath no other design by revealing it, but to make his children eternally happy.—*Mangey*, 1684-1755.

[2568] Consider these motives: (1) God's absolute authority to command, 1 Tim. vi. 15. (2) The equity of what He hath commanded, Rom. vii. 12. (3) To be given up to our own will is a great calamity, Psal. lxxxi. 12. (4) It is the truest liberty to be subject to the will of God, John viii. 26. (5) He whose heart is bent

on God's will hath the clearest knowledge of the Divine mind, John vii. 17. (6) God will surely punish the violation of His will, James iv. 12.—*T. Manton*, 1629-1677.

[2569] *Thy will* carries in it both an emphasis and an exclusion. 1. It emphatically signifies that God's will ought to be preferred above and before all others. Because (1) God's will is most sovereign; (2) most perfect. 2. It may be taken exclusively, *Thy will* and not our own be done, to teach us the hard lesson of self-denial.—*Bp. Hopkins*, 1633-1690.

V. PRACTICAL REFLECTIONS ON THE WORDS "THY WILL."

1 Each one has a "My will."

[2570] "My will—let that be done," is the prayer we are commonly disposed to offer. We repeat it, not only in effect, but in plain words, and without the disguise of circumlocution. It is so often said, that it ceases to strike us in every instance as being too bold and most irreverent. Only occasionally are we checked and made ashamed by the recollection that "Thy will be done" is what the Lord tells us to say.—*Robinson*.

2 God has a "Thy will" for each one.

[2571] Care not what causes beyond thy control from without placed thee in that sphere; care not what aid from heavenly influences thou mayest need to assist thee in that sphere; care not what consequences may flow out from thy conduct in that sphere, in carrying out the designs of God in the world. In that sphere, wherein thy being moves, thou art free; accept that sphere cheerfully, and in it act freely, in obedience to God's law, so far as thou canst know it, and with the aid of the Holy Spirit, working with but not controlling thy will; and thus, moving in thy sphere according to the law of God, thou wilt accomplish thy destiny, and in thee and by thee will the will of God, whatever it be, be fulfilled.—*Karslake*.

[2572] There is another aspect of the petition. God has made a will concerning our actions. He has given to each one his work and his talent. It is a wonderful thought—but perfectly true—that God, in the high and holy heaven, cares what we do; would have us occupied thus, not thus, this day, this hour; would have us go hither, not thither; see this person, not that; express ourselves thus, use our influence thus, write this letter, attend this service, say this prayer.—*Dean Vaughan*.

3 God's "Thy will" and man's "My will" necessarily often in collision.

[2573] Why are the purposes of life broken off and its desires defeated? God is all-wise, all-powerful, all-loving; why does He not control the course of events, and shape the plans

of His providence to harmonize more nearly with man's desires, and to agree with his judgments? Nay, my brethren, but is it not certain, just because God is all-wise, all-powerful, all-loving, that "His ways cannot be our ways, nor His thoughts our thoughts;" that when infinite love, wisdom, and power are working for man's interest, they must frequently oppose man's judgment and desire.—*Lorraine*.

4 Which of the two wills, "Thy will" or "my will," is our actuating principle.

[2574] In all my choosing, I am referring to God's will, having resolved to do it? Or I am snatching my short time of wretched self-government, before God calls me to account? Am I doing my best to shape my life, so as to carry out God's will? or, having schemed a life for myself, am I wresting God's will so as to bring it near to my own? Am I acting from God's will as my reason, and motive, and guide, or from my own untutored and unsubdued will?—*Dods*.

[2575] Grant that we may never seek to bend the straight to the crooked, that is, Thy will to ours, but that we, and all doers, may bend the crooked to the straight, our will to Thine, "that Thy will may be done."—*Augustine*

VI. THE IMPORT OF THE WORDS "THY WILL BE DONE."

1 Negatively.

(1) *By abstention from wrong-doing.*

[2576] This is the prayer of all Christian people who desire to do God's will; but those impenitent sinners who are not yet weary of their sins do never pray; for though they say the words, it is to no purpose, it is but lip labour, it is but the devil's service; for a man may serve the devil by saying this prayer, when he saith it with a defiled mind. Let us, therefore, order ourselves so that we may say it worthily, as it ought to be said. Let us put away all wickedness and evil living, that we may say from the bottom of our hearts, "Thy will be done."—*Latimer*.

[2577] "As it is in heaven:" there there is no disobedience, nothing disorganized, nothing but the will, the kingdom, the honour of God; as in the courses of suns and stars, so among the morning stars and sons of God (Job xxxviii. 7), there is the festal service of those who, active in rest, shout for joy in their ranks of blessedness. So should it be upon earth. Vast is the meaning which carries the promise in this prayer far above all the stir and tumult of humanity, inviting and urging all the children of God to restless wrestling in prayer and receiving, and fervour in doing His will. By this petition, if he ventures to take it into his lips, the godless man condemns himself; with it the sufferer comforts himself, and is assured that through

the gracious will of God all evil shall lose its hold upon the meek, who have already in hope the earth for their inheritance; by it the slothful man invigorates himself, the self-willed rebukes himself; and by it the will of the Spirit, which must conquer, prays itself through all the impediments of an opposing flesh to perfect victory. The Forerunner Himself, in the weakness of our flesh, prayed this prayer before us, yet without sin.—*Stier*.

[2578] There is here a note of appropriation. *Thy* will in opposition (1) to our own will, which is the proudest enemy Christ hath on earth, and cause of all the mischief that doth befall us (Eph. ii. 3). (2) To Satan's will. Our lusts are called his lusts, because they are of his inspiring and cherishing. (3) To the wills of men (1 Peter iv. 2).—*T. Manton*, 1629-1677.

[2579] In heaven there is no disobedience, no indolence, and no selfishness. In heaven all is holiness, all is alacrity, all is love. Do we pray that we may do the will of God as it is done in heaven? By this prayer we condemn ourselves if we live sinfully, if we live indolently, if we live selfishly. By this prayer we strengthen ourselves for a life of purity, for a life of diligence, for a life of love. By this prayer we comfort ourselves in sadness and sorrow, when we look upward into the indefinite heaven, and see it inhabited by glorified and blessed spirits, our companions, our friends, our fellow-worshippers, already one with us in spirit, soon to be our associates in the bright and holy Presence for ever.—*Dean Vaughan*.

[2580] If not among them, among whom shall we be? The will of God must take effect. If we do not pray in the third petition for our salvation by obedience, do we not pray in it, if we use it, for our damnation because of disobedience? And do not all God's people pray in it for the triumph of His will over that of His enemies, including us? If we say to God, "Thy will be done," and intend not to do it, we shall but turn the petition from active into passive, God's will into His anger, and draw it down to be done upon us in earth, as it was done in heaven upon the angels. Without holiness "no man shall see the Lord."—*Robinson*.

2 Positively.

(1) *By active obedience.*

[2581] It may justly be called the petition of obedience; seeing all the others have their ends in enjoying; this only hath no end but in obeying.—*Sir Richard Baker*, 1568-1645.

[2582] By doing God's will we enter into His kingdom (see Matt. vii. 21): "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is not the blandishment of a spiritual compliment, but a true and hearty subjection to the will of God,

that availeth in God's kingdom, and is intended by this petitionary clause, "Thy will be done."
—*T. Manton, 1629-1677 (abridged).*

[2583] And let all be done out of that only true principle of obedience, love to God, and presented unto Him upon that only ground of acceptance, Jesus Christ, and seasoned with the acceptable grace of humility. If when I have done all that is enjoined I am but an unprofitable servant, how unprofitable am I when I infinitely fail of what I am commanded!—*Sir Matthew Hale.*

[2584] When we pray "Thy will be done," we beg 1, a heart to do it (Deut. v. 29) ; 2, skill to do it (Psa. cxliii. 10) ; 3, strength to do it (Heb. xiii. 21).—*Ibid.*

[2585] And as we may try to bear, so we may try also to do God's will in some one thing in which we feel that we have fallen short heretofore.—*Karstake.*

[2586] 1. Some pretend to do God's will in generals, but stick at particulars. 2. Some commend the will of God, but do not practise it (Matt. xxi. 29, 30). 3. For the moment, under present conviction and persuasion, some have high thoughts of doing the will of God (Deut. v. 27). 4. A seeming awe rests upon the conscience, and so many are urged to do God's will ; yet the heart is averse from God all the while, as Balaam. 5. Others have an idea that they were brought under the power of it, as he that stretched himself upon his bed and said, Oh, that this were to labour ! 6. In many cases the will of God is halved, and men do part of it but not all (Matt. v. 19). 7. There are those who are reluctant either to know it or to come under the power of it.—*T. Manton, 1629-1677 (condensed).*

[2587] The will of the Father and of the Son harmonized in the prayer of Christ, and in the practices of Christ. The Redeemer of man did the will of God His Father on earth as that will is done in heaven :—Christ's obedience to death being the measure of the obedience of heaven and earth—*Percival.*

[2588] And here it is to be observed, that in order to our carrying out the mightiest schemes of God, it is not necessary that we know what these are. God gives to each what each can do, and by the various gifts and labours of all fulfils His own grand purpose. What we need to know is only the commands of God, what He sees fit for us to do. And doing this we may be sure that, so far as we are concerned, the secret purposes of God are accomplished. All murmuring and excusing is in vain, for these three things, God's commandment, our circumstances, and God's eternal purpose, are all of them springing from one source, the will of God, and do therefore harmonize. Our circumstances

are allotted by the same will which commands us.—*Dods.*

(2) *By passive submission.*

[2589] So that when we pray "Thy will be done," we pray that God may so rule, that to the utmost ends of the earth, and in the minutest actions of men, and in all the arrangements of life, there may be the easily visible impress of God's will. This we pray for, but more directly that our circumstances may be so ordered as to enable us to carry out most effectually the design of God with us, and that we may be so gifted with wisdom, courage, and self-command, as to see and follow out the line of conduct most appropriate to us where God has set us. Praying thus, we are strengthened for all duty, whether it be active or sorely passive. We find in all that happens to us an answer to this prayer, and instead of being dismayed, as those who have not prayed that the will of God may be done, we find, in every change and seeming chance of life, new scope for carrying on the work of God, our share in His plan ; and for our ordinary days which pass as yesterday passed, we find no healthier influence to give them a uniform tone and character than to write on the threshold of each, "Thy will be done."—*Ibid.*

[2590] In regard to God's absolute decrees, we must use the words, "Thy will be done," not, as devils might use them, because we cannot hinder His sovereign will, but in cordial acquiescence, like that of the holy angels, because His will is best ; and we have seen that, as to the ways of His unerring providence, our spirit and speech must be like David's when, fleeing from Absalom, he said, "Carry back the ark of God into the city : if I shall find favour in the eyes of the Lord, He will bring me again, and show me both it, and His habitation : but if he thus say, I have no delight in thee ; behold, here am I, let Him do to me as seemeth good unto him" (2 Sam. xv. 25). While His will is the cause of all that is done, it is also the standard of all that we should do. Acquiescing in His appointing will, we must obey His directing will.—*Robinson.*

[2591] But may not this petition be thought superfluous ; to pray for that which is, and will be done, whether we pray for it or no ? For, God doth whatsoever he will both in heaven and in earth : and who hath resisted His will ? But we must consider, that we pray not for God, but to God for ourselves ; that having undone ourselves by doing our own will, we may be repaired by doing of His will ; and not of His will absolute, but of His will in relation. Not when He commands, as when He said, "Let there be light," but when He gives commandments : as when He said, "Thou shalt love the Lord thy God with all thy heart." We therefore pray that this will of His may be done of us, by our obedient and cheerful acting it ; and done in us, by our patient and thankful suffering it ; that

concerning the first, we may do, as the captains said to Jeremy, "Whether it be good or evil, we will obey the voice of the Lord;" and concerning the latter, we may say as Eli said, "It is the Lord, let him do to me as seemeth good in his eyes."—*Sir Richard Baker*, 1568-1645.

[2592] The will of God is revealed two ways, in His word and in His works; the one to be done by us, the other to be done upon us: the one is *Voluntas de nobis*, God's will concerning us; the other, *Voluntas in nobis*, God's will in us, and to be done by us; the one maketh way for our active, the other for our passive obedience. Our active obedience hath respect to His laws and commands, but our passive to His providence. We show as much obedience in the one as in the other, in patience as in holiness; for as in holiness we own God as the supreme lawgiver, so in patience we own Him as the supreme Lord, that hath a dominion over all events and all things which fall out in the world.—*T. Manton*, 1629-1677.

VII. METAPHYSICAL REFLECTIONS UPON THE WORDS, "THY WILL BE DONE."

1 The possibility of disorder was God's will.

[2593] The doing of God's will is simply the doing right, because God's will is rooted in His righteousness. We dare not assert that God could not have prevented disorder, or the possibility of disorder. We must assert that the possibility of disorder was His will. The All-Father has made provision in His government for the co-existence of His will with the violation of it. But the violation of God's will is only a progress towards absolute submission to it. For God's will is eternally righteous and almighty, and He must, therefore, subdue all things to Himself.—*Percival*.

2 God does not force man's free will, but appeals to it and inclines it.

[2594] God works morally, so as to preserve man's nature, and the principles thereof; therefore he works by sweet inclination, not with violence. So He comes with blandishments and comfortable words (Hosea ii. 14). Really along with this persuasion there is an almighty power; for bare persuasion cannot make the blind to see, the dead to live, or open the heart of man, that is so desperately and obstinately wicked, until He puts His fingers upon the holes of the lock, until He begins to open the heart.—*T. Manton*, 1629-1677.

[2595] Yet with this consciousness mingles another—that of spiritual affinity to the Creator. We know that we are not merely His creatures, but His offspring. We share His nature. And the glory of that nature is *moral freedom*—power to act or to resist, to choose or to reject. So although as finite existences we hang upon the Infinite, although as material creatures we are held in an irresistible control, as spiritual beings we have a sphere of our own, a realm of

voluntary action. Into this circle God does not intrude His absolute power, but His intrinsic righteousness. He does not *force* it, but He *appeals* to it. He does not bind its service as the omnipotent Maker, but demands its free allegiance as the moral Governor.—*Chapin*.

[2596] His will is done in the birds, insects, and flowers; but we, who are beings with wills of our own, "are required to do willingly what the flowers do unconsciously." We, by our own choice, are to spread ourselves out to His light, drink it in, and pour it out again in the beauty and fragrance of holiness. We would not obey His will against our own will, as slaves do, but would be as happy children delighting in the "dear God who loveth us."—*Stanford*.

3 Obedience to the Divine does not destroy but renovates our will.

[2597] In praying that God's will may be done, we are not to understand that man's will is to be suspended, but only that it is to be subordinated to God's will. Not that man shall not will, but that his erring will shall be harmonized with the all-perfect and unerrable will of God.—*Lorraine*.

[2598] Some Christians dimly think that a Christian is to have no will at all, and that the consummation prayed for here is that our own wills may die, and that the *only* will left living should be God's. God's will is that our will should by renovation be more energetically alive than ever, working in harmony with His own.—*Stanford*.

[2599] We do not pray that our will should be wholly absorbed and lost in the will of God, but only that it should be conformed to His will, and subordinated to it; that God's will may indeed be done, but so that His will may be our own.

That we may will the same which Thou wilt, do Thou, O Lord, enable us to do that which Thou desirest, and to hate that which Thou hatest, so that our corrupt and evil will may not frustrate or hinder Thy gracious will which wiltest our good.

It is not enough that we do not resist God's will, it must be *done* by us.—*Denton*.

[2600] Thus should man, self-regulating, regulate by a law his every thought and word and deed; self-controlling, he yet should keep in check by it the motions of his will; perfectly free, and yet perfectly under law; exhibiting the apparent contradiction of a will in which, as it has been beautifully expressed, "perfect law commensures perfect freedom;" ever freely doing his own will, yet ever doing as entirely the will of his Lord and his God. Here, then, we seem to have reached the meaning of the petition, "May Thy will be done on earth, O Lord."—*Karslake*.

4 Obedience to the Divine will alone gives true freedom of will.

[2601] He allows you not to gratify your own will in all things. You find a barrier to your power of doing what you will to do. In that limitation of your power you meet with God. Confess your unwillingness to pray and to suffer and to do your known duty to the uttermost. Confess that you cannot do the will of God without His continual help. You will solve the problem of necessity and freedom in action alone. In all wrong action you will find enslavement. In all right doing you will find freedom. It is the Son of God alone who can make you free in His life and love and truth, and then you will be free indeed.—*Percival*.

[2602] O wretch that I am! I now see how unhappy I am that I have a will, yet cannot but think myself happy for having a will. For if I had not a will, I could not love God; and having a will I cannot love Him as I should, for my will is divided, and cannot love Him entirely; my will is corrupt, and cannot love Him sincerely; my will is wavering, and cannot love Him constantly; for I am not master of my will, nor ever shall be, nor ever can be, unless Thy will, O God, come and help me to master it. That it is not the making the petition that makes us to be bondslaves, but it is our being bondslaves that makes us make the petition, as having no other way to recover our freedom, but only the virtue of this petition: "Thy will be done in earth, as it is in heaven."—*Sir Richard Baker*, 1568-1645.

[2603] The will, the spiritual within us, when it is "good will," becomes the highest expression of our freedom, lifting the reason into its loftiest sphere and delivering the heart from the thralldom of inferior motives. The obedience of this nobler will to grace is the fiat which unites man with God; and faith, the light of the soul, is the child of that union. The Creator's primal *fiat lux* was an act of supreme authority; the creature's *fiat voluntas tua* is an act of humility, and irradiates the world within.—*Aubrey de Vere*.

VIII. MEANING OF THE WORD "HEAVEN" AS HERE USED.

[2604] There are in Scripture three heavens—the airy heaven, the starry heaven, and the heaven of heavens. In all these heavens God's will is done, God is obeyed in them (Psa. cxlviii. 8). Winds and storms, and all those things which seem to be most tempestuous and unruly, to be the disorders of nature, they are at God's beck. Then in the starry heaven (ver. 4) they are under a law and statute, and are not exorbitant and eccentric; the sun riseth, sets, and knows the just point of his compass. But it is chiefly meant of the heaven of heavens, where angels and blessed we spirits are and they obey God perfectly (Psa. ciii. 20, 21).—*T. Manton*, 1629-1677.

[2605] To what do we refer here by the term "heaven?" Do we mean the material firmament, the starry canopy above our heads? The reference is appropriate, even if this *is* our meaning. For how beautifully is God's will done by those revolving spheres, those bright and circling systems! A common influence binds them; and how diligent their obedience, how peaceful their motions, how calmly the eternal law shines out from them through all the changing years! And do we pray that thus we and all men may move in harmony each with each, and all with God? That thus we may obey, and feel the beating of His influence, the current of His consent, mingling eternally with ours?—*Chapin*.

IX. PRECISE FORCE OF THE WORD "AS," IN THE PHRASE "AS IN HEAVEN."

1 It is rather a note of similitude than equality and identity.

[2606] "As" is rather a note of similitude than of equality. But though our obedience on earth cannot be equal to the obedience that is yielded to God in heaven, yet we pray that it may bear as much similitude, proportion, and conformity unto it as is possible for us to attain unto while we are here in the body.—*Bp. Hopkins*, 1633-1690.

[2607] It is not too great a boldness in this petition, that where all the other make suit for great, yet possible things, this only makes a suit which is impossible? For how can earth bring forth as good fruit as heaven? How can men perform as perfect duties as the angels? Indeed not in equality, but in similitude. Not to do as well as they, but to do our best as well as they. Not that our vessels can be as bright as theirs, but be as clean; and not hold as much, but be as full.—*Sir Richard Baker*, 1568-1645.

[2608] Here He illustrates by the services of heaven the nature and the compass of obedience below.—*Dean Vaughan*.

[2609] His will, being done by obedience to Him, will consist of two parts: either in fulfilling His commands, or in submitting to what He appoints. It is according to the former alone the angels can do it.—*Pagan*.

[2610] When our Lord here teaches us to make such a petition, he does not mean that we should do what angels or celestial spirits do in heaven. The will of God concerning them may widely differ from the will of God concerning us. Now there is a wide difference between the state of the inhabitants of heaven, and the state of mankind upon earth, and this will make a wide difference between His will concerning them and concerning us.

1. They are merely spiritual beings. "He maketh His angels spirits;" and the rest are the "spirits of just men made perfect." Now we are not spirit only, but flesh and blood also. Here is a great difference.

2. The inhabitants of heaven dwell in His immediate presence. They live around His throne. They are the servants in waiting, the courtiers of heaven, but we are removed to a distance from Him.

3. They are not like us, exposed to temptation. I speak on the supposition that the fall of some of them is the establishment of the rest. They have overcome, and are tempted no more. We have to live in the flesh, without living after the flesh. He who is now driven out from among them is become the prince of this world. "Our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "We wrestle therefore against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

4. We are encompassed about with afflictions. We live in a disordered world. We dwell in a body which is liable to weakness, weariness, pain, and a thousand diseases. But the inhabitants of heaven are strangers to all those things, and God is pleased to require nothing of the kind from them.

5. We are fallen, while they retain their original rectitude and keep their first estate, or have regained it. But a great part of the will of God concerning us (perhaps all of it), is a discipline for our correction, a regimen for our cure. Now all these things, however suited to us, are not all adapted to them, any more than the medicine prescribed to the sick is suited to those who are in perfect health.

X. VARIOUS INTERPRETATIONS OF THE PHRASE, "IN EARTH AS IT IS IN HEAVEN."

[2611] What is "in heaven and in earth," or "as in heaven so in earth?" The angels do Thy will. May we do it also. Again, all the holy patriarchs, all the prophets, all the apostles, all the spiritual are, as it were, God's heaven; and we, in comparison of them, are earth. Again, the Church of God is heaven; His enemies are earth. So we wish well for our enemies, that they too may believe and become Christians, and so the will of God be done, as in heaven so in earth. Again, our spirit is heaven, and the flesh earth. As our spirit is renewed by believing, so may our flesh be renewed by rising again. Again, our mind, whereby we see truth, and delight in the truth, is heaven; as "I delight in the law of God after the inward man." What is the earth? "I see another law in my members, warring against the law of my mind." When this strife shall have ended, and a full concord be brought about of the flesh and the spirit, the will of God will be done, as in heaven so also in earth. When we repeat this petition, let us think of all these things and ask them of the Father.—*Augustine.*

[2612] One may easily solve the question here by taking "heaven" in a figurative sense for

"Christ," and "earth" for "the Church;" and then the meaning will be that each member of the Church should pray that he may so fulfil the will of his Father as Christ fulfilled it, who came to do the will of His Father, and performed it perfectly in every part. For a man may so be united to Christ as to become one spirit with Him, and thereby so to fulfil God's will on earth as it is fulfilled in heaven. For he that is joined to the Lord is one spirit, as St. Paul saith (1 Cor. vi. 17).—*Origen.*

[2613] "As in heaven so in earth" may be understood in various ways: so that we may say, "as in heaven," that is, in Christ, in whom (our Lord being man) the Deity dwells: "as in earth," that is, in the Church, that God's will may be done. Or, "as in heaven," that is, the angels; "so in earth," that is, among men. Or, "as in heaven," that is, in the soul of the just man; "so in earth," that is, in the flesh, so that the flesh may in no manner be contradictory to the Spirit, but agree with it in the same will. Or, "as in heaven," that is, in holy men; "so in earth," that is, in sinners.—*Bernard.*

XI. NATURE OF THE ANGELIC OBEDIENCE HELD UP FOR OUR IMITATION IN THE WORDS "AS IT IS IN HEAVEN."

I It is comprehensive in its range.

[2614] The obedience of the angels is absolutely perfect, and that both with a perfection of parts and degrees (Psa. ciii. 20; Rev. xiv. 14).—*Bp. Hopkins, 1633-1690.*

[2615] The consecration of the holy angels is not the putting on of a robe, or the exercise of a ministry—it is the Divine ownership going through and through them, so as to exclude and preclude any faintest spot or taint of the thing which is not God's.—*Dean Vaughan.*

[2616] As the obedience of the angels of God is universal, peacefully and cheerfully shown, and their ministry speedily fulfilled, so it extends to all that is appointed them to do.—*Ward and Blackall (combined).*

[2617] The petition, "Thy will be done." For so far as it can refer at all to "God's will" as it rules, and that by a fixed decree, the order of nature or events in which we have no part, it can only be an expression of our adoration of the infinite power and wisdom of God. But, to put this out of view, in so far as it refers to that which God would have done, but which yet depends for its performance on ourselves, we desire that we and all men may more and more perfectly conform to and carry out what God would have done; that in all things, small as well as great, men, remembering the absolute power, the infinite wisdom, and the perfect love of God, may lovingly and humbly try to keep, and be enabled to keep, the motions of their wills within, and the actions of their outer life,

in harmony with the will of God, even as the angels in heaven do ; and submit willingly to all which He may lay upon them to be borne, however repugnant to their natural desires, after the example of Job, of Eli, of St. Paul, still more after the perfect pattern of our blessed Lord.—*Karslake*.

[2618] But let it be granted that we are satisfied concerning the knowledge of His will ; seeing we have an oracle for it, God's word is a lantern to our feet, and a light to our path : yet what reason have we to pray that it may "be done in earth as it is done in heaven?" For what do we know how it is done in heaven? And so we pray we know not for what. But do we not know that there are none in heaven but saints and angels, who are all ministering spirits, and being spirits must needs serve God in spirit. And Christ fetcheth this argument higher, that "God Himself is a Spirit, and they that worship Him must worship Him in spirit and truth." If, then, we worship God in spirit and truth, we do His will in earth as it is in heaven.—*Sir Richard Baker*, 1568-1645.

[2619] In heaven the angels do the will of God without the intervention of any evil, any rebellious spirit : in heaven there are none to thwart His will, for into heaven can nothing come that is opposed to the will of God.

2 It is spontaneous in its principle.

[2620] Their obedience is cheerful, not extorted from them by violent constraints of fear or of suffering ; but it is their eternal delight, and their service is their felicity.—*Bp. Hopkins*, 1633-1690.

[2621] They do it willingly and cheerfully, and therefore they are described to be winged, to show that they fly about it.

[2622] The angels serve Thee in heaven, so we may serve Thee on earth. For His holy angels obey Him ; they do not offend Him ; they do His commands through the love of Him.—*Augustine*.

[2623] Whatever they are engaged in doing, they do without needing to be urged, as though God's will were displeasing to them.

[2624] They do God's will from a principle of obedience, and for us other motives than because He is pleased to impose them. They have no little interests distinct from their Master's service, and therefore whatever they do they do it singly for His sake.—*Mangey*, 1684-1755.

[2625] It is a prayer, "not that God should do what He wills, but that we may be able to do what God wills ;" able to do with a will what He wills we should do. The wicked do His will, but against their own will. His will is done in earth by all, but not by all in earth as

by all in heaven. The nature of the obedience of the holy angels must be considered, to know the significance of this prayer.—*Robinson*.

[2626] We are not mere masses of matter ; machines moved only by a foreign touch, and propelled upon the orbit of an inflexible destiny. We are spirits, we are moral, we are free ! And if we would behold the ideal result of this prayer, then we must look into the spiritual heaven, the abode of angelic hosts, and of "the just made perfect." "Let Thy will be done, O God !" we would say, "as it is there—in the heaven of spiritual order but of voluntary obedience ; where every will is free, yet is in unison with Thine." That heaven whose glory is the consciousness in each of a self-balanced power gravitating to the Infinite Centre of all. Where the bliss of each is to be like the will that each does. Let Thy will be done, O God ! harmoniously, as in the material, freely, as in the spiritual heaven. The convulsed and groaning earth sends up the cry—our erring, guilty hearts send up the cry : "Let Thy will be done in earth," as it is done far above these sins and sorrows, in the realm of obedience and joy, of perpetual worship and perpetual action, of boundless peace and boundless love !"—*Chapin*.

[2627] We may know what it is to do God's will in earth as it is in heaven : by the which St. John tells of the four and twenty elders, "That they cast down their crowns before the throne of God, saying, Thou art worthy, O God, to receive glory, and honour, and power : " for so we must do by our wills, which are indeed our crowns : cast them down, and resign them up to God ; but cast them down, not cast them away ; resign them, but yet retain them ; for without wills of our own, we can never do God's will. Unwilling service is never acceptable : as St. Paul saith, "If I do it willingly, I have a reward ;" and thus, if we can have wills of our own, and yet not do our own wills, if we can willingly renounce our own wills, and take God's will in their room, and make it our own will : we shall then do with our wills, as the elders did with their crowns ; and then we shall do God's will as it is done in heaven.—*Sir Richard Baker*, 1568-1645.

3 It is prompt in its execution.

[2628] As they readily undertake to do the work which is allotted them, so they speedily execute whatever is commanded them to do.

[2629] The will of God is done in heaven with celerity and ready despatch (Isa. vi. 2).—*Bp. Hopkins*, 1633-1690.

[2630] The will of God is done in heaven with zeal and ardency (Psa. civ. 4).—*Ibid*.

4 It is lasting in its duration.

[2631] They do it constantly, as well at one time as at another.—*J. Smith*, 1629.

[2632] The will of God is done in heaven with constancy and perseverance (Rev. vii. 15).—*Bp. Hopkins*, 1633-1690.

5 It is reverent in its attendant circumstances.

[2633] The will of God is done in heaven with all possible prostration, reverence, and humility (Rev. iv. 10).—*Ibid.*

XII. LESSONS TAUGHT BY THE ADDITION OF THE WORDS "AS IT IS IN HEAVEN."

1 The heavenly regulates the earthly, and not the earthly the heavenly.

[2634] It is thus that the heavenly in all things regulates the earthly, and not the earthly in anything the heavenly. The standard of all being is God's being. The will of the Eternal is the regulating will of the universe. So all things are of God.—*Percival*.

[2635] As if the example of men were not sufficient, a heavenly example is set before us; as God has given to sailors to guide their course, not headlands and beacons of the earth, but chiefly the sun and the stars of the sky.—*Pagan*.

[2636] Our thoughts are carried to "heaven," the home of those angelic spirits who, with enlightened intelligence and cheerful will, worship God, and as His messengers of mercy or of judgment go forth with swift and strengthful wing to execute His behests. So we are to propose their willing and intelligent homage to our imitation, and to ask God, as they do in heaven, so He may enable us to do in earth.—*Lorraine*.

2 The heavenly is the sphere for which we are now being trained.

[2637] We pray then that as we shall, if glorified, do God's will hereafter in heaven, so now we may do it on earth.—*Denton*.

[2638] Since the life of man after the resurrection will be like that of angels, it follows that our life in this world should be so ordered with respect to that which we hope for hereafter.—*Gregory*.

[2639] As our Lord hath told us that "They which shall be accounted worthy to obtain that world shall be equal to the angels," so He would have us take them as patterns for our obedience.—*Williams*.

[2640] In endeavouring thus to do God's will, we are bidden to take as our example the heavenly beings, that is the angels, as it is commonly understood, though the example of our Lord Himself must, it should seem, be included also. Why the angels should be set before us as patterns of obedience we can see in some measure; since we know that we are

one day to be joined to them, and made "equal to the angels," filling up, as St. Anselm conceives, the vacancies which rebellion had caused in their ranks.—*Karslake*.

[2641] Certainly if ever we would do the will of God in heaven, we must accustom ourselves to do it here on earth. Here we are as apprentices that must learn the trade of holiness, that when our time is out, we may be fit to be made free denizens of the New Jerusalem. Here we are to tune our voices to the praises of God, before we come to join with the heavenly choir. Here we are to learn what we must there for ever practice.—*Bp. Hopkins*, 1633-1690.

[2642] "As it is in heaven," is added (1) to sweeten our subjection to God's will. We are not held to a harder task than they in heaven. (2) To show the reasonableness of this obedience. If we would have the happiness of the angels, it is but equal we should imitate their holiness. (3) That we might not miscarry by a low example. (4) To teach us not only the matter but the manner of our obedience.—*T. Manton*, 1629-1677 (*condensed*).

XIII. GENERAL IMPORT OF THIS PETITION VIEWED AS A WHOLE.

[2643] This clause of the Lord's Prayer, as applied to guidance in all our future, amounts to saying, as to time or place, health or sickness, life or death, and all possibilities, "Lord, what Thou wilt, where Thou wilt, when Thou wilt"—Baxter's last words.

[2644] The aid we have to expect is not the very precarious aid we might receive from dexterously availing ourselves of the power that resides in the laws of God's kingdom; we do not bring influences to bear on this earth which may or may not reform it; it is the will of the Almighty we appeal to. It is a new hope which possesses us, when we come to the persuasion that the will which we have opposed, and which is yet our sole hope for ourselves and all men, is powerful as it is loving. And it is a new resignation which possesses us, when we see God, our Father, the living, loving, ordaining Will, in the midst of our lot, and can say, "Thy will, Thy will"—then it is altogether good.—*Dods*.

[2645] If you would do the will of God, then—(1) There must be some solemn time of resigning the will to Him. (2) It must be without bounds and reservations. (3) The things whereof God hath more expressly signified His will must be made the greatest conscience of—Repentance, Faith, Sanctification, Obedience, Submission to providence. (4) We should be willing to obey God whatever it costs us. (5) For the greatest good that can possibly come of it we should not cross God's revealed will.—*T. Manton*, 1629-1677 (*condensed*).

XIV. SPIRIT IN WHICH THIS PETITION SHOULD BE PRAYED.

[2646] We pray that God's will may be done *in us*. We put off all self-will.—*Thomas Hugo*.

[2647] We pray not that God may do what He wishes, but that *we* may be able to do what God wishes.—*Cyprian*.

[2648] Let us pray this prayer. It shall not be cast out. Not in a spirit of indolent acquiescence, not in a spirit of reluctant resignation, not in the spirit of one who has tried all turns and all escapes, and has to confess himself outmatched by a subtler, or vanquished by a mightier—but rather as one who recognizes a Father's hand and a Father's love in the power that constrains him, and would not, even if he could, have any one thing other than it is, or any voice at all of his own, in the arrangement of his circumstances of joy or sorrow—thus let us pray the prayer, "Thy will be done with me."—*Dean Vaughan*.

[2649] (1) The prayer that God's will may be done, is in those that use it a tacit promise of obedience to it. (2) The different obedience on earth and in heaven should teach us to endeavour for greater perfection. (3) Great humility should be the effect of thus praying, because we are taught by it that virtue is not the single effect of our own strength, but is owing to the influence of Divine grace.—*Mangey, 1684-1755*.

[2650] In order that we may do that for which we here pray, we seek (1) for grace to perform the commandments of God, and to abstain from all sin. (2) We desire that all things which we do may thwart the designs of the enemies of God; that we may not merely resist the temptations of the world, the flesh, and the devil, but that we may grow in all virtue and godliness. (3) We pray God that in all our ways and doings He would make known His will to us. (4) We ask that if, through the infirmity of our nature, we at any time seek those things which conduce not to the glory of our Heavenly Father, He would frustrate our self-will, and bring to pass His own will.—*Coster*.

[2651] Doubtless, there are many who assume the attitude of pious resignation, without the sentiment. They cast upon Providence the burden of their own follies and sins. The slug-gard mourns over his barren fields, and says: "Thy will be done!" "Thy will be done!" exclaims the improvident man entangled among the miseries of poverty. And he who has carelessly strained the laws of his physical being, and lies wasting to death, utters the same devout language. But let us understand that fatalism, whether it assume the form of torpid acquiescence, or of inconsiderate reliance, is not resignation. It is right to recognize an over-

ruling Providence, but it is a Providence that works with us, not for us. The impatience with which we beat the walls of difficulty, and heave against misfortune is not an impious discontent, but a spring of noble enterprize, which God encourages, for which He has opened a wide sphere of action, and by which alone we can achieve success. To suppose that He prevents this effort is to suppose that He infringes His own ordinances, established for the wisest and most benevolent ends. To attribute calamity to Him without making this effort is to confound faith with folly and religion with laziness. Only by the diligent exertion of our will can we realize the will of God mysteriously working with us. Only when we have reached the boundary of our extremest effort can we see the superior purpose which encircles us.—*Chapin*.

[2652] This is the corresponding feeling on our parts. The answer to absolute care and infinite love is absolute resignation and absolute trust. The resignation and the trust are bound together. We must be resigned because we trust. There is a resignation conceivable which simply expresses the despair of a creature in the hands of a Being, a Law, mightier than himself. "I will be resigned because all struggle is hopeless, and I will not fight against what is inevitable." Such might be the resignation of one who believed that all things were governed by a fixed fate, regardless of all but its own certain course; or of one who believed that all things were the sport of chance, and contained no spark of intelligence to guide them. But our resignation is the resignation of children absolutely trusting a Father who knows us, and knows what is best for us, and whose love guides even His wisdom.—*Bishop Temple*.

XV. NECESSITY OF THIS PETITION.

I The fact of this world being a sort of harmony with the Divine will.

[2653] See how much woe man has mingled with the inevitable evils of the universe! See now the fierceness of his passion, the folly of his wickedness, witnessed by the torn standards, the broken wheels, the pools of clotted blood, the charred earth, the festering heaps of slain. Nature did not make these horrors, and when those fattening bones shall have mouldered in the soil, she will spread out luxuriant harvests, to hide those horrors for ever.

No, my friends, the moral world, the world of man's action, is not in harmony with the will of God. The earth, like a huge whispering gallery, reverberates with echoes of unnecessary woe.—*Chapin*.

[2654] While, in bowing to the irresistible evils of our lot, the human soul frequently illustrates its dignity, in yielding to difficulties which it might resist, and that spring from its own depths, it exposes its weakness and its shame. And while from the desolations of the material

universe—from the torn mountain, the earthquake's wrinkles, the scars of the tempest—come rich suggestions of sublimity and beauty, how striking, often, is the contrast between the aspects of nature and the world that man makes! Sunny lands overspread with indolence and vice; fair cities, whose splendours are tarnished by streams of corruption; while the morning and the night look down upon crimes that mock their loveliness and insult their purity.—*Ibid.*

2 The ever-recurring difficulty of obedience to the Divine will.

[2655] It is not that a man gives up willing, nor resigns any property of his being whatsoever, when his will is conformed to that of God; it is not that he becomes either the unwilling victim or the passive tool of another will, but that the whole strength and bent of his will now lead him in God's direction.

This yielding to the will of God, being a will so different from our own, is a great difficulty. We yield to-day, and to-morrow it seems as hard as ever. We gather together all the reasons there are for yielding, and at length we are able sincerely to pray "Thy will be done;" we are very peaceful and very glad, and do not doubt that this is a final decision; but an hour undeceives us and shows us that the decision has to be made again, and in still more trying circumstances. If any petition needs to be daily repeated, it is this.—*Dods.*

[2656] It is very hard often to believe that temptations are good for us, when we meet with them, and fall before their attacks. Our consciences reprove us for yielding. But we put off the burden of our guilt upon the temptation, and complain that we should have been tried so sorely. Especially is this the case with sudden and violent temptations, which assail us unexpectedly, just when we had made many good resolutions and had fancied ourselves safe; or, again, with small but numerous temptations, which beset our path and seem to make escape from them an impossibility. Then, when we have fallen, we are apt to get discontented with our place, and to feel as if Providence had not treated us fairly. We say that we have not had a fair chance. We look with envy on others whose trials are not so visible as ours, or it may be (for who can settle such a point?) not really so severe as ours. We fancy that we alone have these impulses to wrong; we alone fall into such tempting opportunities to sin; we alone are hampered and fettered, and cannot tell how to get free; we alone have longings which we cannot gratify rightly while others can; we alone do not get the sympathy that our nature needs.—*Bp. Temple.*

[2657] And so again it is very often hard when not our spiritual growth, but our immediate happiness is marred, to be able to say at once, "Thy will be done." Disappointments in

our wishes for our own pleasure do not perhaps perplex us so much as trials which have caused our fall; but they try us keenly for all that. To have some dreadful thing happen to ourselves or to those whom we love, to have a very painful thought ever present to the mind the moment our attention is not occupied by what is before our eyes, to bear a dead weight about, which cannot be quite forgotten even when it is not quite consciously remembered, this may sometimes be the lot of a Christian, and may make it very hard for him to say, with full and entire resignation, "Thy will be done." And even short of this there are sure to be many trials of this kind which are quite capable of trying our faith, and if our faith fails, of souring our temper. Not to get what you had set your heart upon, to see another obtain what you had hoped for yourself, to find others more highly appreciated, and yet, as it seems to you, without fair reason, to find others more successful, to be tormented with all kinds of unsatisfied longings, perhaps for more affection than you get, perhaps for more trust, perhaps for more praise, perhaps for more distinction—these are common trials, but they are hard to bear.—*Ibid.*

XVI. BENEFICIAL RESULTS WHICH WOULD FOLLOW IF THIS PETITION WAS PRACTICALLY CARRIED OUT IN OUR LIVES.

[2658] They who, looking to God as their common Father, do His will in earth as angels do in heaven, excel without vanity and emulate without envy. Hearts and congregations taking this prayer for their key-note have unity in their worship, whatever its diversities, and harmony in their organizations, whatever their variety. The Church below, reflecting the Church above, is not like a mob, where every man is a law to himself, but like an army; not like a parliament, where parties bitterly oppose one another, but like a family; not like the world with its changing tempests of babbling voices, but like heaven, eternally fair, one-tongued, and tuneful. Disciplined and united, "the sons of God," in earth, as in heaven, perform their allotted duties with mutual good-will and admiration. Adoring and obeying the "one God and Father of all," they love and help one another as comrades and brethren.—*Robinson.*

[2659] This beautiful and happy state of mind is called conformity to the will of God. Remember that this conformity to the will of God is the state of all the blessed in heaven. Just as the sorrows of earth spring from self-will and disobedience, so will the happiness of heaven arise from perfect obedience. Submission and conformity of the will of the creature to the will of the Creator will be the happiness of heaven.—*Kennaway.*

[2660] And how blissful is the state of one whose will has been brought thus, by the aid of the Holy Spirit, into harmony with the will of God. Like some stately ship as she passes

over the waters of the deep, so, steered by the unerring compass of God's law, wafted by the breath of the Spirit of God, lit up at times with gleams of brightness caught from the glory of the heavenly world, he passes lightly over the waves of time, and is borne firmly onward to the other shore. And what a world would this become were *all* thus brought to do God's will! How would there be in each individual soul that fulness of joy which can flow only from thoughts and affections centred upon God, and a will conscious of acting ever in harmony with His will. How would there be perfect agreement among communities of men, that agreement which can only be where the wills of men are brought into union with one another by being in union with the one great Will! How would the glory of God, the one great end of man's being on earth, abound, so that God, looking down on His obedient children, imaging His will on earth, might declare Himself well pleased with the children of men, and pour down on them His blessings with an unsparing hand! This indeed cannot be. But still, as each one tries to deny his own evil will more, to check himself wherever he feels he is contra-

vening the will of God, and to quicken his endeavours actively to do that will, in so far he contributes something towards this blessed result.—*Karslake*.

[2661] When the strife shall have passed away, and full concord be brought about of the flesh and spirit, the will of God will be done, as in heaven so in earth.—*Augustine*.

[2662] When the subjective spiritual corresponds to the objective natural, we shall find all the felicity of Divine harmony in the universe —*Percival*.

[2663] Some of you may have seen the waves dashing and foaming in angry violence against a rock, which stood unmoved amid them all; and then you may have visited the same spot again, and seen the waves resting in calm unruffled quiet round the rock, seeming to cling to it in trustful reliance, and reflecting in their still waters the image of its strength. So it is with a soul which has been brought to submit itself wholly to the will of an all-powerful, all-loving God.—*Karslake*.

THE LORD'S PRAYER.

FOURTH PETITION.

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LESSONS TAUGHT BY THE WORD "DAILY."

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IMPORTANCE OF THE WORDS "DAILY BREAD."

C. Review of the Petition as a whole.

9

LESSONS FROM THE PETITION VIEWED AS A
WHOLE.

THE LORD'S PRAYER

(Continued).

FOURTH PETITION.

(Give us this day our daily bread.)

I. ITS CONNECTION WITH THE PRECEDING AND FOLLOWING PETITIONS.

[2664] They mistake greatly who imagine that Christianity is merely contemplative, visionary, transcendental. Like the ladder of the patriarch's dream, it is "set upon the earth, and the top of it reacheth to heaven." So this model prayer, the true expression of Christianity, is raised in adoration of the Eternal Name, asks the speedy coming of the kingdom of grace and glory, yet it begs for bread.—*Lorraine.*

[2665] It has been noticed also that the first three petitions regard the life eternal; the last three the life temporal. "Now these first three petitions regard the life eternal; for God's Name ought to be hallowed in us always, we ought to be in His kingdom also always, we ought to do His will always. This will be to all eternity. But daily bread is necessary now; the forgiveness of our debts is necessary in this life; for when we shall have arrived at the other life there will be an end of all debts. In this life there is temptation; in this life the sailing is dangerous; in this life something is ever stealing its way through the chinks of our frailties, which must be pumped out. But when we shall be made equal to the angels of God, no more need to say and pray to God to forgive our debts when there will be none. Here it is we pray to be delivered from evil; for in that life there will be no evil, but eternal and abiding good.—*Augustine.*

[2666] This petition commences what Calvin calls "the second table" of the Lord's Prayer. The first says, "Thy name," "Thy kingdom," "Thy will;" the second, "Give us," "forgive us," "lead us," "deliver us." This is the true order of prayer—first, God and His glory; secondly, man and his interests.—*Lorraine.*

[2667] How gracefully has the Divine Wisdom arranged the order of the prayer, so that after things heavenly, that is, after the name of God, the will of God, and the kingdom of God, it should give earthly necessities also room for a

petition! For the Lord withal issued His edict, "Seek ye first the kingdom, and then even these shall be added."—*Tertullian.*

[2668] This petition is placed first among those which refer to "us," since the natural life is prior to the spiritual.—*Bengel.*

[2669] We are now come to the second sort of petitions, that concern ourselves, as the former did more immediately concern God. Now you may observe the style in the prayer is altered. It was before *Thy*, now it is *us*. Before, our Lord had taught us to speak in a third person, now, in a second person; which is not so to be understood as if we were not at all concerned in the former part of the Lord's Prayer. In those petitions the benefit is not God's but ours. When His name is sanctified, His kingdom cometh, and His will is done; these things do not only concern the glory of God, but also our benefit. It is our advantage when God is honoured by the coming of Christ's kingdom and the subjection of our hearts unto Himself. But these latter petitions do more immediately concern us.—*T. Manton, 1629-1677.*

[2670] Although, as has been shown, individual reference is implied in preceding sentences of this prayer, the text is the first in which personal supplication is actually expressed. The foregoing petitions are more largely qualified by the sentiment of homage, this contains more specially the sentiment of desire. When we pray that God's name may be hallowed, or His kingdom come, or His will be done, we virtually pray that we may hallow His name, that His kingdom may be established in our souls, that His will may be accomplished through the harmonious consent of our natures with His. Yet these may be uttered as ejaculations, breathed in the posture of worship, general aspirations kindled by a contemplation of God's glory, and only after reflection, drawn down and applied to our personal wants and duties. But the prayer of the text is, as it were, forced out by the pressure of immediate necessities, and lifted as a stringent desire. In the consciousness not only of God's power and excellence, but of our human weakness and solicitous need, we cry, "Give us this day our daily bread!"—*Chapin.*

[2671] If we have truly prayed, "Hallowed be Thy name, Thy kingdom come, Thy will be done," all other things are ministered unto us by the petitions following; for we have a deed of gift of all temporal things by one, and a general pardon of all faults by another, and protection royal from all evil by the last.—*Sir Richard Baker*, 1568-1645.

[2672] When our minds are saturated with the spirit of the foregoing words—when our hearts are full of the life that says, "Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven"—when we have the thorough understanding that our desires are to be fenced within these holy limits—and that what we ask on our own account is to be ruled by the law of subordination thus declared, then we begin to pray for ourselves, and this is our first petition—"Give us this day our daily bread."—*Stanford*.

[2673] First, we seek God's glory as the end; His kingdom as the primary means; our subjection to that kingdom as the next means; and last of all, our comfortable subsistence in the world as a remote subservient help, that we may be in a capacity to serve and glorify God.—*T. Manton*, 1629-1677.

[2674] Since we do not come before God as heathens or unregenerate persons, but as His children, we, like children, first ask for daily bread before we ask for forgiveness. We also place the petition for daily bread first, because of its connection with the third petition, since without this bread we cannot do God's will.—*Pagan*.

[2675] Our Saviour hath placed this petition in the very midst and centre, being encompassed round about with petitions for heavenly and spiritual blessings. And this may intimate to us, that we are only to bait at the world in our passage and journey to heaven, that we ought to begin with spirituals and end with spirituals, but only to take up and refresh ourselves a little with our daily bread in our way.—*Bp. Hopkins*, 1633-1690.

[2676] This petition of asking bread is placed here in the midst of these petitions, not as some carnal man would think, to serve as a bait in the midst of a journey; nor yet as some worldly man would think, lest if we should speak of our trespasses first, we might haply be denied it; but therefore it is placed here between saints and sinners to show that temporal blessings are distributed indifferently to them both; and that they lie as the commons of God's general goodness, not as the severals of His special favour. Or may it not give us to observe that it stands below the petition of saints, to show that temporal blessings are below their consideration, and that with them he doing of God's will is before the providing

for their own necessities; but it stands above the petition of sinners to show that temporal benefits are the highest of their thoughts, and that they set them before even their very salvation.—*Sir Richard Baker*, 1568-1645.

[2677] Are there not few who have chosen the trade or business they follow because they thought that therein they could best work out God's will with them, compared to those who have made their choice as being the most pleasant, or most rapid, or most secure way of earning their bread: few to whom the supports and comforts of this life are practically of less importance than the doing of God's will? If we divide men into two classes, those who work because they are hungry and have to work, and those who work because there is something to be done; those who consider how they may best win a livelihood, and trust that in it they shall somehow find opportunity of doing God's will; and those who make it their first consideration how they may best serve God, and trust that in doing so bread shall be given them; we need not say which will be the larger class, and as little need we say which will be the most Christlike class.—*Dods*.

II. LESSONS TAUGHT BY THE WORD "GIVE."

I Concerning the nature of God's giving.

(1) *It is free, i.e., of grace.*

[2678] Here, first, in this prayer, we come upon the word "Give," the key to the treasury of God's riches; a word that opens over us the windows of heaven, that wakes the omnipotence of God, and causes the fulness of His resources to flow forth.—*Dods*.

[2679] When we ask God to "give us," the meaning is that the thing asked is simply and freely the gift of God, whatever be the quarter from which it comes to us, even when it seems to have been specially prepared by our own art and industry, and procured by our hands; since it is to His blessing alone that all our labours owe their success.

As nothing is more difficult to human pride than the admission of this truth, the Lord declares that He gave a special proof for all ages, when He fed His people with manna in the wilderness, that He might remind us that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. It is thus intimated that by His power alone our life and strength are sustained, though He ministers supply to us by bodily instruments.—*Calvin*.

[2680] All good things from God are gifts. "Gratis" is written on every one, but most vividly of all on this. Do you ask "How much?" Do you dream that salvation is for sale? Can God sell pardon? sell a new heart? sell love? sell righteousness? sell strength? sell any or all of the things included in what we call grace?

2680—2693]

It is a gift, and you can give nothing for a gift. You may, however, ask for it; indeed, you must.—*Stanford.*

[2681] Grace is the highest attribute of royalty to exercise. Grace sits enthroned above the sceptre of justice; it forms the top stone of the whole edifice of human society. Justice is its foundation, but grace is its crown. We cannot dispense with grace in human society; how, then, in our communion with God?—*C. N.*

[2682] O Lord, Thou didst at first freely give me my being. I could not deserve it when I was not; the same title that I have to my being I have to my preservation and support of my being; it is still free gift, and therefore I come to Thee for my bread upon no other terms than as a poor beggar to a bountiful Lord. . . . Give me, I pray, bread for this day, and when to-morrow comes, I will beg bread of Thee for to-morrow.—*Sir Matthew Hale.*

[2683] O my soul, make much of this word "Giving," and give it not over in any wise, but account it the greatest strength of thy title, the best title of thy tenure, for if thou look for anything at God's hands, unless by his free gift, thou mistakest thy case clean, and mayst stand without doors amongst the foolish virgins. For are there not many that spend the day in carefulness and the night in watchfulness, and yet thrive not? Many that tire their bones with labour and their brains with thinking, and all because they seek to have that by purchase which must be had by gift, and strive, as it were, to extort that from God by violence which is not to be obtained but by prayer. When ye want it, ask God for it, and He will give it; when ye have it, thank God for it, and He will bless it.—*Sir Richard Baker, 1568—1645.*

(2) *It is, in a sense, indiscriminate, i.e., to all alike, good and bad.*

[2684] Some have even ventured the saying, that the bread of the wicked is given at the prayer of the just—that the "us" and the "our" are of universal compass, and that the supply of a world is the fruit of the intercession of a Church.—*Dean Vaughan.*

[2685] God gives equally to the evil and to the good. This which is said to be the privilege of the faithful is shared with them by the prayerless and by the profane. It is true. But is there no difference—none even in outward things—none even as to enjoyment—between the man who idly takes and selfishly uses the gifts of God, and the man who knows and confesses whence they come, and is able to say, with humble faith, "My Father giveth me all things richly to enjoy." Is there no difference, in value and in preciousness, between the thing which you bought with your money and the thing which was the keepsake of your friend?—*Ibid.*

[2686] Sinners hold mercies by common favour, believers by covenant title.—*Van Doren.*

2 Concerning the design of God's giving.

(1) *It does not discourage but encourages thought and industry.*

[2687] But does this forbid planning of all kinds? Does this preclude all saving or storing? Assuredly not. It forbids nothing which does not interfere with present duty. It precludes nothing which does not indicate mistrust of God, and beget fearfulness and depression of spirit.—*Dods.*

[2688] We mean "Give us" our daily bread through a blessing on our own use of right means. One evening, we are told, Mahomet was conversing with his followers and overheard one of them say, "I will loose my camel, and trust:" on which he said, "Friend, tie thy camel, and trust." Do whatever is yours to do, then trust. Work and trust, watch and pray. "If a man will not work, neither shall he eat," is a law of the kingdom.—*Stanford.*

[2689] He does not thrust His manna into our mouths, but calls us to supply ourselves from the ground. We have to stoop and fill our vessels. We must collect and prepare the food He creates and gives. In spiritual, as in temporal matters, it is our duty and interest to work with Him. To obtain the grace made manifest, we are to use the means of grace.—*Robinson.*

[2690] The man who thinks Providence exists simply to make up his lack of service despises Providence.—*Fairbairn.*

[2691] Do not for a moment suppose that there is here any curbing of our energies, any surrender of our natural talents. Far from it: use them all; heartily, bravely, lovingly, use them all; only let us beware that we use them, first, in entire dependence upon God; secondly, in entire submission to His will; thirdly, without using, or allowing others to use, any unlawful means; and, once more, remembering always the true end which, in exercising them, should be always in our view. The necessities of life must indeed be sought through them, as the very condition of our continuing to employ them; but beyond this we may not go: this end gained, the true end of all talents, health, wealth, intellectual ability, influence, from whatever source derived, comes into view, namely, the glory of God and the good of our fellow-men, not our own abundance and the luxurious enjoyment (as we are apt to speak) of life.—*Karstake.*

[2692] Stier quotes a striking proverbial saying, "We lift our empty hands to heaven, and God lays work upon them."

3 Concerning our frame of mind in regard to God.

(1) *It implies our dependence on Him, and our trust in Him.*

[2693] And here this word "Give" stands in

its simplicity, without apology, without circumlocution; in its childlike boldness and straightforwardness of request. It is the wide opening of the mouths of the young birds hungering round the parent.—*Dods*.

[2694] This phrase implies acknowledgment of dependence. It amounts to this, Father, give us our daily bread or we shall never have it. Our personal and unceasing dependence on Him for the supports of mere existence is a fact that few would formally question, but which, perhaps, few adequately feel.—*Stanford*.

[2695] Is it not too much the case that we recognize God only in the whirlwind and the flame? What I wish to urge under this head, then, is that we should constantly realize our dependence upon the Deity—that we should habitually and sincerely acknowledge Him as the source of all our good. With clear faith, with spontaneous emotion, we should own that our most minute and ordinary blessings, the air, the sunshine, our daily bread, come from God.—*Chapin*.

[2696] Do they not, virtually, consider something else than God as the source of their blessings? Is He not lost sight of, is He not put out of view—as the Maker who has left the machine, as the Creator who is hidden by His works? Nay, plenty itself, the most profuse evidence of God, is often that which most shuts us in from Him. In the blasted harvest and the unfruitful year, perhaps, we fall upon our knees, and think of His agency who retains the shower and veils the sun. But when the wheels of nature roll on their accustomed course—when our fields are covered with sheaves, and our garners groan with abundance—we may lift a transient offering of gratitude; yet, in the continuous flow of prosperity, are we not apt to refer largely to our own enterprize and bless our “luck?” We are apt to regard merely secondary causes, to glorify our own power and skill, and, in the customary flow of success, to feel but faintly our constant dependence upon the great Giver.—*Ibid*.

[2697] For, when God gives us our bread, it comes easily to us, because our labours are successful, and leave us fresh to the enjoying; but when we think to have it only by our labour, it tires out our spirits; we make ourselves but silkworms and spin ourselves to death.—*Sir Richard Baker*, 1568-1645.

[2698] He who made us, knowing us infinitely better than we know ourselves, has so ordered it that the greater number of his children have to depend on His daily bounty—daily opening of the hand which supplieth the want of every living thing. He knows, and we too know, how ready we are to forget the unseen arm that upholds us—the unseen hand that feeds us. It is then, as even we can see, a gracious wisdom which makes most of us live very much like the

fowls of the air. It is, in a high sense, well for us that we are kept on the edge of extremity, for, drawn into false security by the “good laid up for many years,” we cease to look trustfully upward. Standing on the foundation of the good stored up, the heart lets go its hold on the invisible.

[2699] We are taught to fly fearless as those who, year after year, have been fed on the wing, flying they knew not whither. Thus we are trained to undoubting trust in God. We have for many years been found in food and raiment, and sometimes in a truly wonderful way, and here we are this day living proofs of a Providence in whom we can trust with reliance absolute.—*J. Cameron*.

III. LESSONS TAUGHT BY THE PLURAL WORDS “US” AND “OUR,” IMPLYING AS THEY DO THE COMMUNITY OF GOD’S GIFTS.

I Thoughtfulness for others.

[2700] Note here that our Saviour biddeth us to say “us.” This “us” lappeth in all other men with my prayer: for every one of us prayeth for another. When I say, “Give us,” &c., I pray not for myself only, if I ask as He biddeth me, but I pray for all others. Wherefore say I not, “Give me my daily bread?” For because God is not my God alone, He is a common God. And here we be admonished to be friendly, loving, and charitable to one another; for what God giveth I cannot say, “This is my own,” but I must say, “This is ours.” For the rich man cannot say, “This is mine alone;” God hath given it me for mine own use.” Nor yet hath the poor man any title to it, to take it away from him. No, the poor man may not do so; for when he doth so, he is a thief afore God and man. But yet the poor man hath title to the rich man’s goods; so that the rich man ought to let the poor man have part of his riches to help and to comfort him withal. Therefore, when God sendeth unto me much, it is not mine, but ours; it is not given unto me alone, but I must help my poor neighbours withal.—*Latimer*.

[2701] Last of all, here I may see Thy goodness, which, as Thou wilt give me all things necessary for this life (or else Thou shouldest not bid me ask), so Thou commandest all men to pray and care for me, and that bodily; much more then, if they be able, are they commanded to help me both in body and in soul.—*Bradford*.

[2702] Charity is *diffusiva sui*: and asks as well for others as for ourselves; and though it begin at home, yet it carries not at home, but dilates and spreads itself. If, therefore, any man’s charity be so wedded to keep home, that it means not much to stir abroad, what should he do using these spreading terms of “Us” and “Our bread,” but rather speak plainly as his meaning is, “Give me this day my daily bread.”—*Sir Richard Baker*, 1568-1645.

[2703] The voice of charity is still clear in the prayer, in the words "our" and "us." Avarice and jealousy say, "Give me," and mean no more. Love says, "Give us." We will share with others what Thou givest. Or, we will be content to receive Thy gifts through others.—*Robinson*.

[2704] It is not meant thereby that we should limit our prayers or endeavours to what will barely keep body and soul together. Nay, it is certain that we are encouraged to endeavour after not only the supply of our own wants, but that we may have wherewithal to supply the wants of others (1 Thess. iv. 11–12; Eph. iv. 28).—*J. Blair, 1723*.

[2705] Not give *me* bread only, but give my fellow-creatures generally bread also. In this our Lord would teach us charity, and to exercise a compassionate concern for all the poor and needy.—*Horlock (of Box)*.

[2706] But it is "*our* daily bread" for which we are to pray. Christianity tolerates no selfish exclusiveness in prayer, nor does it allow us, even in the eager cry for the supply of our own wants, to forget our brother's need. As we say, "Our Father," in confession of a common brotherhood, so we are to say, "Give us," in acknowledgment of a joint interest in the common needs of mankind.—*Lorraine*.

[2707] To be a possession of safety and gladness, it must be used as a means of dispensing happiness. Your emaciated neighbour cannot fill his jar with manna. Your stronger arm must help him. A Christian is to "labour, working with his hands the thing which is good, that he may have to give to him that needeth." "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works."—*Robinson*.

[2708] The duty which this petition brings before us has reference rather to our fellow-men. We are recipients of the Divine bounty, dependants from hour to hour upon the hand of God. What a lesson does this teach us of our duty to others! How clearly does it exhibit us as bound to give to others even as God gives to us, if we are to be imitators of the Most High. "Freely ye have received, freely give," is His express command.—*Karslake*.

[2709] As we ask God for our daily bread, the answer to our prayer should remind us not only of our dependence upon Him, but of the relative dependence of others upon us. Have we, after all, ever known what it is to lack bread? Have we ever lifted this cry in the bitterness of intense hunger, and in absolute want? While we have thus prayed, have we not always been surrounded with plenty, and a plenty which sometimes induces forgetfulness of God? But if this usual abundance were removed from us, perhaps we should discover that then, for the first time, we had prayed in sincerity: "Give us this day our

daily bread." And yet this piercing cry does go up from wasted fields and family-smitten nations, from the lanes and cellars of cities, from homes of destitution all around us. Nor does this prayer issue merely from the lips of those who would have their daily bread without exertion, without using the *means*. A more sad and fearful utterance is the cry: "Give us *work*, that we may earn, and eat, and live."—*Chapin*.

[2710] This prayer is the recognition of common brotherhood and common dependence upon "our Father." Let, therefore, the rich distribute of his wealth with discreet and generous hand. Let the educated man endeavour to impart of his knowledge. But because the spiritual life is the most momentous, let all men feel a bounden duty to help each other towards Him who is its source and centre; and in proportion as we have His life in us, we may help others to Him: "Give us *our* daily bread."—*Lorraine*.

[2711] And so it is when we ask from God our daily bread. Continue us in life, we say to God; and not from heaven but from within there comes an answering voice, Why should God continue us in life? Is it to cumber His ground; to take up room others might better occupy; to waste His goodness and abuse His forbearance? Was it to do nothing more than you have done, that God gave you this life, and made you what you are? Have you done all for yourself that you could, so that now you are as like to Christ as possible? Have you done all for others that you could, so that none are hungering now, who might have been fed by you; none in sorrow now, whom a word or deed of yours might have relieved; none in bitterness of spirit or enmity against you now, whom a slight humiliation on your part might have saved from sin; none mistaken as to the character of Christ and His religion, who might have known differently had you done what you could?—*Dods*.

2 Avoidance of covetousness.

[2712] We would next place emphasis on the word "*our*" in this connection. We only ask for *our* bread, not for the bread belonging to others. One man is not to have more than his share, or to live on that which ought to support another man's life.—*Stanford*.

[2713] We are to ask for our *own* bread, and we are not allowed to ask the bread of others—we must not covet our neighbour's goods, but must be content with what God gives us in the way of honest industry, or by the kindness of our friends.—*Brown*.

[2714] Not only "Give us bread," but "*our* bread." The first truth which this suggests, when we pray, is that what we ask for must be ours and not another's. We must, that is, ask for what God may give us without detriment to others. We are not to expect to reap what

others have anxiously sown, nor to enter into other men's labours.—*Dods*.

[2715] Here our Lord would teach us honesty. We are not to ask for the bread of our neighbours, nor the bread of deceit, nor the bread of idleness, but bread which we have obtained in an honest manner.—*Horlock (of Box)*.

IV. EXPOSITION OF THE WORDS "THIS DAY."

I Its relation to the rest of the petitions in this second division of the prayer.

[2716] To day; that though it be expressed only in this petition, yet it is to be understood also in the petitions following? For the three former are common to us with the saints in heaven; but the three latter are proper only to us, and no way communicable to any of them; the three former are without limitation of time, but these three latter are bounded with time; they must be obtained either now or never, in this life or not hereafter; they prepare us indeed for another life, but when another life is once come, both the prayers and the things prayed for shall all cease; for after the day of this life, there shall be no more eating of bread.—*Sir Richard Baker, 1568-1645*.

V. LESSON TAUGHT BY THE WORDS "THIS DAY."

I The sin of over-anxiety for the morrow.

[2717] We are to pray for this day only. And this is a point of so much importance to the right ordering of the godly life on earth, that our Lord follows it out in the subsequent discourse, and impresses it with a beauty and force of persuasion which have made this a marked passage of Scripture. He anticipated the objection that we must provide for to-morrow as well as to-day, and reminds us that he who clothes the lilies of the field, and makes provision for the birds of the air, knows that we also have lives to be maintained, and constantly recurring necessities.—*Dods*.

[2718] Properly therefore the disciple of Christ asks sustenance for himself day by day, since he is forbidden to take thought for the morrow; because it would be contradictory in itself, and repugnant to us, to ask to live long in the world, when we pray that the kingdom of God may come quickly.—*Cyprian*.

[2719] He who has what he needs for to-day, and says, What shall I eat to-morrow? has not faith. He who creates the day, creates the food for it.—*Talmud, quoted by Dr. Gill*.

[2720] Even the Arabs rebuke you by their proverb, "The bread of to-morrow, to-morrow."—*Stanford*.

[2721] We are to take no thought for the morrow. For this very end has our wise

Creator divided life into these little portions of time, so clearly separated from each other, that we might look on every day as a fresh gift of God, another life, which we may devote to His glory, and that every evening may be as the close of life, beyond which we are to see nothing but eternity.—*Wesley*.

[2722] About to start on a long and perilous journey, Burckhardt secreted a small piece of bread in the folds of his dress. His Arab host exclaimed, "Now I have found you out: you could not trust God for a single day." The act was not foolish. Prudence and forethought are not forbidden in the holy book which tells us to imitate the industrious ant, and be ready for wintry days, condemns unwatchful and slothful servants, and teaches that parents ought to lay up for their children, but the timid fear, which is unbelief in God, and the profane curiosity, which restlessly complains that it cannot lift the sacred veil of the future. Wise as was the traveller's precaution, there was equal wisdom in the Bedouin's words.—*Robinson*.

[2723] It is not a full granary, but a day's food that we are to ask, and that of the day we are entered upon. We do not, in the proper offering up this petition, desire to have an estate settled upon us for life, that so afterwards we may live of ourselves on our own income; but we are contented to live every day upon the fresh supplies of providence, and we in effect say that we shall be well pleased if we do not want, although we have nothing beforehand.—*Bp. Blackhall*.

[2724] We cannot make food, do what we will; and as little can we store it up for years and centuries. That which shall sustain us in the years to come has now actually no existence.—*Dods*.

[2725] God did not at once give Elijah store-houses full of provision to last him through the famine, but just enough day by day for his wants; so He gives His people just the strength they need, and no more.

[2726] He would have us to be on every hand unencumbered and winged ready for flight, yielding just so much to nature as necessity compels.—*Chrysostom*.

[2727] We are thankful for the crumbs now in the company of Lazarus, if we may feast with him and Abraham hereafter.—*Robinson*.

[2728] It is a foolish thing to load ourselves with much provision in our inn, when we know not whether we shall stay one night. We only ask from day to day, that we may always show our readiness to depart whenever God shall call us; for too much plenty makes us unwilling to die.—*Comber*.

[2729] Our bread, though in itself stale and

mouldy as that of the Gibeonites, is every day new, because a new and hot blessing, as I may say, is daily begged and bestowed of God upon it."—*Thomas Fuller*.

VI. EXPOSITION OF THE WORD "DAILY."

I Its various meanings.

[2730] We will just record the fact, for what it may be worth, that here is one *original* word (at least) in the Lord's Prayer.

Here is a word to which different scholars, from very early times, have given at least three widely different senses.

That of the old Latin Version, so venerable in its antiquity, so extensive in its circulation, is "*supersubstantial*"—meaning, I suppose, immaterial, or incorporeal. This would at once elevate and restrict the petition to a spiritual sense.

A second conjectural rendering of the word has been "*sufficient*." It has been imagined to be the opposite of another Greek word imagined to mean "superfluous"—and so to be the brief compendium of the well-known prayer of the Old Testament, "Give me neither poverty nor riches : feed me with food convenient for me."

The remaining possible interpretation is one which derives the adjective from a common Greek expression for "to-morrow"—"the day which is coming on."

"Our bread for the morrow," a morrow already (in one sense) begun, "give us," Father, "to-day." It is the Evening Prayer of the Hebrew Christian Church. The bread for the coming day is asked overnight. That coming day will end, as it begins, at evening, and then the prayer for the next twenty-four hours' supplies will naturally and of course succeed this.

"Our bread—for the coming day—give us to-day." The want, the sum of the want, is carried to the Father, and one little word "give" transfers the whole from the region of weakness and confusion into the region of perfect Wisdom, of limitless Power, and infinite Love.—*Dean Vaughan*.

[2731] "Daily." The original word, it is well known, is nowhere else found, either in sacred or classical literature. It is conjectured that Matthew and Luke coined it, as a translation of the Aramaic phrase used by our Lord. More than thirty different explanations of it have been suggested, and the revisers make no attempt to settle its derivation or meaning. As, however, grammarians have found much to say for the rendering "our bread for the coming day," they have, in both evangelists, inserted this in the margin, but have retained in the text the word "daily."—*Stanford*.

[2732] The word rendered "daily" is important, if for no other reason than that it is nowhere found but in the Lord's Prayer. Some have supposed that the apostles coined it, correctly to transfer the sentence, as given by the

Lord, from the vernacular of the Jews into the language in which the Gospels are written. It signifies "daily," but with a deeper meaning than, in its ordinary use, the English word conveys. What was the exact expression from the lips of our Lord is not discovered. It may have been that in the prayer of Agur, "Give me neither poverty nor riches ; feed me with food convenient for me."—*Robinson*.

[2733] Jerome and Abelard translate *ἄρον ἐπιούσιον* by "panem superstantialem," and would confine its meaning to the Holy Eucharist; but there is no need of thus limiting the meaning to either spiritual or bodily nourishment. Both Beza and Erasmus translate "panem quotidianum;" and "bread sufficient for our subsistence" (which seems the real force of *ἐπιούσιος*) comes to much the same thing as "daily bread." The lesson to be learned is "moderation in our desires."—*Ramsay*.

[2734] Its precise meaning has been differently interpreted, but it appears that the most respectable authorities render the words "daily bread"—"bread for subsistence." "Give us bread for subsistence." Using the term "bread"—as I have throughout this discourse—as an equivalent for all temporal provisions, I draw from this translation of these words the inference that we should be careful as to what ends we apply our earthly blessings, and for what purposes we desire them. "Bread for subsistence," necessary temporal good, that is ; not provisions for luxury, ostentation, or pride.—*Chapin*.

VII. LESSONS TAUGHT BY THE WORD "DAILY."

I As to time.

(1) *Every morning and evening, especially seasonable on the Lord's day.*

[2735] Consider then, I beseech you, the force of this word *daily*. Is not the petition of the text one that should be daily lifted up? Are not our wants always new? Are not His mercies fresh every morning and evening?—*Chapin*.

[2736] We may, indeed, be thankful for the variation, for each sentence throws light on the other. St. Luke's phrase reaches farther into the future, implying day after day till life shall come to a close. That of St. Matthew requires that the prayer, either in the words he records, or words equivalent, shall every day be repeated. We are not once for all, or by fits and starts, to pray, "Give us day by day our daily bread," but every day to ask, "Give us this day our daily bread." One might be inclined to the opinion that St. Matthew's form is the fitter prayer for the morning, and St. Luke's for the evening; but the Jew might use St. Matthew's in the evening, as the beginning of his day ; and it may be spoken by us as expressing the night's wants as well as those of the daytime, asking

for protection, rest, and restoration, in asking for food and health.—*Robinson*.

2 As to occasions.

(1) *Family worship, viewing the family as a congregation.*

[2737] This prayer is especially seasonable on the Lord's Day. The fourth petition answers to the fourth commandment. So sacred a day was the Sabbath that God, on behalf of His people, provided for it the day before. A miracle was wrought rather than the day of rest should be dishonoured. As God had His day of preparation for the Sabbath on behalf of Israel, let us on our part, according to His commandment, have our day of preparation for it in honour of the God of Israel, and of the holy day. On no account must we willingly toil on the Lord's day for the bread that perisheth. The world must be swept aside. Offensive to God, and poisoning the bodies and souls of men, profit is loss made on the day appointed for pious rest. Property then gathered is not manna from God, but mere tamarisk gum of the wilderness.—*Robinson*.

[2438] This prayer is a strong implied command for family prayer (as that family forms a congregation which meets "daily"). It can nowhere else be used so as fully to come up to the meaning of the original intention; and nowhere else can it be breathed forth with so much propriety and beauty, as from the lips of a father, the venerable priest of his household, and the pleader with God for those rich blessings which a parental bosom desires on his beloved offspring.—*Barnes*.

VIII. IMPORTANCE OF THE WORDS "DAILY BREAD."

1 When viewed temporally.

(1) *All things necessary to sustain life.*

[2739] The words before us show that earthly interests and animal wants have an appropriate place in our prayers. The body is not essentially vile. It is marred by our passions, and having broken down the fences of the soul, we yield to evil suggestions which steal in through its agency. But it is the intricate and beautiful workmanship of God, the consummate evidence of His skill, and the instrument of countless blessings. The earth, though often called "a den of wickedness," and "a vale of tears," is not wholly so. It is a world which the Creator has adorned with loveliness and filled with wonder. If *we will*, it may prove to us a porch of knowledge, a temple of devotion, and a noble theatre of duty. Life is to be cherished as a sacred thing; health is to be cared for as a precious gift; in short, the means of temporal welfare are to be sought and preserved as a religious duty—for in our holiest moods, in our prayers, we are instructed to say: "Give us this day our daily bread."—*Chapin*.

[2740] Temporal mercies may be lawfully

prayed for (Gen. xxviii. 20). They are needful as the means God hath appointed for the preservation of our temporal life and being (Matt. vi. 32). Being needful and promised he is a self-murderer who neglects them.—*Bp. Hopkins*, 1633-1690.

[2741] This is, then, in other words, the wise prayer of Agur, "Feed me with food *convenient for me*."

[2742] The word "bread," as it is used in the Lord's Prayer, and was commonly used by the Jews, does not mean only moistened, fermented, kneaded, and baked flour, but food in general. Cakes, milk, butter, flesh, fruit, wine, all come under the denomination. In the time when our Lord gave this form, "breaking bread" was an expression in common use for taking a meal together. Bread signifies even more than what is requisite as food: it includes "those things which are needful to the body," that it may be "warmed" as well as "filled." Like the Latin word *victus*, it extends to dress. It not only means meat and drink, but everything necessary to health, "food and raiment" or "covering," both clothing and habitation.—*Robinson*.

[2743] This word *bread*, representing a primary and universal need, also suggests to us, by a common figure of speech, temporal blessings generally. Bread, the staff of life, is made representative of all the requirements of bodily life. Gregory Nyssen says, "Bread, including every bodily need."—*Lorraine*.

[2744] Because we have need of very many things for our present subsistence, as food, raiment, habitation, and each of these comprehend many other necessities in them, all which would have been too long particularly to enumerate in this compendious prayer, therefore our Saviour hath summed them up in the word *bread*; figuratively denoting all kinds of provisions necessary for this natural life, whereof bread is the most usual and the most useful.—*Bp. Hopkins*, 1633-1690.

[2745] Our Saviour hath not directed us to pray for superfluous wealth, for luxury, or any gratifications of that kind, but only for bread, and in that for the mere necessities of life.—*Chrysostom*.

[2746] Each word of Christ is significant. "Bread," we know, nourishes not without conditions. There must be the frame adapted to it; and that frame must be in health, not in disease. There must be a process, which it is not man's to direct or to rule over, of digestion and assimilation within, else the food will lie useless, and worse than useless, however excellent its quality, or however moderate its use. When we pray for bread, we pray for health; for all that is necessary to make bread nutritious.—*Dean Vaughan*.

[2747] Or is it that, as bread feeds us in the day, so sleep feeds us in the night? and then, if sleep be bread for the night, in praying for bread for the day, we pray as well for sleep for the night: for the evening and the morning make but one day.—*Sir Richard Baker, 1568-1645.*

[2748] Prayer for “daily bread” is prayer that we may have enough. The word “bread” points to what is simple and moderate. We have no encouragement to say give us this day a banquet.—*Stanford.*

[2749] In connection with gifts for the support of existence, think of His gifts for its enjoyment. If this world had been meant as a place for the bare physical life of man during his allotted time, “a world less beautiful would have served the purpose. . . . A big, round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and a magazine of fuel in another, might have held and fed ten millions of people; and a hundred islands, all made on the same pattern, big and round, might have held and fed all the populations of the globe. There was no need for the carpet of verdure or the ceiling of blue; no need for the mountains and cataracts and forests; no need for the rainbow, no need for the flower.—*Hamilton.*

(2) *All things suitable to our station and circumstances.*

[2750] We ask for “bread.” It ought not, I think, to be doubted that “bread” here stands for all necessary supplies, whether of food, clothing, dwelling-place, health, reason, bodily faculties, or suitable companionship—leaving entirely and absolutely to God the decision, in kind and in degree, what these are for us.—*Dean Vaughan.*

[2751] Breathing contentment, this petition condemns censoriousness. It is not a levelling prayer. It does not in its spirit break the tenth commandment. It does not insist upon the same lot for all. It does not demand that others should do more than the petitioner according to his circumstances. It does not say, The daily bread for me is enough for anybody, or, The daily bread of another ought to be mine. It sees the prosperity of a neighbour without envy and without displeasure. It allows that what is a daily supply for one is not the daily bread of another, and that it is God who allots the difference.—*Robinson.*

[2752] Besides things that are naturally necessary, there are things which are necessary to the state and condition in which Providence hath set us; as for men of high birth, or of public note or employment, for cedars require more sap than shrubs. But we must take care that neither covetousness nor ambition impose upon us and make us measure necessities by our inordinate desires.—*Bp. Hopkins, 1633-1690.*

[2753] The bread we pray for includes that

which is needful to support all our life in this world. This is manifold more than the life of the body. Our life is compound, made of earth and heaven, dust from the ground and breath from Deity. It is even more than this, for it must mean the life suitable to the particular station we have to fill.—*Stanford.*

[2754] This subsistence is not in all men alike, but differs according to the different stations of men, and according to the greater or lesser charge of children, and other domestics and relatives they have to provide for. For what would be a good competency for a single person in a private station, would fall much short for a man with a great family, or in a public station.—*J. Blair, 1723.*

[2755] There are different stations in life, each having its own necessities. What would be proper and necessary for one sphere of life, would be altogether out of place and mischievous even to desire in another. Men are to pray for such things as are proper for subsistence, and that in the various spheres in which they are placed. Let the several classes of society not become envious and imitative of those which are immediately above them, but let each work and pray for such gifts and blessings as are suitable to their station. Let not the poor be envious of the rich, “for a man’s life consisteth not in the abundance of the things which he possesseth.” Let not the rich become the victim of artificial wants, forgetful of the poor man’s need.—*Lorraine.*

(3) *All the means whereby necessities are provided.*

[2756] In asking for our daily bread, we virtually ask for ability and opportunity to obtain it. Nor is this inconsistent with the truth upon which I have just been dwelling. For, of course, in saying that we are dependent upon God for our daily bread, I have not intended to say that it is to be acquired without the use of means. I have only urged the fact that God is *in* the means. And, therefore, I observe now, that, in this prayer, we ask God for the means, for those faculties and agencies by which our food and all temporal necessities are to be secured. No sane man will be apt to run into the extreme of fatalism in regard to these interests. As to his spiritual welfare, he may sink into an apathetic and presumptuous reliance upon the work of the Deity, and may make no effort for righteousness because he expects all the movement to come from on high. Nevertheless, he sees clearly that food, raiment, animal comforts cannot be possessed without diligent exertion.—*Chapin.*

[2757] In the spirit of this prayer we ask Him to give us the means of supporting life lawfully and honourably, and to give us working faculties. If we live by the skill of our fingers, we ask Him to give us this skill; if by the sight of our eyes, to let no curtain of darkness fall over them; if by strength of limbs, to let no evil

strike that strength ; if our minds have to work, that our minds may be kept from weakness or eclipse, that so, giving us these, He may give us our daily bread.—*Stanford.*

[2758] God gives us our bread when He gives the earth strength to bring forth bread : God gives us our bread when He sends seasonable weather to gather in our bread : God gives us our bread when He grants us peace and quiet to eat our bread : God gives us our bread when He gives us health and strength to earn our bread : and if we could reckon up all the ways of God giving us our bread, we should find them to be more than the very grains of corn of the bread we eat.—*Sir Richard Baker, 1568-1645.*

[2759] It is not true that, in the prayer for daily bread, I pray only for what people call a physical blessing. As this world goes I cannot eat a crust without the loyalty of a cook, without the skill of a millwright, without the endurance of the stoker of a steam-engine. I pray God for such loyalty, skill, and endurance. Nor do I pray for my own behoof alone. I pray for the whole world—the great organism of which I am part ; not for my lonely crumbs, but for our daily bread.—*E. Hale.*

[2760] "Laws of Nature" indeed ! Why, just what we want is to have the laws of nature continued. What we know is, that somehow or other, in this world as it is, when loyal men work bravely and truly—when they do the duty that comes next their hand—when boys do this on the prairie, when millers do it in the mills, when stokers work for us day and night in Mississippi steamers, when firemen drive engines day and night across Canada and New York for us, when poor canal boys trudge on behind hard-strained horses for us, and then after the flour has come a thousand miles from its birth-place, when ten thousand hard hands speed it on its way, when a thousand other hands store it, handle it, move it here, move it there, and at last leaven it, knead it, and bake it, with the fire that has lain hidden for that end for some thousand thousand years, till a thousand other hard hands brought the coal to the kneaded dough—what we know is, that by the common effort of millions of hard-working men and a million "laws of nature," we have some chance of daily bread. Just what I am asking God for is, that that chance may continue ; not for me alone who pray, but for this whole world.—*E. Hale.*

2 When viewed spiritually.

(1) *All things necessary for soul as well as body.*

[2761] God has made man of a twofold substance, namely, bodily and spiritual. Because, therefore, man is composed of two substances, a twofold sort of bread is necessary to him, namely, that suitable to the body and that suitable to the soul. That suitable to the body

refreshes the body, and that suitable to the soul refreshes the soul.—*Abelard.*

[2762] Thus the deepest and most sacred needs of man's spiritual being are linked by an ever-suggestive figure, with the commonest and most regularly recurring wants of his daily life. As though the Eternal Father would remind us, by the various necessities of the physical life that force themselves upon our attention, of those deeper though more silent necessities of the soul. For what are these bodily appetites but the shadows and symbols of spiritual need ? They are the voices of the soul telling, with all the eloquent urgency of physical hunger, thirst, and desire, its inmost and immortal necessities.—*Lorraine.*

[2763] As in regard to the outward life, so in relation to spiritual food, we ask for "daily bread," for what is indispensable, for "grace to help in time of need." Thank God for the Christian prince who, among his many demonstrations of wisdom, suggested the inscription on the architrave of the Royal Exchange of the saying of Israel's king, "The earth is the Lord's and the fulness thereof ;" so keeping the people of London, visitors from the country, merchants of every land, and strangers of every complexion, in mind of the needful prayer, "Give us this day our daily bread."—*Robinson.*

[2764] He will starve in *eternity*, who secures not the bread of life in *time*.—*Van Doren.*

[2765] But above all, ever give me the Bread of Life, that whilst my body is fed my soul may not be starved, either for the want of that everlasting Bread, or for want of an appetite for it.—*Sir Matthew Hale.*

[2766] The word rendered "daily" is an uncommon word ; indeed, it seems to have been formed specially for this prayer ; but words are the representatives of thought. Surely, then, the Inspirer of truth intended to suggest some special thought by this special word. It suggests deeper wants than those that belong to mortal life ; it signifies that which is necessary for the subsistence of our life in all the fulness of our complete humanity.—*Lorraine.*

[2767] We are creatures of manifold needs. The phrase "necessaries of life" includes many other things than those which are required for our physical well-being. The higher part of our nature requires its "daily bread." To starve our finer faculties is no more allowable than to starve our bodies. To cultivate the mind, to feed it, is a duty. Books and all the means of intellectual instruction are among the necessities of life ; they are necessary to our mental health and growth, and to the full development of our nature. But the majority of men and women do not realize what it is to starve the mind. The fainting and failing of intellectual faculty for want of anything to feed

upon they do not understand. They live in their lower nature, live to eat, and drink, and sleep, and make money, and enjoy themselves ; they look well after their bodies and everything which concerns them, but they neglect the culture of their minds. When they pray for "daily bread" their thoughts rise no higher than the dinner-table and its bill of fare. If they believed that the mind was more than the body they would be quite as anxious to supply it with the food which is necessary to its growth and strength.

But man is a social as well as an intellectual being. He is not complete in himself. His finest life is rooted in the social affections. Much that is grandest in human character is nourished out of those deep and sweet fountains of feeling of which some men are weak enough to be ashamed. The social nature therefore requires its appropriate food. We cannot be satisfied from ourselves. We require help and sympathy from others, and we require to give help and sympathy to others as our daily bread.

But we have wants deeper still, and which cannot be satisfied by the hardest work, the largest knowledge, or the dearest love. For something more we cry. We have a nature that touches God, and which keeps us unquiet till it finds its satisfaction in Him. We have an inward spiritual life which can only be fed in communion with the Divine. We need God. He is the Bread of our life. Only as we are filled with His fulness do we "hunger no more." Would that always we could be faithful to the claims of our greatest need.

[2768] All commentators say that in these words we pray for everything necessary for the sustenance and refreshment of both body and soul. And the bread for which we ask is our bread, the bread which is suited to us, food temporal and spiritual, which is good and necessary for our maintenance, in order that we in our whole nature, body and spirit, may be strengthened to do the will of God, and to perform those duties which He has assigned us.—*Denton*.

(2) *Spiritual food properly so called.*

1. The Word of God.

[2769] The word of God, which is daily explained to us in words, and is, in a manner, broken, is daily bread. And as our bodies eat that bread, so our minds eat this.—*Augustine*.

[2770] Again, what I am handling before you now is daily bread ; and the daily lessons which ye hear in church are daily bread, and the hymns ye hear and repeat are daily bread. For all these are necessary in our state of pilgrimage. But when we shall have got to heaven shall we hear the word, we who shall see the Lord Himself, and hear the Word Himself, and eat and drink Him, as the angels do now? Surely not. Therefore has it been said, touching our daily bread, that this petition is necessary for us in this life.—*Ibid*.

[2771] Christ is received, indeed, in the Sacrament, but that Sacrament is in vain unless there be a distributing and teaching of the word at the same time. For it is the doctrine of the word that brings Christ forth unto the people, and makes Him known to their hearts, without which He can never be understood in the Sacrament. Secondly, internally, when God Himself sheds abroad the power of His own doctrine. There must be this internal communication of the Divine word added to that which is done externally, or else all the external act of preaching will be attended with no fruits. But when the external act is rightly performed (as it ever ought to be) then the internal effect will not be wanting, because God will not permit His Word to pass by without being attended with fruits ; for He is ever present, and teaches that within which is brought forth by the minister without, as He Himself saith by the Prophet Isaiah : "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater : so shall My word be, that goeth forth out of My mouth : it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. lv. 10, 11). Hence they who know Christ, and feel and taste Him by inward experience—such are made true Christians.—*Luther*.

2. The Sacrament of the Lord's Supper.

[2772] The early Christians considered that this petition had special reference to the Bread of Life, given in the sacrament of the Lord's Supper, which they used to partake of daily.—*Ramsay*.

[2773] "Daily bread" means either all those things which minister to the necessity of this life, or the sacrament of the body of Christ which we daily receive.—*Augustine*.

[2774] There is a necessary supply of bodily food, for the preservation of our daily life, without which we cannot live. This is food and clothing, but the whole is understood in a part. When we ask for bread, we thereby understand all things. There is a spiritual food also, which the faithful know, which ye too will know, when ye shall receive it at the altar of God. This also is daily bread, necessary only for this life. For shall we receive the Eucharist when we shall have come to Christ Himself, and begun to reign with Him for ever? So then the Eucharist is our daily bread ; but let us in such wise receive it that we be not refreshed in our bodies only, but in our souls. For the virtue which is apprehended there is unity ; that, gathered together into His Body, and made His members, we may be what we receive. Then will it be indeed our daily bread.—*Ibid*.

[2775] When, therefore, He says, that whoever shall eat of His bread shall live for ever ;

as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest any one who, being withheld from communion, is separate from Christ's body, should remain at a distance from salvation; as He Himself threatens, and says, "Unless ye eat the flesh of the Son of Man, and drink His blood, ye shall have no life in you." And therefore we ask that our bread, that is, Christ, may be given to us daily, that we who abide and live in Christ may not depart from His sanctification and body.—*Cyprian*.

[2776] Thousands, who do not every day partake of the sacrament of the Lord's Supper, pray every day with success, "Give us this day our daily bread." It is impossible to allow that the sacramental elements are expressly spoken of in this petition, when we remember that the Lord's Prayer was given and used before the institution of the Lord's Supper.—*Robinson*.

3. Christ Himself.

[2777] We request the Lord to give us *spiritual bread*.

Christ is spiritual bread (John vi. 35). Christ as bread (1) has been bruised, Isa. liii. 5; (2) begets, maintains, and perfects spiritual life in the soul, John vi. 35; (3) satisfies the soul; (4) enriches the soul.

The word of God is spiritual bread (Psa. cxix. 103). If we feed upon it (Psa. cxix. 11) by faith and meditation, we shall become strong in the Lord, and in the power of His might, and be nourished up into everlasting life (Psa. i. 2, 3).

Divine grace is spiritual bread. (1) It supports the soul, 2 Cor. xii. 9; (2) it causes the soul to grow, Hosea xiv. 5; (3) produces health in the soul, Isa. xxxv. 5-7; (4) makes the soul happy; (5) everlastingly preserves the soul.—*Horlock (of Box)*.

[2778] Bread from heaven (John vi. 51), which is the body and blood of Christ; bread of the Spirit, which is the word of God, and His grace, feeding the starving inner man, and refreshing him with the nourishment of holy habits; and bread from the earth to strengthen man's heart (Psa. civ. 15), wherewith his bodily life is sustained.—*Churchman's Guide to Faith and Piety*.

IX. LESSONS FROM THE PETITION VIEWED AS A WHOLE.

I General lessons.

[2779]

"Give,"	a lesson of	dependence.
"Bread,"	"	contentment.
"Our bread,"	"	industry.
"To-day,"	a lesson against	care.
"Daily,"	"	of trust.
"Give us,"	"	love.

—*Van Doren*.

Or, again—

"Give us,"	teaches us	dependence on God.
"Our,"	"	industry.
"Daily,"	"	frequency in devotion.
"Bread,"	"	moderation.

—*Ramsay*.

[2780] 1. The text shows us how we ought to content ourselves with the necessities and conveniences of life, and how we should retrench the superfluities of it. 2. Reproves the sin of covetousness, and teaches us to wean our hearts from the world, and if God blesses us with riches, to put them to a charitable use. 3. Condemns those whose dependence is on costly things, and on their own skill and industry, but in whose thoughts God is not. 4. Suggests that as God bestows our bread not by miracle, but by blessing our endeavours, we must set upon nothing upon which that blessing cannot be bestowed. 5. Inculcates gratitude to the giver of every good and perfect gift.—*J. Blair, 1723 (condensed)*.

[2781] 1. It tends to deliver the mind more from anxious cares and fears than straightened circumstances. 2. It enlarges the heart more in thanksgivings to Almighty God. 3. It puts us in a capacity to do more good in works of piety and charity. 4. It helps better to carry on the public good, which often suffers egregiously for want of having wherewithal, and for want of a public spirit, which want is occasioned by pinching circumstances.—*Ibid*.

[2782] And in bidding us pray for this bread, and to pray for it every day of our lives, Christ teaches us what we are to avoid.

1. We are not to seek more even of these necessary things than is sufficient for us. We are warned by the terms of this petition against inordinate appetite, gluttony, surfeiting, and drunkenness.

2. We are not to permit ourselves to obtain these things which are necessary to us by fraud or by robbery, we are to seek them only in accordance with the will of God; in other words, we are not to covet.

3. We are not to be unduly careful, nor anxious even, for those things, which are most needful for us, but are to remember that all good things come from God, and are the fruits of His bounty and love towards us, and that He giveth to all His creatures that which is necessary for them.—*Avendano*.

[2783] Christ saith, "give us *this day*." 1. That every day we may pray to God. Therefore it is not this month or year (1 Thess. v. 17). 2. Because there should be family prayer. All that taste their meat are to come and say, Give us. 3. To make way for our gratitude for God's mercies as they individually come (Psa. lxxviii. 19). 4. To show us to renew our dependence daily upon God whose mercies are needed every

day. 5. That we may not burden ourselves with over-much thoughtfulness (Matt. vi. 34). 6. That worldly things should be sought in a moderate proportion : if we have sufficient for a day that should be enough. 7. That we might be trained up with thoughts of our life's uncertainty (Jas. iv. 13). 8. To awaken us after heavenly things (John vi. 27).—*T. Manton*, 1629-1677.

2 Particular lessons.

(1) *Concerning the relative importance of duties.*

1. Worldly things rank after the things of God.

[2784] The position of this petition may instruct us in the government of our lives, to use worldly comforts as here we pray for them. Spiritual and heavenly things are our greatest concerns, and should be our greatest care ; with these we should begin, and with these we should end.—*Bp. Hopkins*, 1633-1690.

(2) *Concerning the performance of daily duties.*

[2785] The answer therefore to this petition will be, that our spirits will be cleansed from worldliness, covetousness, and hardness of heart ; from high-mindedness, self-confidence, and dishonesty ; from discontent, envy, and indolence ; and that we shall be enabled, without repining at what is past, or fretting ourselves with thoughts of the future (though repenting of the past and preparing for the future), to summon all the powers given us to this day's duty.—*Dods*.

(3) *Concerning the principles and dispositions befitting us in the performance of daily duties.*

1. Self-ward.

a. *Contentment.*

[2786] Contentment is one of God's blessings that we ask in this prayer, "Give us this day our daily bread ;" that is, such provisions as are necessary for us, contentment and quiet of mind in the enjoyment (Joel ii. 19).—*T. Manton*, 1629-1677.

[2787] In this petition God almost audibly cries to the ear of all who will understand, "Cease, O men, from your covetous longings after things that profit not."—*Gregory*.

b. *Moderation in our desires.*

[2788] By teaching us to ask for bread, our Lord indicates that our desires for worldly good should not be passionate, but moderate. For this the word bread naturally suggests to us. We say that we do not desire a great deal, but enough to enable us to do God's will effectively, to be the most we can.—*Dods*.

[2789] Let the child be content to "ask bread." If he cry for poisonous dainties, fine clothes, expensive parties, costly playthings, he may deserve and provoke disease, disaster, discipline. Teaching us to ask for no more than

"our daily bread," our Lord commands moderation. In this petition we accept His law of self-denial, and pledge ourselves to Him that we will be Christianly temperate.—*Robinson*.

2. Man-ward.

a. *Generosity.*

[2790] This is one way, and a perfect one, for getting of bread, by praying for it ; yet Solomon telleth us of another, a more active way, which yet hath its force from this : "Cast thy bread upon the waters, and after many days thou shalt find it." For, indeed, as poor men stand begging at rich men's gates, so rich men stand begging at God's gate. And the next way to receive it is to give it ; and if they will have their need helped and their hunger filled, they must help the needy and fill the hungry.—*Sir Richard Baker*, 1568-1645.

[2791] They to whom God has given abundantly can select from His gifts, and present to Him not a richer sacrifice than the widow's mite, but a larger offering. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The "daily bread" determines the daily sacrifice.—*Robinson*.

3. God-ward.

a. *Faith in God.*

[2792] Grant us food for the day and faith for the morrow.—*Van Doren*.

[2793] This prayer for daily bread should direct us to great comfort and cheerfulness. If we have much ease and comfort from the interest of a common friend, whose capacity to serve us is but short, and his affections, like all other mortal things, very uncertain ; how rich should we think ourselves in the friendship of that "Father of lights, with whom is no variability, neither shadow of change?"—*Mangey*, 1684-1755.

b. *Thanksgiving for daily mercies.*

[2794] Wherever there is material for prayer, there is material for thanksgiving. If we need to pray to God even for our bread, then even for our bread let us give thanks to Him. If to-day's supply does not come by chance, nor because we were similarly supplied yesterday and the day before, but because God regards our wants of to-day and for this day also grants us life ; then this day ought we to thank Him for this day's mercies, though they be but the same as yesterday's, and what all other men are enjoying. As each rising sun, touching the wing of the sleeping birds, wakes through the woods a fresh burst of glad melody, as if sun had never risen before ; so let each day's mercies awake our hearts afresh to the sense of God our Father's smile, and turn our lives towards His light. "Where nothing is deserved, everything should be received with thanksgiving ;" how then shall we ever discharge our debt of thanks, who deserve to know the power of God's anger, but experience the power of His mercy?—*Dods*.

THE LORD'S PRAYER.

FIFTH PETITION.

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(Continued).

7

FIFTH PETITION.

(And forgive us our trespasses as we forgive them that trespass against us.)

AS GIVEN BY ST. MATTHEW.

"And forgive us our debts (τὰ ὀφειλήματα) as we forgive (ἀφίεμεν) our debtors (vi. 12). For if ye forgive men their trespasses (παραπτώματα) your heavenly Father will also forgive you," &c. (vi. 14).

AS GIVEN BY ST. LUKE.

"And forgive us our sins (τὰς ἀμαρτίας); for we [ourselves, R.V.] also forgive every one that is indebted to us" (xi. 4).

I. STRUCTURAL CHARACTER AND INTER-RELATIONS.

- 1 This petition marks a division in the prayer itself.

[2795] We have now done with the supplications of this prayer, and are come to the deprecations. The supplications are those petitions which we make to God for obtaining of that which is good. The deprecations those for removing of evil.—*T. Manton*, 1629-1677.

- 2 This petition related to all the preceding ones.

[2796] This petition is strictly connected with the former; for though we have received grace and gifts from God, yet we often misuse them, and therefore have need to ask for forgiveness.—*Pagan*.

- 3 This petition specially related to the preceding one.

(1) *Viewed by themselves.*

[2797] The grace of God in Christ is seen in the very order of its sentences. If the Master had written them on separate slips of parchment, and told the disciples to arrange them, would they have thought of placing the prayer for food before that for forgiveness? Jesus's plan reminds us that our Heavenly Father's bountifulness preceded man's disobedience and is unimpaired. Adam began his course surrounded by God's gifts, and in the midst of the plenty of Eden he learned to transgress. If we

are born in the wilderness, it is under the star of Bethlehem, and the Lord prevents us with His flowing goodness.

[2798] After supply of food, pardon of sin is asked for, that he who is fed of God may live in God; care being had not only for the life that now is, but for that which is to last for ever.—*Cyprian*.

[2799] Forgiveness is as much the basis of a day's duty as bread. If we are to serve on earth, we must have bread; but if we are to serve either on earth or elsewhere, we must have forgiveness. As surely as we faint and die without bread, so surely do we faint and die from all godly life, and for all godly purposes, if we have not forgiveness.—*Dods*.

[2800] A former petition was "as in heaven so in earth." Now it is "as in earth, so in heaven."—*Bengel*.

(2) *Viewed by the aid of the instructive conjunction uniting them together.*

[2801] This clause of the divinely given prayer begins with "and." Christ uses no waste words, and be sure this is not one. It marks the connection and fixes the order between this and the preceding request. "Forgive us our sins" fitly follows "Give us this day our daily bread." Even life would not be a boon if not connected with pardon. When the great Inspirer gives continuous life through the continuous gift of that which feeds it, we find to our sorrow that in this world the life thus given goes wrong—it is always sinning, and therefore, always needing forgiveness.—*Stanford*.

[2802] There is a word which though it be no part of the petition, yet because it brings the petition in, it is not itself to be left out; namely, the conjunction *and*: which in all the former petitions was never used, because indeed there was no use of it. For they went all singly by themselves, as chiefly referred to the honour of God, who is *actus simplicissimus*, and chiefly fitted for the mouths of angels, who are *substantie simplices*. But now that we are come to the petitions for the only use of men, now there is use of this conjunction: for all blessings in this world are tied as it were by links together, and are not good but in conjunction; and there

fore this conjunction *and* is now here used: that as the first use of it that ever was was to join the bodies themselves of heaven and earth together, so the use of it here is to join the blessings of heaven and earth together; for as an earth without a heaven would have made but a miserable world, so these earthly blessings without the heavenly will make but a miserable man. And therefore we have no sooner said, "Give us this day our daily bread," but it presently follows, "And forgive us our trespasses;" as if it would infer, that unless the spiritual blessings be added also, these temporal blessings will do us small good, or rather indeed will do us more hurt than good. But all this is helped by this conjunction *and*, for if the spiritual blessing be added to the temporal; thy riches will prove a good unto thee, as being a purse for charity; thy honour will prove a good unto thee, as being a stage for humility; thy wisdom will prove a good unto thee, as a lantern for devotion and a shield against temptations.—*Sir Richard Baker*, 1568-1645.

[2803] "Give us this day our daily bread," is not the conclusion of the Lord's Prayer; and it is not a petition which we may offer once more, until we have gone on to the end. The word "and" tells us that there is a serious continuation. Before we ask again for the supply of our temporal wants, we must say, "And, our Father which art in heaven, forgive us our debts."—*Robinson*.

[2804] The particle *and* links this petition to the former, showing us (1) that without pardon all the good things of this life will do us no good. (2) Our unworthiness. Our sins are so many and so grievous that we are not worthy of one morsel of bread, Gen. xxxii. 10. (3) That sin is the great obstacle and hindrance of all the blessings we expect from God, Jer. v. 25.—*T. Manton*, 1629-1677.

4 This and the succeeding petitions are governed by the preceding one.

[2805] The expression, "this day," also implies that Christians themselves are to pray for pardon. As the words, "in earth as in heaven," belong to each of the first three prayers, so the phrase "this day" is a part of each of the last three. "This day, give us our daily bread. This day, forgive us our debts. This day, deliver us from evil."—*Robinson*.

II. ETYMOLOGICAL MEANING OF THE WORD "FORGIVENESS."

[2806] "Forgive"—the original word is "Dismiss"—our trespasses.—*Dean Vaughan*.

[2807] This word "forgive" (*ἀφίημι*) signifies to set at liberty, to loose, to free from obligation, to emancipate, and from this verb is derived the word which is generally used in the New Testament to express the remission of sins or forgiveness. The year of jubilee was called the

year of setting free, of remission, of forgiveness (*ἐνιαυτὸς ἀφεσεως*, Lev. xxv. 10, &c., Sept.), because the debts were cancelled, the captives were set free—the obligations were "forgiven." So possibly this word grew up to the nobler use of the New Testament.—*Lorraine*.

III. THE GRATUITOUS AND ABSOLUTE CHARACTER OF THE FORGIVENESS SOUGHT.

[2808] Forgiveness of sins, then, signifies that gracious pardon which God, the lawgiver, extends to man, the law-breaker.—*Ibid*.

[2809] For pardon is one of the things that we can only have by asking. It is a thing which must come from another—from him, namely, whom we have wronged. It is his to forgive, and nothing we can do can earn it. We cannot pass a free pardon upon ourselves, remit the debts we owe to another, absolve ourselves. But God whom we have offended, and in whose debt we are, says we may have pardon for the asking.—*Dods*.

[2810] We are represented here as pleading *in forma pauperis*, and applying ourselves to God's mercy not as a composition but as a pardon.—*J. Blair*, 1723.

[2811] God's forgiveness is (1) extensive—All offences, Psal. ciii. 3; all characters, Manasseh, Saul, &c. (2) Willing, Nehem. ix. 17. (3) Complete, thorough, hearty, both to forgive and forget, Micah vii. 18, 19. (4) Constant, daily, hourly, Lam. iii. 22-32.—*Horlock (of Box)*.

[2812] The word "debts" is here used figuratively. Debtors are those who are bound to others for some claim in commercial transactions. Literally there can be no such transaction between God and man. We have not met the claims of law. We have violated its obligations. We are exposed to its penalty. We are guilty. And God only can forgive, in the same way, as none but a creditor can forgive a debtor. Debts therefore mean sins, or offences against God—offences which none but God can forgive.—*Barnes*.

IV. ORIGIN AND METHOD OF THE BESTOWAL OF THE FORGIVENESS SOUGHT.

[2813] 1. Jehovah is the source of forgiveness (Isa. xliii. 25). 2. Christ is the channel through which forgiveness flows (Acts xiii. 38). 3. Prayer is the means by which forgiveness is obtained (2 Chron. vii. 14).—*Horlock (of Box)*.

V. LESSONS TAUGHT CONCERNING SIN OR TRESPASS BY THE VERY DUTY ITSELF OF SEEKING FORGIVENESS.

1 That we are all sinners.

[2814] Lest any man should flatter himself as if innocent, when no one is innocent, and

should the more perish by exalting himself, he is taught that he sins daily, by being commanded to pray daily for his sins.—*Cyprian*.

[2815] Prayer for pardon is confession, because he who seeks for pardon confesses a fault.—*Tertullian*.

[2816] All are concluded under sin, and consequently under guilt, the effect of sin, and consequently under death and a curse, the wages of sin. And this sin, guilt, and curse is so closely bound to every one of Adam's posterity, that there is no possibility in the best of them to deliver themselves from it; therefore, O Lord, teach us to pray, "Forgive us our sins."—*Sir Matthew Hale*.

[2817] After the preservation of our beings (the foundation of our enjoying other good things), our first care, we see, ought to be concerning the welfare of our better part and state, which chiefly consists in the terms whereon we stand toward God, upon whose favour all our happiness dependeth, and from whose displeasure all our misery must proceed; since, therefore, we all do stand obnoxious to God's wrath and justice, having omitted many duties which we owe to Him, having committed manifold offences against Him, it is therefore most expedient that we first endeavour to get Him reconciled to us, by the forgiveness of our debts and offences.—*Barrow*.

[2818] To say that we do not sin is itself a sin. Sure as that we sin daily, do we need forgiveness daily. What we may think to be our sanctities need it as well as what we call our sins. Our tears need it, our prayers need it, our holiness, our humility, our love.—*Stanford*.

[2819] Like one who has been for some time amid the dazzle of the banquet or the dance, and now the chamber is empty and its brilliancy has gone, and the sober light in his hand serves only to show the tinsel character of all that had seemed so bright; so is one from whom, amid the silence of the sick chamber, or the solitudes of nature, or the retirement of the house of God, the fascinations which threw a lustre over the things of earth have vanished, and he sees the pomp and the splendour of life in its true character, and he feels that he has been lured along a false path in forgetfulness of God, if not in direct violation of His laws, and so in sin, if indeed all that is not of faith—all, that is, which is not done as in the thought of God and with a desire to serve Him—is sin. And is not this the case more or less with all of us, as we look fixedly on our own past life in the light of God's word? Do not its condemnations meet us perpetually, and say to each one of us, Thou art the man?—*Karslake*.

2 That though believers are justified, yet they still need daily cleansing from sin.

[2820] By this petition then it appears that

every man commits sin, because every man is here enjoined to ask forgiveness. But are there not the just? Yes, but they were just before God in His mercy, not in His justice; before God as a father, not as a judge; before God in Christ, not in themselves. And, in a word, to make good David's words—they are just before God, not by their not committing, but by God's not imputing sin unto them.—*Sir Richard Baker*, 1568–1645.

[2821] The one sweeping forgiveness may lie far in the past—yet is there day by day a forgiveness needed, and a forgiveness vouchsafed. "He that hath bathed himself" all over, once for all, in the ocean of atonement, "needeth not" afterward "save to wash his feet"—yet that partial washing he needs, and here it is provided for. "When ye pray, say, Forgive us our sins," and He that hears in heaven His dwelling-place, when He hears, forgives.—*Dean Vaughan*.

[2822] But seeing God hath forgiven our sins already in Christ, what need we to trouble God or ourselves to ask forgiveness again, as though our words could do more than Christ's deeds? but is it not as when a king proclaims a general pardon to all offenders, yet none shall have benefit by it but only such as sue it forth and fetch it out; so God indeed hath granted a general pardon to all sinners in the merits of His Son, but none shall have benefit by it but such only as sue it forth by the tongue of faith and fetch it out by the feet of charity, and this is the tongue of faith when we say, "Forgive us our trespasses." These are the feet of charity, when we "Forgive them that trespass against us."—*Sir Richard Baker*, 1568–1645.

[2823] Even the best works we can do, as of ourselves we do them, have all of them a need of saying this petition. That as the devil in the swine told Christ his name was legion, because they were many, so we more truly may say of our trespasses that their name is legion, because they are exceeding many.—*Ibid*.

[2824] After the petition for the sustenance of life, then follows most naturally this petition for forgiveness.

"Give" and "Forgive." We pass on from the thought of existence to that of guiltiness. For "there is no man that liveth and sinneth not."

This petition is for pardon; not merely the pardon of justification, but that daily cleansing from sin indicated by our Lord, when He taught His disciples, saying, "He that is washed needeth not, save to wash his feet;" i.e., from the defilement contracted by us in each day's walk through life, and contact with others from our citizenship in this world.—*Procter*.

[2825] Seest thou surpassing mercy? After taking away so great evils, and after the un-

speakeable greatness of His gift, if men sin again, He counts them such as may be forgiven. For that this prayer belongs to believers is taught us both by the laws of the Church and by the beginning of the prayer. For the uninitiated cannot call God Father. If, then, the prayer belongs to believers, and they pray, entreating that sins may be forgiven them, it is clear that not even after the laver is the profit of repentance taken away. Since, had He not meant to signify this, He would not have made a law that we should so pray.—*Chrysostom*.

[2826] "Duty," the thing *due*, has not been paid, and out of our own resources we have no means of payment. In the world of commerce, the secret consciousness of being bankrupt is often mastered by reckless levity or forced composure. Sometimes debtors, in despair of paying their debts, afraid to look into their books, or to face the facts of their position, put the whole question away, launch into extravagance, run up tremendous bills, and get into a rate of expenditure beyond their calculations. So does the sinner sometimes act with reference to sin, until God in tender mercy, by His sovereign Spirit, brings him out of his delirium, and makes him cry, "God be merciful to me a sinner!" Sin after conversion is the same thing as sin before it. Sins are always debts.—*Stanford*.

[2827] "Debt" is a designation of sin which calls to mind a large class of sins, which we are very prone to forget in seeking pardon—sins of omission. These have no palpable and visible existence, such as glaring acts of sin possess. While they rival positive acts of wrong-doing in their iniquity, they outrival them in their power of eluding conscience.—*Dods*.

[2828] Both converted and unconverted persons may be exhorted to a more feeling and intelligent use of this petition. They are both God's debtors; the unconverted, shamefully and guiltily; the converted, lovingly and thankfully, but not with sufficient love and thankfulness.—*Robinson*.

[2829] How wonderful that Christ the Redeemer should thus mercifully recognize by anticipation the very failure of His own redemption—that He should thus incorporate in His own Prayer the recognition of that failure—that, whereas He came "that we should not sin," He yet bids us pray on the supposition that we have sinned! I know nothing more human, more Divine, anywhere in His gospel, than this recognition.—*Dean Vaughan*.

VI. FORCE OF THE PLURAL "OUR" IN THE WORDS "OUR DEBTS."

1 It marks the fact that our trespasses are our absolute property.

[2830] In "our Father" others have a right; in "our bread" others may claim a share; but in "our trespasses" none can challenge any part

with us, for every man must bear his own burden; every man must be accountable for his proper debts.—*Sir Richard Baker*, 1568-1645.

2 It reminds us of our responsibility for sins of others caused through our influence.

[2831] But why say we "our trespasses?" have we not trespasses enough of our own to pray for, but we must pray also for the trespasses of others? Indeed not only charitably, but most justly, seeing the trespasses of others are oftentimes the trespasses of our trespasses. For if we infect others by our counsel, or by our example, are not our trespasses a cause of theirs? or, if they infect us, are not their trespasses a cause of ours?—*Ibid*.

VII. THE RELATION BETWEEN THE WORD "DEBTS" AND THAT OF "TRESPASSES."

1 They are but slightly different and supplementary aspects of the one Hebrew word "*choba*," sin.

(1) *The former is negative and the latter positive, referring respectively to acts of omission and commission.*

[2832] A term including the two meanings was probably employed by our Lord. "The word which Christ used, as interpreters note, was *choba*, a Syriac word, and signifies both debts and trespasses, which as to the purpose here are both as one; unless we may say that sins may more properly be called debts, being taken as omissions when we leave that undone which we ought to have done; and more properly trespasses, being taken as commissions when we do that we ought not to do."—*Robinson*.

[2833] He that sins against God or man is in Syriac termed a debtor, and so a sin is a debt; "This people have sinned a sin" (Exod. xxxii. 31). The Targum reads, "hath owed a debt."—*Van Doren*.

[2834] How happens it that St. Matthew, making mention of this petition, sets down debts, and St. Luke trespasses? which cannot both be true; for if Christ said debts, then St. Luke is in an error, who sets down trespasses; and if Christ said trespasses, then St. Matthew is in an error, who sets down debts. This, indeed, may seem a knot, but it is none, at least, not hard to be untied; for the word which Christ used (as interpreters note) was *choba*, a Syriac word, and signifies both debts and trespasses; which, as to the purpose here, are both as one; unless we may say that sins may more properly be called debts, being taken as omissions when we leave that undone which we ought to have done, and more properly trespasses, being taken as commissions, when we do that we ought not to do; and the evangelists, being not able in a translate tongue to express Christ's word in one, have expressed his sense in two, which shows not so much a diversity in the writers as an unity of the spirit by which

they write. And yet withal we may observe, that though St. Matthew in the petition itself sets down debts, yet in the repetition presently after he sets down trespasses; and St. Luke, also, though in the forepart of the petition he sets down sins, yet in the latter part he sets down debtors; that it is but a knot sought in a bulrush, to seek from these words to lay aspersions upon these holy writers. — *Sir Richard Baker*, 1568-1645.

[2835] The parallel place in St. Luke is somewhat different, "Forgive us our sins, for we also forgive every one that is indebted to us;" from whence it appears that the Lord's Prayer in our Liturgy follows rather the sense than the words of both places; the meaning however is the same, whether we with St. Matthew read "debts," or with St. Luke, sins or "trespasses." — *Mangey*, 1684-1755.

(2) *The former refers more to the fact itself, while the latter marks the moral significance of that existing indebtedness.*

[2836] By the word "trespass" is meant, a going beyond the bounds of the law of God. It has, then, a like meaning with the word "sin," which is a missing, or going away from, the path of the Law. Hence, both words really describe the same thing, viz., a breaking of the commands of God. They are also called "debts." For, first, they are the neglect of duty; and since duty is what we owe to God, the neglect of it is a debt; and, secondly, they are like an account owing to the justice of God, which He may exact to the uttermost or freely forgive. — *Pagan*.

[2837] The parallel passage in St. Luke's Gospel (chap. xi. 4) guides us at once to the meaning of this prominent word "debts" (ὀφειλήματα), by supplying the word "trespasses" (ἀμαρτίας, sins), showing us that these "debts" allude to the moral obligations under which man lies to God. His law is the supreme and constant rule of human life. God's right is man's obedience. Every infraction of the Divine law is a violation of the Divine rights. To disobey is to incur a debt. — *Lorraine*.

VIII. LESSONS TAUGHT BY THE PHRASE "OUR DEBTS."

1 As to the far-reaching nature of sin.

(1) *Sin is an evil in ourselves which is not only our own affair, but an evil in its aspect towards God.*

[2838] Here, speaking of man's relation to God, and his transactions with Him, the Saviour calls our sins our debts. The principle taught is, that sin is not as some would have us think, a weakness, a sickness, an evil in ourselves. — *Stanford*.

[2839] When we confess, we are helped by viewing them as debts; an expression which leads us to consider, not so much the evil dis-

positions from which our sins proceeded, as the relation to God in which they have left us. And manifestly it is this which is most appropriate to be on our minds (and which, in truth, must be on our minds), when we come before God to ask His forgiveness. This view of sin takes us and sets us down in our true position before God as His debtors. It throws into my soul the confession, "I am connected with God, and the connection is—debt." It is not a word which directly points to the moral evil of sin, but it very distinctly declares the position of the sinner. It exhibits the relation I hold to God. And this is just what we need to see clearly when we pray for pardon—that we are debtors, not only miserable sinners, whose pitiable case may well move God to compassion, but His servants who, in sinning and ruining themselves, have been most grievously wronging and defrauding Him, and whose sins have done as much injury (so He represents it) to Him as to themselves. — *Dods*.

2 As to the evil qualities and energies of sin.

(1) *It produces universal mischief and misery.*

[2840] When an individual has contracted a large debt, unless payment can be made, he loses his property, his comforts, his companions, his character, and is reduced to poverty and misery. And sin has wrought a similar change in man. — *Horlock (of Box)*.

[2841] A sin committed is a seed of sorrow, suffering, shame, it may be death, flung out into the world, bringing forth its harvest of mischief and misery, "in some thirty, in some sixty, in some an hundred fold." — *Lorraine*.

[2842] We are in debt. We have known, perhaps, at some moment of our boyhood or manhood, what the burden of a debt may be towards man—how it undermines strength, destroys rest, makes cowards and criminals of the bravest and the most upright. "The one owed five hundred pence, and the other fifty:" what matters the sum, if we "have not to pay?" — *Dean Vaughan*.

(2) *It casts a dark shadow over human life.*

[2843] It strikes us that in all the variety and wealth of words used to show the evil qualities and energies of sin, not one is more graphic than this, and not one more mournful.

Even in this earthly life, and with reference to earthly creditors, while still the conscience is sensitive, and the soul alive, scarcely a word in the English language drops on to us with such a deadening blow. It is the horror that holy poverty shrinks from. — *Stanford*.

IX. CONSIDERATIONS RESPECTING THE WORDS "OUR DEBTS" WHICH GIVE SPECIAL POINT TO THE REQUEST "FORGIVE."

1 The two chief classes into which our debts naturally fall.

(1) *Inherited or original sin.*

[2844] As a man who is heir to his father's

estate takes upon him likewise the burden of his debts, so that his father's debts, being transmitted to him, become his debts; so it is with original sin—it is a heavy debt transmitted to us from our father Adam, which, if we had not a friend to help us out and to discharge it for us, would utterly sink and ruin us.—*J. Blair, 1723.*

(2) *Personal or actual sin.*

1. Viewed generally.

[2845] We have followed our father's steps, and have infinitely increased this debt by our own bad conduct, to that degree that if the creditor will deal rigidly with us, we must be utterly miserable to all intents and purposes.—*Ibid.*

2. As suggested by the antecedent sentences in the prayer itself.

[2846] The antecedent sentences suggest, as perhaps they were intended to suggest, what our debts are. Is God our Father? We owe Him loving reverence. Is He in heaven? We owe Him a life of heavenly affections and aims. Should we say, "Hallowed be Thy name"? We owe devotion to His glory. Is it right to say, "Thy kingdom come"? We owe Him the tribute of subjects. Is it right to say, "Thy will be done"? We owe Him, not only the service of the active, but the surrender of the choosing faculties. Is it right to say, "Give us this day our daily bread"? We owe Him the worshipping sense of dependence. These things we owe.—*Stanford.*

2 Extent of our debts.

(1) *As individuals.*

1. With regard to the nature of the claims against us.

[2847] He makes all the law and prophets to hang upon a whole-hearted love to God and to our neighbour (Mark xii. 28, *et seq.*) Thus God's laws reach the deepest seats of life.—*Lorraine.*

[2848] Obedience being a debt we owe to God, any one who commits sin thereby contracts a kind of *obligation* to be *paid*, by suffering the punishment awarded to delinquency. And "forgive" means to remit the penalty.—*Bloomfield.*

[2849] As debts stand upon record, so God hath His book of remembrance (Mal. iii. 16). And as men's writings or bonds, which they have to show for their debts owing them, are sealed up in a bag, so are our iniquities (Job xiv. 17).—*T. Manton, 1629–1677.*

[2850] Sin is called a debt, not indeed properly, as if we owed it, but by a metonymy, as it is the meritorious cause of that punishment, the suffering of which we owe to Divine justice (Rom. vi. 23).—*Bp. Hopkins, 1633–1690.*

[2851] As we are creatures, we owe the *debt of obedience*. And to the payment of this *debt*

we stand bound both to the absolute sovereignty of God, who is the supreme Lord of all His creatures, and therefore may oblige them to what He pleaseth; and, likewise, by His manifold favours and mercies conferred upon us.—*Ibid.*

[2852] The law requires of us *perfect obedience*. By breaking the law we become *debtors*, as God requires us to adhere to each and to every precept contained in the decalogue, and, moreover, to love Him with all our heart, mind, soul, and strength, and our neighbour as ourself.—*Horlock (of Box).*

2. With regard to our inability to meet our obligations.

a. *Man-ward.*

[2853] Upon me lies a burden which I cannot shift upon any other human creature—the burden of duties unfulfilled, words unspoken, or spoken violently and untruly; of holy relationships neglected, of days wasted for ever. Are they debts to our fellows? Often we think so. We are bound to them by sacred ties which were forgotten; the friend repulsed, because we did not understand him, or his opinions seemed dangerous, or because we took a cry of agony for a mocking laugh; the child petted and fondled into sin, or driven into it by roughness and what we call parental authority; those who looked to be raised and purified by us, degraded through our weak and grovelling ways; those who would have entered into the kingdom of heaven hindered, because we cared not that they should be wiser and better than ourselves.

b. *God-ward.*

[2854] But if our debts are to our fellow-creatures, they cannot discharge them. If we could hear each one distinctly saying out of the grave or from heaven, "I forgive," though the words might be unspeakably delightful, we feel they would not penetrate deep enough, they would not set us free from that which has seemed to become a part of our own being. Are they debts to God? The first vague consciousness of such a belief, how terrible it is! All the former aspects of the debt seem mild to this one; yet all were surely prophetic of this one. That sense of permanence, of eternity being bound up with our acts and the results of them, what was this but a witness that they had a relation to God Himself? He surely was speaking some strange conjuring! Why cannot he cast them aside as dreams of the night? Are they anything more? They come back with fearful distinctness, the very act of which conscience testifies, every circumstance, look, tone, clearly recorded: it is no dream of the night. The voice, be it from heaven or hell, is a real one, which says, "It is done," that voice which we thought came from ourselves, and which was echoed by every person in the world around. Yes, *debts are trespasses*; we have not only forfeited an obligation, but committed a sin; we have broken a law which was not formed on

earth, and cannot be repeated on earth.—*Maurice.*

[2855] As a debtor is bound to make satisfaction to the creditor, or else is liable to the process of the law, so are we all (Rom. iii. 19) become bankrupt. We can never pay the original debt of obedience, and must therefore be left to lie under the debt of punishment.—*T. Manton, 1629-1677.*

[2856] This debt of obedience is irremissible, and we are eternally and indispensably bound unto it, otherwise it would make the creature a deity. To this His sovereignty obligeth our subject condition, and His mercy and goodness our ingenuity.—*Bp. Hopkins, 1633-1690.*

[2857] Is the faithful and full observance of these penetrating laws, God's right at man's hand? Who, then, has not defrauded his Maker? Thoughts are the soul's acts; God judgeth the soul. "As a man thinketh in his heart, so is he." Where is the self-righteous man that can justify himself before Jehovah? Who can set aside this legal claim? Who can discharge this accumulated obligation? Bankrupt through this "debt," burdened with these "trespasses," crushed with such "sins," there is but one attitude for all—helpless but hopeful supplication. "Our Father—forgive!"—*Lorraine.*

[2858] Thou canst never pay God, nor discharge the least of thy debts for ever. Thou canst not possibly do it by any duties or services in this life; for whatsoever thou dost is either required or not required. If it be not required, it will be so far from being a satisfaction for thy sins that it will be an addition to them, and a piece of will-worship, which will meet with that sad greeting at the last day, "Who hath required these things at your hands?" If it be required, it is no more than thou owest to God before, and if thou hadst never sinned wert obliged to pay it.—*Bp. Hopkins, 1633-1690.*

(2) *As communities.*

[2859] As the sins of the individual, so are the sins of the community, debts due to God—debts of duties unperformed, of trespasses actually committed. In the dark ages of the Church's history, in the troubled periods of the nation's life, what a fearful debt of wrong-doing, of neglect of truth, mercy, and justice, has been incurred! "The sins of the fathers upon the children to the third and fourth generation!" The debts of the fathers must be paid by the children to the third and fourth generation. A great part of our indebtedness is by inheritance. The national sins form the national debt to God. Alas! in enduring the consequences of past evil we pay only the interest on the debt, the vast principal remains unreduced.—*E. B.*

3 **Steps necessary to avoid the penalties incurred by us as debtors to God.**

[2860] First, the Scriptures declare repentance necessary in order to remission of sins.

The second step is appealing to God's mercy. We can never cancel our debts by works. If our Father has no mercy, we have no salvation. Here is no case for an appeal to justice. Justice is our stern creditor. We are the prisoners of justice. Justice points us down to dungeons. Blessed be God, we may look to mercy. If we are the prisoners of justice, justice has been hitherto the prisoner of mercy. We have been spared because visited and screened by mercy. To justice we shall always be debtors. But a third step is necessary, that they pray not in vain. Divine love is not blind to righteousness. The mercy that would save the sinner honours justice, and prevails for the sinner by satisfying justice; and the sinner is turned into a saint, in proportion as he is converted into the resemblance of justice as well as of mercy, taught and enabled "to do justly, and to love mercy, and to walk humbly with his God." "Mercy and truth are met together; righteousness and peace have kissed each other."—*Robinson.*

[2861] 1. There is required an acknowledgment of the debt. 2. The satisfaction of Christ must be pleaded in the court of heaven, that there may be an owning of the surety. 3. Sin must be forsaken. He that hath been released of his debt must not run into new arrears.—*T. Manton, 1629-1677.*

[2862] See that you feel as well as call yourself a sinner—but know and believe that God knows all things, and trust Him to apply your prayer to the history of the life open before Him. One earnest gaze upon Christ is worth a thousand scrutines of self—the man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—*Dean Vaughan.*

4 **Penalties incurred by non-payment of our debts.**

[2863] As we are transgressors, so we owe God a debt of punishment, to be suffered by us to make God some reparation to His honour, of satisfaction to His justice, for our transgression of His law. It is this debt that we pray God that He would forgive us.—*Bp. Hopkins, 1633-1690.*

[2864] After this reckoning there is execution. A bankrupt that cannot satisfy his creditor is cast into prison; so God hath His prison for obstinate, impenitent sinners, and no getting out again until they have paid the utmost farthing: Luke xii. 59.—*T. Manton, 1629-1677.*

[2865] If we die impenitent, sin places us in the prison of hell. The natural debtor may be released from his confinement, as his debt may be paid off, or he may be forgiven on earth. But the spiritual debtor can never be freed from the prison of hell, the office of a mediator having been laid aside, and the loving-kindness of the Almighty having been shut up in eternal displeasure.—*Horlock (of Box).*

[2866] There is a creditor to whom the debt is due. God is a creditor as our *creator* and benefactor, from whom we received all we have; as a *lawgiver*, inasmuch as we are under a law to serve and honour Him who made us and gave us what we have, and did not dispossess Himself of His right; as a *judge* who will call us to account for our stewardship. He obligeth us as our creator, imposeth a necessity of obedience as lawgiver, and will reckon with us as judge. And he who abuseth God's mercy as a creator offends Him as a lawgiver, and will be punished by Him as a judge.—*T. Manton*, 1629-1677 (*abridged*).

5 Grounds upon which our debts are forgiven.

(1) Viewed negatively.

1. Not the sufficiency of human repentance.

a. As testified to by natural religion.

[2867] By the general prevalence of propitiatory sacrifices over the heathen world, this notion of repentance alone being sufficient to expiate guilt appears to be contrary to the general sense of mankind.—*Bp. Butler*.

[2868] Moreover, we hold that the insufficiency of repentance to atone for sin, and the consequent doctrine of substitution, are exhibited by the analogy of nature, the general constitution of the Divine government, and the history of the world's various religions.—*Loraine*.

b. As involved in the very idea of sin.

[2869] Seeing that sin is not simply an offence done against God, but also against the deepest interests of men, would it be consistent with a just, not to say with a loving regard to the well-being of all, that sin should be pardoned on repentance alone?—*Ibid*.

c. As involved in the very admission of the act itself.

[2870] What want is there of vicarious merit? Were his penitence and confession unavailing? No; but they were insufficient; they might have been unavailing; they were no satisfaction to offended justice; they did not pay the suppliant's debts. Instead of being meritorious, penitence is a discovery of lack of merit, and confession a declaration of that discovery.—*Robinson*.

(2) Viewed positively.

1. The all-sufficiency of Christ's vicarious sufferings.

a. Formal statements.

1st. By Anglican standards and Anglican divines.

[2871] The Church of England, in her second Article says, there "is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." It is therefore true that our Lord Jesus Christ, by one most precious and propitiatory sacrifice, which was His body, a gift of infinite worth, offered for the

sins of the whole world, hath thereby once reconciled us to God, purchased His general free pardon, and turned Divine indignation from mankind.—*Hooker*.

[2872] God was pleased to provide a sacrifice in nature so pure, in value so precious, as might be perfectly satisfactory for our offences; in regard to which obedience, God has become reconciled, and opens His arms of grace to mankind; in respect to which sacrifice He tenders remission to all men that, upon His terms (most equal and easy terms), are willing to embrace it.—*Barrow*.

[2873] Man who violated, by sinning, the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto sin, and to be inflicted by the wrath of God, is, by the price of the most precious blood of Christ, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, who, being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner: and in this act of God consisteth the *forgiveness of sins*.—*Pearson*.

2nd. By Puritan and modern writers.

[2874] A debtor that is insolvent is undone, unless there be some means found out to satisfy the creditor: so we must altogether lie under the wrath of God, unless satisfaction be made. Therefore Jesus Christ comes under the notion of a surety. Because He took the debt of man upon Himself, therefore (Heb. vii. 22) He is called, "the surety of a better testament."

Christ satisfying as our surety, all those which had an interest in His death are set free from the wrath of God, and have a release from this great debt owed. As when the ram was taken, Isaac was let go; so when Christ was taken, the sinner is released and discharged (Job xxxiii. 24).

From hence in His name there is proclaimed redemption to the captives, freedom to poor prisoners that were in debt, and weak, and could not acquit themselves. And therefore the publication of the gospel is compared to the year of jubilee: Luke iv. 19, Christ came "to preach the acceptable year of the Lord." It relates to the year of jubilee, wherein all debts were cancelled.—*T. Manton*, 1629-1677.

[2875] How is this forgiveness to be obtained, consistently with the integrity of these laws? How are the attributes of the eternal to be reconciled, in the dispensation of mercy and the just guardianship of Divine commandments? How is the law-breaker to be dealt with as a law-keeper, the transgressor to be treated as just? By the great law of substitution, by the mediation of another, who says,

"Behold me, then; me for Him—life for life I offer."

2875—2883]

This doctrine of salvation through a living faith in the Great Substitute—"forgiveness of sin" through the alone merits of Christ's atonement—we urge upon you as the doctrine of Holy Scripture, the doctrine of the apostolic fathers, the doctrine of the Church of England, the doctrine of her greatest divines of the seventeenth and eighteenth centuries, and the doctrine most agreeable with human consciousness. Holy Scripture points us to one who "hath borne our griefs and carried our sorrows," upon whom hath been laid "the iniquity of us all," "by whose stripes we are healed" (Isa. liii.) "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."—*Lorraine.*

b. Popular statements.

[2876] In processes of commerce you see a double page; there is a column on the left hand and a column on the right. The one is called *charge*, the other *discharge*. You observe in settled accounts that although on the side of charge a vast page may be crowded with entries, on the side of discharge there is but a single line; yet accounts at the bottom are equal and balancing. There is a name written underneath the second column; that stands for all the money, and that alone secures the discharge. In the day when God's books are opened, revealing in long lines our heavy debts, Christ's name marked to our account is our discharge.—*William Arnot.*

[2877] Christ hath not only satisfied for the punishment, but He hath procured favour for us; wherein He differeth from an ordinary and common surety. Christ does not only free us from bonds, but also hath brought us into grace and favour with the Creator, Lawgiver, and Judge.—*T. Manton, 1629-1677.*

[2878] To save His people from their sins is represented as the leading work of the Saviour; and even from an Old Testament point of view this was indispensable, since the forgiveness of sins is regarded as the foundation and condition of all the other blessings of salvation; and therefore the Messiah would be no true Saviour, if He were unable to grant this first of all. All the rest may be regarded as simply additional. The forgiveness of sins is, strictly speaking, the fundamental benefit of which the poor human family stands in need. David, who was merely a king, might very well bring the judgment of God upon the nation by his sin, but he could never atone for the nation. He therefore looks forward with longing eyes for the King, who is also High Priest. A nation of sinners could only be sure of the victory spoken of in Psalm cx., when the King was also High Priest.—*Hengstenberg.*

[2879] Is not all this accomplished by the mediation and vicarious sufferings of Christ—Himself bearing the just penalty of sin, and thereby providing a way of mercy for the sinner? Does not this evangelical doctrine of atonement

blend the most solemn requirements of law and the most tender accents of love! Is not Calvary more awful than Sinai, even while it discovers such a scheme of mercy as shall quicken the pulses of a world "dead in trespasses and in sin," to "love Him, because He first loved us?"—*Lorraine.*

2. The all-prevailing nature of Christ's intercession.

[2880] But then there comes the question, how can this prayer be answered? How can God forgive? How can He, who is perfect justice as well as perfect love, forgive the disobedience of His creatures to His will? The Christian has at once an answer: he knows how mercy and truth are met together, he knows of the one perfect atonement made for the sins of God's rebellious world; he knows that he has a Saviour who sympathizes with all our difficulties, and is ever ready to intercede for man.—*Karslake.*

X. CONSIDERATIONS RESPECTING THE WORDS "OUR TRESPASSES" WHICH GIVE SPECIAL POINT TO THE REQUEST "FORGIVE."

1 The multitudinous character of our trespasses.

[2881] Call not yourselves righteous, as though ye had no cause to say, "Forgive us our debts." Though ye abstain from murder, and adulteries, and fornications, and all such other sins which I do not name, for which it is necessary that the sinner be cut off from the altar, still there is no want of occasions whereby a man may sin. A man sins when he sees with pleasure what he ought not to see. How great sins doth the deadly tongue commit? How often do we pray and our thoughts are elsewhere, as though we forgot before whom we are standing, or before whom we are prostrating ourselves? If all these things be collected together against us, will they therefore not overwhelm us because they are small faults? What matter is it whether lead or sand overwhelm us? The lead is all one mass, the sand is small grains, but by their great number they overwhelm thee. So thy sins are small. Seest thou not how the rivers are filled, and the lands are wasted by small drops? They are small, but they are many.—*Augustine.*

2 Aspects in which our trespasses may be regarded.

[2882] Duties unfulfilled, words unspoken or spoken lightly, violently or untruly, holy relationships neglected, days wasted and now gone for ever, evil thoughts once cherished, which are ever reappearing as fresh as when they were first admitted into the heart, talents cast away, affections trifled with, light within turned to darkness.—*Maurice.*

[2883] We commonly employ the word "trespasses," but either word is sufficiently expressive. The man who has trespassed on his neighbour's

property and has thereby done him injury, is so far indebted to him. So he who trespasses the law of God, and transgresses His salutary and righteous precepts, is "a debtor" to Him.

XI. THE INFERENCE TO BE DRAWN FROM THE WORD "AS."

1 That God's forgiveness is conditional on ours.

[2884] Necessarily this "as" grows into a condition, on which the answer of our prayers is suspended. "If ye forgive not, neither will ye be forgiven." If you have not learned to forgive men their trespasses against you, you are not in a moral condition to have your sins forgiven by God.—*Lorraine*.

[2885] This is the invariable rule by which God dispenses pardon. He that comes before Him unwilling to forgive, harbouring dark and revengeful thoughts, how can he expect that God will show him that mercy which he is unwilling to show to others?—*Barnes*.

XII. QUESTIONS SUGGESTED BY THE WORD "AS," IMPLYING THE TERMS OF OUR FORGIVENESS.

1 In what sense God's forgiveness is conditional on ours.

(1) *Forgiveness is not the meritorious cause, but the required condition on our part to receive the gratuitous gift.*

[2886] It is not because we forgive that we ought to be forgiven; but because we are forgiven that we ought to forgive.—*E. B.*

[2887] The words then are a sort of mutual stipulation and covenant between God and man; and as one part contains the petition of what we desire Him to do for us, so the other sets forth a profession of what we are ready to do for him.—*Mangey*, 1684-1755.

[2888] It is not for a moment to be thought, that our forgiveness of those that trespass against us is, in any way, a meritorious cause of the forgiveness of our sins by God; that *because* we forgive, we *ought* also to be forgiven; for there is no proportion (as the original words suggest) between our "sins," or debts," (ὀφειλήματα) to God, and our "trespasses" (παρπτώματα) against one another. The Lord Christ alone is the meritorious cause of forgiveness.—*Lorraine*.

[2889] By "as we forgive," we do not mean "in the same measure," but only "in the same manner." Not meaning that our forgiveness is to be the cause of God's, but that it is the condition, or thing required on our part, or that without which we cannot be forgiven.—*Pagan*.

[2890] It is clear that our forgiveness of sin committed against ourselves, is not the ground and reason of God's forgiveness of our sins

against Him. It is not as if we said, "seeing that we forgive those who are indebted to us, *therefore*, O Father! forgive what we owe Thee!" A supposition that would not only attribute to man the meritorious initiative in obtaining his own pardon, but would imply an estimate that brings down to the low level of an insignificant human injury our sins against the Majesty of Heaven.—*Stanford*.

[2891] There is something standing in the way of your forgiveness, which you must remove. Something is to be done before God can forgive you, which you must do. But then it is a thing which you cannot but be doing, if you are compelled to seek God's forgiveness from any just sense of your own sin. For just in proportion as your own sin against God appears great, so will the offences of others against yourself appear small. It is not that our forgivingness of spirit wins the forgiveness of God, but that our unforgivingness cannot accept the forgiveness of God. By forgiving others we do not earn our own forgiveness, but most assuredly we cannot receive that forgiveness until we forgive others. We are not prepared to seek it; we have not seen our own great debt, and are merely asking God for we know not what, unless humility and joy in the hope of God's pardon have excluded from our hearts all malice against our neighbour.—*Dods*.

2 How far it is a qualification ("as").

(1) *Negatively.*

[2892] 1. It is not a meritorious cause, or a price given to God why He should pardon us, for that is only the blood of Christ. 2. It is not a pattern or rule. We imitate God, but God doth not imitate us in forgiveness, and it would be ill with us if He should. 3. It doth not denote priority of order. In all acts of love God is first, and His mercy to us is the cause of our mercy to others. 4. It doth not import an exact quality, but some kind of resemblance. It is a note of similitude, and implies that there is some correspondent action on our part.—*T. Manton*, 1629-1677 (*condensed*).

(2) *Positively.*

[2893] 1. It is a condition or moral qualification found in the persons pardoned. 2. It is a sign or note of a pardoned sinner. 3. It is a necessary effect of God's mercy shed abroad in our hearts; for mercy begets mercy as heat doth heat. 4. It is a solemn undertaking that if God will show mercy to us this will incline us to show mercy to others. 5. It is an arrangement breeding confidence in God's pardoning mercy. We that have so little grace forgive our debtors; if this be so, much more God.—*Ibid*.

[2894] Until we have been first forgiven, we clearly cannot forgive, in a real sense, those who thwart, stand in our light, misunderstand, misrepresent, injure, or hate us. It is by a

sense of forgiveness in our own souls that we exercise the supernatural power or grace of forgiveness. But in the normal state of the Christian life, this fact cannot be too clearly realized and enforced, that our forgiveness of others is that frame of mind without which God's forgiveness of us does not and cannot, according to His own spiritual laws, flow to our souls from the infinite ocean of His love.—*C. N.*

3 The reason why God's forgiveness is conditioned by ours.

[2895] 1. *A simili*, from a like disposition in us. Thus, what is good in us was first in God, for He is the pattern of all perfection. If we have such a disposition planted in our hearts, and if it be a virtue in us, surely the same disposition is in God, for the First Being wanteth no perfection.

2. The argument may be taken *a dispari*, or *a minori ad majus*, from the less to the greater. If we, that have but a drop of mercy, can forgive the offences done to us, surely the infinite God, that is mercy itself, He hath more bowels and more pity.

3. The argument may be taken from the condition or the qualification of those that are to expect pardon. They are such that, out of a sense of God's mercy to them, and the love of God shed abroad in their hearts, are inclined and disposed to show mercy to others. So Christ explains it, making it a condition or qualification on our part.—*T. Manton*, 1629-1677.

[2896] For God's mercy can never enter where man's cruelty keeps possession; and it is impossible a pardon should be sealed to him in whom hardness of heart suffers not the seal to make impression. — *Sir Richard Baker*, 1568-1645.

4 The light in which we should regard God's forgiveness being conditioned by ours.

(1) *As an aid to realize the nature of Divine mercy in the case of our own forgiveness.*

[2897] So in this great prayer our Lord supplies a test to prove whether we really and spiritually know how great is the extent of our debt, and wonderful the mercy required for its forgiveness, by teaching us that we are to forgive men's trespasses against us, as we expect God to forgive our sins against Him: "Forgive us our trespasses, as we forgive them that trespass against us."—*Lorraine*.

(2) *As a test of Christian membership, standing, and character.*

[2898] Our Lord partly uses this expression as a badge by which He excludes from the number of His children all who, prone to revenge and reluctant to forgive, obstinately keep up their enmity, cherishing against others that enmity which they deprecate from themselves, so that they should not venture to invoke Him as a Father. In the Gospel of St. Luke we have this distinctly stated in the words of Christ.—*Calvin*.

[2899] When we say, "Forgive us our trespasses," doth not Christ seem to take our person upon him? and when we say, "As we forgive our debtors," do not we seem to take Christ's person upon us? seeing in the petition that seems verified which was spoken of Christ, "He was accounted among the wicked," and in the condition that seems verified which is spoken of us, "Of His fulness we have all received."—*Sir Richard Baker*, 1568-1645.

[2900] This petition at once excludes all antinomianism from our heart—the mere selfish dead faith that confesses but disbelieves. It is a test of the depth of our convictions and reality of our prayer. "Forgive, as we forgive." "As we forgive."—*Lorraine*.

[2901] For hard indeed it is; so hard, that (as has been remarked) it was a duty scarcely required of the Gentiles, or even of the Jews; and the disciples themselves, when it was propounded to them by our Lord that an offending brother was to be forgiven seven times a-day, immediately replied, "Lord, increase our faith."—*Karstake*.

(3) *As an opportunity to render God acceptable service.*

[2902] For in contrast between God and us, there are indeed two kinds of values: a value of worth and a value of acceptance; and in the value of worth we are, God knows, nothing worth; for what have we that we have not received? but in the value of acceptance, there comes in our wealth, which, as it chiefly consists in sacrifices, so of all our sacrifices, there is none more acceptable to God. None that makes a sweeter incense to God's sense (though to common senses of no scent) than our forgiving of trespasses. — *Sir Richard Baker*, 1568-1645.

(4) *As a solace to the weakness of our faith.*

[2903] The condition of being forgiven as we forgive our debtors is not added because by forgiving others we deserve forgiveness, as if the cause of forgiveness were expressed; but by the use of this expression the Lord has been pleased partly to solace the weakness of our faith, using it as a sign to assure us that our sins are as certainly forgiven as we are certainly conscious of having forgiven others, when our mind is completely purged from all envy, hatred, and malice. This conformity to the mind of Christ is an evidence unto a man of his participation of Him, and that God heareth him as a father heareth his child; and by this means faith is strengthened, and the soul argues in this petition, "O Lord, I am guilty in myself of many sins, but yet, if I am found in Thy Son, Thou wilt look upon me with the same tenderness that a father looks upon his child, and wilt be more ready to forgive me than I can be to ask it; I find Thy Son was merciful, and ready to forgive even His enemies; and I thank Thy good grace I find in myself the same mind that

my Saviour bore, a mind ready to forgive the injuries that were offered Him; and this disposition I have not from myself, nor my own spirit, for that spirit lusteth after envy; but surely it comes from that meek and gentle Spirit that is in Thy Son."—*Sir Matthew Hale.*

(5) *As a means to increase our own peace and happiness.*

[2904] So that the beginning is of us, and we ourselves have control over the judgment that is to be passed upon us. . . . If, saith He, thou forgive thy fellow servant, thou shalt obtain the like favour from Me; though, indeed, the one be not equal to the other. For thou forgivest in thy need, but God having need of none; thou, thy fellow slave, God, His slave; thou liable to unnumbered charges, God, being without sin.

But yet even thus doth He show forth His loving-kindness towards man; since He might indeed, even without this, forgive thee all thine offences; but He wills thee hereby also to receive a benefit, affording thee on all sides innumerable occasions of gentleness and love towards man, casting out what is brutish in thee and quenching wrath, and in all ways cementing thee to him who is thy own member. For what canst thou have to say? That thou hast wrongfully endured some ill from thy neighbour? But thou, too, art drawing near to receive forgiveness for such things, and for much greater.—*Chrysostom.*

[2905] It is not that He establishes harsh conditions as barriers between us and Him. "I command thee this day," the old lawgiver said to Israel, "for thy good." Tell me, ye who have tried both states, which is the happier—the state of discord, or the state of peace? Was the effort unrewarded, was it unblessed, by which you, the injured, constrained the love of the injurer? Was it without even a present, a human recompense, that you sought out him who had done the wrong, took all the blame upon yourself, and so sent him, and went yourself, loved and loving, to the throne of grace? These are gospel struggles, gospel victories—in making them duties, God has but bound us to our own peace and to our own happiness.—*Dean Vaughan.*

(6) *As an expedient to promote the forgiveness of injuries.*

[2906] It is hardly possible to imagine a more effectual expedient to promote the forgiveness of injuries than this—of making it a part of our daily prayers, to ask such pardon from God, as we impart to our offending brother. For this circumstance, every malicious purpose against him would turn this petition into an imprecation, by which we should, as it were, bind down the wrath and vengeance of God upon ourselves.—*Doddridge.*

XIII. THE ASSERTION "AS WE FORGIVE" VIEWED IN REGARD TO THE FUNDAMENTAL (SUBJECTIVE) PRINCIPLES OR REQUIREMENTS OF THE GOSPEL.

[2907] (1) Considering this petition with the context, we may easily discover faith in Christ; for everywhere in the New Testament we find that our privilege to call God our Father, or to expect forgiveness of sins from Him, is solely in and through Christ (Rom. viii. 15). It is ascribed to our adoption that we cry "Abba, Father." And (Gal. iv. 5) one of the ends of sending Christ is said to be "That we might receive the adoption of sons." This liberty then of addressing God as His adopted children, and the liberty of asking forgiveness of our sins is owing to faith in Christ. (2) We are taught here to come unto God as humble supplicants, confessing our sins, and begging pardon; so here is the qualification of repentance. (3) We are taught here that though God is now rendered propitious to mankind in Christ, yet it is requisite that we continually sue out our pardons by incessant prayer. (4) We are put in mind here of the necessity of charity, particularly that highest kind of it, consisting in the forgiving our enemies, by putting it expressly into our prayers. "Forgive us our debts as we forgive our debtors."—*J. Blair, 1723.*

[2908] Do we not pray for faith, when we pray for the having of that which cannot be had but by the hand of faith—forgiveness of our sins? Certainly, seeing we pray for the causes and the effects, for the root and the fruit of faith, it is not the want of naming faith that can be a reason to make us doubt that we pray not for faith, no more than the want of naming Christ in this prayer is any reason to prove that we pray not here in the name of Christ.—*Sir Richard Baker, 1568–1645.*

[2909] The apostles had afterwards the power of working miracles to convert the world, as had also the other first Christians; and yet it was seen and allowed that no miracle which they wrought in changing the course of nature had so great an effect in converting the world as this miracle of faith, which they carried about in their own hearts, by which they overcame all injuries by forgiving them.—*Williams.*

[2910] To forgive, however, is but one thing really required of us. Besides forgiving, we must believe, especially in Jesus Christ; and also be sorry for, repent of, confess and forsake sin. And then, if we forgive, God will forgive us for Christ's sake.—*Pagan.*

XIV. THE COMPREHENSIVE MANNER IN WHICH THE WORDS "AS WE FORGIVE" ARE TO BE CONSTRUED.

1 It implies the absolute nature of our forgiveness of others.

[2911] Forgiving our debtors consists in the

inward frame and temper of our hearts towards them, that we bear them no malice, no ill-will; but be as much in charity with them as though they never had offended us.—*Bp. Hopkins*, 1633-1690.

[2912] There are persons who repeat this petition, and are yet not afraid to say, "I forgive, but cannot forget." In those words there is little agreement with the prayer. They may have the spirit and sound of cherished animosity. They are self-contradictory, professing to put out the flame while pouring on oil. Such charity is hypocrisy. It is unforgiveness wearing the affectation of benevolence.—*Robinson*.

2 It implies the absolute re-consecration of our lives.

[2913] The prayer, "Forgive, as we forgive," more than denotes relation and similitude; it expresses a full purpose of living nearer than ever to God in the sense of being like Him (Ephes. ii. 11-13, 17). Alluding with humble thankfulness to the possession already of a God-like spirit.—*Robinson*.

XV. SOLEMN REFLECTIONS SUGGESTED BY THE ADDITION OF THE WORDS "AS WE FORGIVE."

1 Those unable honestly to repeat this clause are placed in a spiritual dilemma.

[2914] But must I say to you, "If ye do not love your enemies, say not in the Lord's Prayer, 'forgive our debt?'" Suppose I were to say, "Do not use these words." If ye do not, your debts are not forgiven; and if ye do use them and do not act thereafter, they are not forgiven. In order, therefore, that ye may be forgiven, ye must both use the prayer, and do thereafter.—*Augustine*.

[2915] How imprudent is it, either to pass the day without prayer, while you omit giving satisfaction to your brother; or to make vain your prayer by persevering in anger.—*Tertullian*.

[2916] Remember that he who cannot use in sincerity the "Lord's Prayer," can use no prayer that is acceptable unto God; but this prayer requires us to say, "forgive us, as we forgive"—to make our forgiveness the standard by which we are to be forgiven, therefore he who uses this prayer, unless he himself forgives men their trespasses, asks God, in the solemn language of prayer, to refuse him forgiveness. "Forgive us our trespasses, as we forgive them that trespass against us."—*Lorraine*.

[2917] Be merciful to my sins—for they are few, or small, or easily to be apologized for—because "the serpent beguiled me," or because "the woman whom Thou gavest to be with me gave me of the fruit"—this is the prayer which defeats and contradicts itself—the prayer of the self-excuser for whom Christ Himself died in vain.

XVI. PRACTICAL HINTS FOR THE CARRYING OUT OF THE ASSERTION "AS WE FORGIVE."

1 As to what really is implied in the duty of Christian forgiveness.

[2918] 1. All private revenge is certainly forbidden, and it is left entirely to the magistrate's office to do right between man and man. 2. All rancour and malice in the heart are forbid; and the duty of love and charity enjoined, which is very consistent with the doing of right to all. 3. The rigour of justice, where it borders upon cruelty, exaction, or severity, is condemned. 4. Where there is probability of reclaiming an enemy by a seasonable kindness, such as neither encourages transgression in general, nor wrongs any third person in particular, it is commendable to pass by a personal injury, and to be the first in breaking off contention; for the retaliating injury with injury is the way to perpetuate strife, and to increase animosities. 5. As to debts and injuries, where the party offending has not capacity or ability to repair them, and shows no malice in the case, then the Christian part is rather to forgive than to use the offenders rigidly.—*J. Blair*, 1723.

2 As to what is not implied in the duty of Christian forgiveness.

(1) *It refers to forgiveness in a personal, not official or judicial capacity.*

[2919] We cannot forgive our enemy's sin, only his debt to us.—*Van Doren*.

[2920] Our Saviour did not intend to encourage the doing of injuries to others; as it would certainly be a great encouragement to all manner of injuries if they were all to escape unpunished. Nor did He design that injustices should be passed by or connived at, and that innocent persons should suffer. Our Saviour did not design to interfere with the magistrates' office, or to hinder their calling offenders to account, that tending very much to the peace and quiet of the world, and the good of human society.—*J. Blair*, 1723.

(2) *We are not required in all cases to forgive debts in a pecuniary sense.*

[2921] To them we have a right, though it should not be pushed with an overbearing and oppressive spirit; nor so as to sacrifice the feelings of mercy in order to secure the claims of right. No man has a right to oppress; and when a debt cannot be paid, or when it would greatly distress a wife and children, a widow and an orphan; or when calamity has put it out of the power of an honest man to pay the debt, the spirit of Christianity requires that it should be forgiven.—*Barnes*.

(3) *We are not required to court the intimate society of implacable enemies or otherwise injurious persons.*

[2922] It is, indeed, not altogether impossible

truly to forgive those with whom it may be our duty to have no further familiar intercourse. We may "heap coals of fire on their head" (Rom. xii. 20) ; and yet, as we cannot, like God, burn out the dross of their malice, and melt their hearts into loyalty, we are not required to court their intimate society.—*Robinson*.

XVII. THE COMPREHENSIVE MANNER IN WHICH THE WORDS "OUR DEBTORS" ARE TO BE CONSTRUED.

[2923] "Our debtors" is not meant in the vulgar sense only of those who stand engaged for a sum of money due to us ; but such as have offended us in word or deed.—*T. Manton*, 1629-1677.

[2924] As the word is used in the prayer, we may have many more debtors than such as owe us money. They who, of whatever grade, and in whatever particular, neglect their duty towards us, are our debtors ; especially when they wilfully injure us by word or deed. It may occasionally be necessary to exact restitution or reparation from them ; but we must never do so unforgivingly. We must be so charitable as not hastily to take steps even to defend ourselves, or enforce our lawful claims. Never must we clamour for the fulfilment of the bond, like Shylock. We must be very content with bad debts sometimes, and eager to do good to our unfortunate debtors. We are debtors ourselves to our neighbours, until we have learnt to say with truth to our heavenly Judge, "Forgive us our sins ; for we also forgive every one that is indebted to us."—*Robinson*.

[2925] Ye have enemies ; for who can live on this earth without them ? Take heed to yourselves : love them. In no way can thy enemy so hurt thee by his violence as thou dost hurt thyself if thou love him not. And let it not seem to you impossible to love him. Believe first that it can be done, and pray that the will of God may be done in you. For what good can thy neighbour's ill do to thee ? If he had no ill, he would not even be thine enemy. Wish him well, then, that he may end his ill, and he will be thine enemy no longer. For it is not the human nature in him that is at enmity with thee, but his sin. . . . Let thy prayer be against the malice of thine enemy, that it may die, and he may live. For if thine enemy were dead, thou hast lost, it might seem, an enemy, yet hast thou not found a friend. But if his malice die, thou hast at once lost an enemy and found a friend.—*Augustine*.

XVIII. THE HERESIES OF EARLY TIMES INFERENTIALLY CONDEMNED IN THIS PETITION.

[2926] In this petition two notable heresies of early times are inferentially condemned. The Novatian idea that sin, when once committed after baptism, can never have forgiveness ; and the Pelagian notion that sin is a mere idea, or, at least, that original sin is but a fancy. The prayer "Forgive us," implies that God will forgive ; and this daily cry for pardon proves that man does commit sin, and that he is unable of himself to expel its power or evade its consequences.—*Hugo*.

THE LORD'S PRAYER.

SIXTH PETITION.

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THE LORD'S PRAYER

(Continued).

8

SIXTH PETITION.

(*And lead [bring, R.V. (ἀποτρέψε)] us not into temptation.*)

I. COMPREHENSIVE CHARACTER OF THIS AND THE THREE LAST PRECEDING PETITIONS.

1 They include spiritual overthrow of Satan's kingdom.

[2927] When you seriously set yourselves to call upon God, Satan saith within himself, "This man will pray for God's glory, and then I am at a loss; for the coming of Christ's kingdom, and then mine goeth to wreck; that God's will may be done upon earth as it is in heaven, and that minds me of my old fall, and my business is to cross the will of God; he will pray for daily bread, and that strengtheneth dependence; for pardon and comfort, and then I lose ground (for the devils are the 'rulers of the darkness of this world,' Eph. vi. 12); he will pray to be kept from sin and temptation, and that is against me." Thus Satan is afraid of the prayers of the saints. —*T. Manton*, 1629-1677.

II. LESSONS TAUGHT BY THE ADDITION TO THE LAST PRECEDING PETITION OF THIS, WITH ITS APPENDED SUPPLEMENT.

1 Prayer which ended with the past and made no mention of the future would leave a hopeless hiatus.

[2928] If the Lord's Prayer had ended with forgiveness, I should have felt confident that it was mutilated. Christ would not leave it so. St. Luke leaves out the petition about the will. Doubtless he felt it to be included in the "name" and the "kingdom." St. Luke leaves out the "Deliver us from evil." Doubtless he felt that it was involved in the "Lead us not into temptation." St. Matthew and St. Luke both (according to the best authorities) omit the doxology—end with the petition before us. Doubtless that was an early, though a perfectly pure and reverent, addition by the Church, for purposes of worship, to the actual liturgy of Jesus Christ. —*Dean Vaughan*.

2 We not only require pardon for the past, but grace and guidance for the future.

[2929] This ought to teach us that it should

be our care not only to seek for the pardon of our past sins, but to endeavour the prevention of sin for the future.—*Bp. Hopkins*, 1633-1690.

[2930] Our Saviour directed His disciples in the foregoing petition to avoid the guilt and punishment of their past sins, and in this teacheth them to prevent their danger for the future: in the former, they ask forgiveness from God's mercy; in the latter, protection from His providence and assisting grace from His Spirit. —*Mangey*, 1684-1755.

[2931] You therefore see the connection between what we now are saying and what has just been said. This connection is suggested by the introductory use of the word "and." Now, as in the last instance in which the particle has this peculiar place—it links two petitions together, so that the spirit of the first still runs on into the second. If the hurry of our joys at the answer to our prayer "forgive us our debts," should make us forget to add, "lead us not into temptation," the weight of debt may be scarcely lifted before we are in debt again. That sentence is therefore followed up by this. Having pardon for the past we want grace for the future.—*Stanford*.

[2932] In the last two petitions we have first looked upon ourselves as we are in our own being, and seen ourselves to be entirely dependent upon God, from whom, therefore, we have asked for a supply of what is necessary for our temporal and spiritual life; and then we have looked on ourselves as we have used that being which we possess, in the past, and, finding ourselves to have lived, at least in great measure, if not wholly, in the neglect of God's will, we have in earnest prayer besought Him to forgive us all our trespasses for Christ's sake. And thus we trust that we are made clean. Morning and evening, as we say this prayer, we trust that the soils contracted during the hours of the darkness or in the business of life are washed away, and we go forth pure again. But then there is the future.—*Karslake*.

3 Not to rest in the quiet calm of forgiveness, unmindful of the awful possibility of sinning in the future.

[2933] "Thy sins be forgiven thee" is followed forthwith not by "Well done, good and faithful

2933—2941]

servant, enter thou into the joy of thy Lord," but by "Go and sin no more." But this "go," what a bleak and dangerous world does it launch us into; to what possibilities of disaster and hurt, to what likelihood of ruin does it dismiss us! How contradictory it seems to add "sin no more!" We cannot but turn and say, "Do thou, then, Lord, lead us; and lead us not into temptation."—*Dods*.

4 Daily pardon of sin is not to diminish our dread of sin.

[2934] No sooner have we asked and received forgiveness than we look forward with fear and anxiety to the power and subtlety of temptation; having washed our garments and made them white in the blood of the Lamb, we are anxious to keep ourselves unspotted from the world; we therefore pray, "And lead us not into temptation." The forgiven soul fears God and dreads sin.—*A. Saphir*.

[2935] Yet, there is the world, and our prayer has not altered it. There is the flesh, and our prayer has not altered it. There is the devil—waiting to devour—and our prayer leaves him as he was, alike in power and in malignity. The soul forgiven, its trespasses must go back into the world in which it has trespassed. Can it do so in a light or confident spirit?—*Dean Vaughan*.

[2936] Those who have nothing to lose are very little put about by the presence of thieves; and of those whose hopes are small, the fears also are few and slight. The fear of defilement found no place in our souls until the grateful sense of purity introduced it. It seemed a small thing to risk all temptation before we experienced the peace and joy of the goodwill of God; but now that we have tasted His goodness, and prize His favour as our choicest possession, it seems a hazardous thing to venture into a sea of temptations, one or other of which will almost inevitably sweep over our soul, and leave it bare of its prize under the displeasure of God. I do not purpose to sin; I have no present and special resolve which I know to be wrong, but am I therefore secure? Or has it not often happened with me that, when least I expected it, evil was very powerfully present with me? Besides sinning deliberately, have I not sinned through ignorance, through weakness, through surprise, through habit?—*Dods*.

5 To pray not only for forgiveness of sins, but for deliverance from the evil out of which these have sprung.

[2937] Some supplicants seem to be concerned only that they may have forgiveness, but sin itself seems to give them but little concern. Although they take deep interest in their own spiritual symptoms; they are nervous rather than penitent, and what they want is simply impunity. They will tell you that they glory

in the cross, because the righteousness of Jesus there "finished" is the only righteousness that will satisfy the justice of God and save the soul of man. They watch the Lamb of God, not as bearing away sin, but simply the consequences of sin. Like the priest of old, who in the name of the people laid his hand over the head of the scape-goat, and ceremonially transferred their sins to it; they in fancy put a hand on the mystic burden-bearer, and think with a selfishness that passes for Christian joy that their sins are now clean forgiven and taken for ever out of sight. This is the one thing they seem to think of, or to care for.—*Stanford*.

[2938] In this petition we pass from sins—to omission and commission—to be forgiven, to sins to be avoided. As sanctification succeeds justification, so this petition succeeds the previous one. It is our side of "Go, and sin no more." It is a prayer that God would not withdraw His protecting and guiding hand from us; nor leave us unguarded, like sheep without a shepherd; or, like inexperienced children, in the midst of crafty people, who, with the tempter's guile, decoy the young and unwary to their ruin. Against which danger we are forewarned: "Watch and pray, that ye enter not into temptation." Temptation will come: God permits it to try us. Trial is as necessary for us as the wintry blast is to the blade of grass. Blessed is the man that endureth it. But the flesh is weak, and help must be sought.—*F. B. Proctor*.

[2939] Often it calls us to give up prospects of great attraction, but which we fear would be adverse to our spiritual growth. We see the beauty of the prospect, it allures us on, but we know not whether the flowers wave and rustle with the healthy breath of heaven or with the subtle windings of the serpent. We will not venture where there may be danger, and where there is not a necessary call, but will pray still to God, "Lead us not thither." And this fear to go where we may offend God is the same feeling as gives us absolute courage to go wherever we may serve Him.—*Dods*.

III. THE DIFFERENCE OF MEANING BETWEEN "LEAD" IN AUTHORIZED VERSION AND "BRING" IN REVISED VERSION.

[2940] The word "bring" (*ἵσταναι*) in our prayer points to the act of God in taking us into temptation, and in this case our consent of will takes the form of resignation rather than of active obedience.—*Stanford*.

[2941] The authorised version, in every other instance where the Greek word in question is used, renders it "bring," and there seems to be no good reason why we should not so translate it here.

Every one sees the meaning of the word *lead*;

we put the same meaning into the word *bring*, only giving it greater strength. "Leading" may mean the gentlest of directive help along the road, but "bringing" is something more energetic. In order to bring, a leader may have sometimes to carry, sometimes to fight, sometimes to clear away obstructions. The pilgrim is his charge, therefore by all needful processes, and in the most effectual way, he fulfils what he undertakes.—*Ibid.*

IV. SIGNIFICANCE OF THE WORD "US" IN THE PHRASE "LEAD US."

- I We are reminded of the effect of our conduct upon that of those engaged with us against a common foe.

(1) *In regard to stumbling.*

[2942] "Lead us not into temptation," brings before our thoughts all mankind also, and especially those who are connected with us, as engaged in the same struggle with ourselves. And thus we are required to aid others in their warfare, far more not to side with their adversary in the fight. Think! the battle-field is the soul of some brother, or dependant, or friend—eternity hangs on the issue—and our evil counsel, our evil example, nay, perhaps our indifference, has turned the scale, and enabled the hosts of the evil one to triumph, and that soul has lost part of its brightness, perhaps fallen for ever, and we have been fellow-workers with Satan in leading that soul into temptation, and delivering it to the evil one for time and for ever! Who can tell the horror of such a thought clinging perhaps to us through eternity?—*Karlsruhe.*

(2) *In regard to steadfastness.*

[2943] Think, on the other hand, if, through some word spoken in season, through some good example set, some carefulness shown for the spiritual interests of our servants or those in any way influenced by our example or committed to our charge, if such a soul has been thus saved from the temptation which was assailing it, and we have been found fellow-workers with God, and have gained a soul for Christ to its own salvation and the glory of the crown of Christ, what momentary charm of sin, or even of innocent enjoyment, could compare with such bliss as would be ours for ever from this?—*Ibid.*

V. IN WHAT SENSE WE USE THE WORD "NOT" IN THE PHRASE "LEAD US NOT INTO TEMPTATION."

[2944] "Lead." Suffer us not to be led by others, nor by our hearts (Jer. xvii. 9). Providentially led, we may be tempted, but never *compelled* to sin (Matt. iv. 3). Humbly shrinking from trials of our loyalty to heaven. It confesses our *strength* as well as our *innocence* is lost. It suppresses all presumption and flattery of the heart (Prov. xxviii. 26).—*Van Doren.*

[2945] We ask of God in this petition that assistance of His Holy Spirit that may enable us to go through temptations.—*Mangey*, 1684–1755.

[2946] Temptation is the arrow of the evil one. We pray that, if directed against us, we may be defended by the shield which God interposes, so that the arrow may not wound us.

[2947] Trying enough it is to fall into temptation after praying, but to fall into it without prayer is a confounding and disastrous thing. It may be good for us to meet temptations, but it is never good to hope for them. It is God's prerogative to lead us into them, for He also—and He only—can bring us through them: it is ours to watch and pray against them, knowing our own weakness.—*Dods.*

[2948] Humility, the base of every virtue, and the indispensable condition of God's indwelling, breathes in the closing petitions of the Lord's Prayer. As the believer comes to maturity, like the ripened, rich grain, he bends in lowliness.—*C. N.*

[2949] A family of tourists climbed up certain perilous rocks on the coast of Cornwall; as the father went on first, with his little son, the mother from below called out to her boy, "Have you fast hold of your father?" Then was heard the shrill ring of a voice, answering with perfect sense of safety in its tone—"No, mother, but he has fast hold of me." So is our Father in heaven leading us by bringing us up through danger, and out of it. Catching sight of certain dangers called temptations, we utter this cry.—*Stanford.*

[2950] Temptation is always in our midst, therefore we pray, not that it may not exist, but that it may not touch or conquer us.—*Bengel.*

[2951] (1) We pray here for the staving off of such temptations as are disproportioned to our measure of strength and grace; (2) for preventing grace to keep our minds in a good frame and temper, well fortified against all temptations we may be encountered with; (3) that God would not desert us in the hour of temptation, but that His grace may be sufficient for us to bring us off victorious; (4) that if we are ensnared by any temptation, we may be quickly delivered from the power of it, and rendered more humble, penitent, and watchful.—*J. Blair*, 1723.

[2952] We pray of Him to keep us secure, as far as may be, and as far as it is good for us that we should be, amid the dangers, known and unknown, which beset us from Satan, from the world around us, and from ourselves, either (1) withdrawing us from them, or (2) enabling us to meet them victoriously, though humbly, in His strength, and so to carry us safe through the spiritual struggle of life into that blessed state where there shall be no more evil, and

sorrow, and temptation, but all shall be goodness, and joy, and peace.—*Karslake*.

[2953] In this petition, according to the common idiom of Scripture, which assigns, as in the case of Pharaoh, actions to the Almighty which He permits others to do, we entreat Him not to suffer us to be led either by providence or by our own delusions and inclinations into circumstances of strong temptation; or if brought into them, that He would not leave us to struggle in our own strength, but enable us to resist, and finally overcome.—*Good (of Salisbury)*.

[2954] We by this petition desire the blessing of God's providence. We here desire a merciful God so to order our external affairs, that no difficulties in them may tempt us to distrust or to forfeit His goodness.—*Mangey, 1684—1755*.

[2955] Here we pray: (1) that we may not be tempted; or (2) if the Lord see it fit we should be tempted, that we may not yield; or (3) if we yield, that we may not totally be overcome.

VI. MEANING AND FORCE OF THE WORD "TEMPTATION" IN THE PHRASE "LEAD US NOT INTO TEMPTATION."

[2956] We find that in the Bible the word "temptation" is used with two different meanings. Sometimes it simply means to "try;" sometimes to "entice;" the purpose in the one case being good, in the other evil.—*Stanford*.

[2957] In the Greek language the term "temptation" here signifies "trial," which is always the signification of the word when it is used with reference to God.—*Horlock (of Box)*.

[2958] "Temptation" (in the original Greek *πειρασμός*) is simply "trial," so that anything whatever which tends to try and discover what is in the heart or will of man is and may be called a "temptation."—*Karslake*.

[2959] Words frequently exhibit a tendency either to turn entirely aside from their original meaning, or considerably to enlarge its sphere. In the course of its common use, a word is often brought into such a close connection with some thought, nearly allied with that which the word itself primarily represents, that at length this secondary thought is gathered up also to share the use and divide the meaning of the original term; thus words come to have occasionally a dubious or double, and often a deteriorated sense. So it is with the Greek word (*πειρασμός*) in my text rendered by temptation—as also, indeed, with this its English equivalent, signifying originally to test, put to the proof, as applied only to an intelligent agent, and so was used to signify the various trials with which God is pleased from time to time to prove His children, testing their fortitude and fidelity. But just because, alas! the moral nature so often yields

beneath the proof, fails in the day of trial, because the test, trial, temptation, though having no evil in itself, so often finds evil in man, and becomes the occasion of bringing it out into activity, the word sinks into a lower stratum of meaning, and then conveys, along with the thought of trial or test, that also of evil, through failure in the proving hour, or because it develops evil.—*Lorraine*.

[2960] I need scarcely say that the Greek has but one word for "trial" and "temptation." The idea is the same. It is exploration. It is the idea of piercing or penetrating the outer shell and husk of a man, to discover what is within him. You know how ambiguous is the character of a human being, while he simply goes his way, does his business, mixes in society, and makes his little mark upon a street, a town, or a congregation. You do not know him—does he know himself?—as he is in God's sight, as he is for eternity. At last something occurs. He is placed in circumstances which must be dealt with. Many have been "explored" by an opportunity of advancing themselves by means not perfectly upright—by some possible secret venture with another's credit or another's property—by an opportunity of screening that which, if known, would be fatal—of covering up some fraud, of disguising some guilt, of which they dare not confront the exposure and the ruin. Many more, ten thousand in comparison with one, have been "explored" by a suggestion of sinning. Some one has too much trusted them—they have won an affection which it is possible to abuse—they have gained a reputation which may be the opportunity of deception—they have to settle, on the instant, no man seeing their motive, how this shall be.—*Dean Vaughan*.

VII. MEANING AND IMPORT OF GOD'S LEADING US INTO TEMPTATION, AS IMPLIED IN THIS PETITION.

1. Negatively.

(1) Viewed generally.

[2961] By the word, leading into temptation, as it is applied to God, must not be understood the ensnaring us in sinful courses, as if He were the author or contriver of sin, which is far from the purity of His nature (Jas. i. 13).—*J. Blair, 1723*.

[2962] In these three last petitions we beg daily bread, daily pardon, daily strength. We can neither live without the one nor the other: we cannot live without daily bread, nor live comfortably without daily pardon, nor live holily without daily grace.—*T. Manton, 1629—1677*.

(2) Viewed in connection with St. James' statement.

[2963] In Gen. xxii. 1, it is said, God did tempt Abraham. The Hebrew word there simply means to try, test, prove. The same word

occurs in 1 Kings x. 1, where it is said the Queen of Sheba came to "prove" Solomon. So also in Deut. iv. 34; where the word is represented by "assayed," and likewise "temptation." The same word occurs in several other passages also, in which God is represented, either in fact or in explicit terms, as tempting, *i.e.*, trying or proving His servants; the one case we have quoted teaches plainly what the whole analogy of Scripture only confirms. Then the question arises, how is this passage (Gen. xxii. 1) to be harmonized with that in St. James i. 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Does not the word temptation here carry in it that secondary meaning of which I have spoken, as often attaching to the word? Does it not mean more than simply trial or testing, and imply an admixture of evil with the trial, and that taking some hold, too, upon the moral nature of the tempted? Indeed, does not the text suggest this, by the remarkable addition of the words, "with evil?" "God cannot be tempted with evil, neither tempteth He any man," *i.e.*, with evil. In this sense, indeed, only he, who is himself the evil one can tempt men.—*Lorraine.*

[2964] Temptation is sometimes taken in a middle and indifferent sense, for any occasion by which the moral quality of persons (their virtue or vice) is examined and discovered. So God is said to have "tempted Abraham," when He propounded to him the offering up of his son; and because affliction is of such a nature as to try the temper, disposition, and intentions of men, therefore temptation is often used for affliction. It seemeth also sometimes put in a good sense, for an occasion designed to exercise, or to improve, or to declare the virtues of a person; so the inconveniences and crosses incident to our nature and condition here, the which our Lord did undergo, are by St. Luke and others of the apostles styled temptations. But the word is commonly taken in a worse sense, for an occasion presented with ill purpose, or naturally tending and not easily avoided of falling into sin, a stumbling-block, a snare; as when St. Paul saith, "They that will be rich do fall into temptation and a snare;" thus St. James assureth us, that "God tempteth no man;" that is, doth not intend to seduce or inveigle any man into sin.—*Barrow.*

[2965] If we take this petition generally, doth it not seem to make us speak exceeding strangely? as though we thought God a seducer, and where all this while we have expected He should do us good, we should now begin to fear He would do us hurt? But the truth is, we are not distrustful of God, but of ourselves; not of His leading, but of our following. Not that God tempts us, for St. James hath cleared Him of that, where he saith, "God tempts no man." But we have other tempters, the world, the flesh, and the devil, who have all their several ways of tempting.—*Sir Richard Baker, 1568-1645.*

[2966] There is no discrepancy with Jas. i. 13, which speaks not of the providential bringing about, but of the actual solicitation of the temptation.—*Alford.*

[2967] God tempts no man to evil (Jas. i. 13). God, however, tries His servants' faith, to manifest its reality to the world, as in the case of Abraham (Gen. xxii. 1-12). All trials are calculated in themselves to do us real good, though they often prove through our own evil hearts the occasion of our sinning.—*C. IV.*

2 Positively.

(1) *By the permitted agency of Satan.*

[2968] The prayer is an example of a form of speech occurring frequently in the Scriptures, in which God is said to do that which He permits to be done.—*Robinson.*

[2969] Yet because nothing in the world, either good or bad, doth happen without God's permission and governance, and the devil himself must obtain license from God before he can tempt any man or do any mischief (as we see in Job's case and in the history of Ahab), since God seeth whatever is done, and with greatest ease could hinder it, and doth not otherwise than for some good end suffer any evil to be designed or achieved, it is the style of Scripture to attribute such things in some sense to Him.—*Barrow.*

[2970] This phrase must be used in the sense of *permitting*. Do not *suffer* us or *permit* us to be tempted to sin. In this it is implied that God has such control over us and the tempter, as to save us from it if we call upon Him.—*Barnes.*

[2971] There is the subtle seduction of Satan who, with his host of attendant spirits, is bent on gaining souls to share his awful ruin, and to do further despite to his God, while yet his little time of power lasts, and is for ever placing attractions to evil in our path, suggesting evil imaginations, prompting vain or sinful desires within ourselves.—*Karslake.*

[2972] There lies deep down in every man's nature an unsuspected weakness to which temptation may make a sudden appeal with success, and he may do some wicked thing in consequence unlike his general character altogether. The tempter may come, and the tempter does come in—to storm and command the very citadel of his soul. In that instant the man is not himself, but another. He is himself in so far as that he himself is responsible. He is *not* himself but another, and that other the evil one, in so far as that the evil one is for the moment master in that house of clay, and the man himself seems to be living, breathing, thinking, doing by substitution. It is then that he acts as he never acted before, and never will, God

helping him, again. It is then the great contradiction takes place. He will do that to which his nature has most instinctive repulsion, and which will rob his after life of all tranquility.—*Rev. Page Roberts.*

[2973] No sooner has Christ come out of the waters of baptism, than He comes into the fire of temptation. No sooner does the Spirit come in the form of a dove, than He is "led by the Spirit into the wilderness." No sooner doth God say "this is my beloved Son in whom I am well pleased," than Satan darts the suggestion of doubt, "if Thou be the Son of God."—*Bp. Hall.*

[2974] To tempt us is properly the work of Satan : to lead us into temptation is oftentimes the work of God. It was God that led Christ into the wilderness to be tempted ; but it was the devil that tempted Him in the wilderness. And even this is our case ; if God lead us into temptation the devil will be sure to fall a tempting us, to lead us into sin ; and to resist the devil's temptings, Christ found it so difficult for Himself, that He knows it to be impossible for us ; and, therefore, what He knows we cannot resist, He teacheth us to prevent, which is only done by this petition. For if God lead us not into temptation, the devil may have the will to fall a tempting us ; but he shall never have the power to tempt us to falling.—*Sir Richard Baker, 1568-1645.*

[2975] Though the first Adam was tempted in a garden, the second was tempted in a wilderness. There it was that through forty days, with no rich fruits to stay the sting of hunger, no clear stream rippling over golden sands to slake His thirst, no shelter from the fiery day or the freezing night, and where—beauty banished, grim desolation sat enthroned—He who afterwards died for us was tempted, and the wilderness was the memorable field in which man's great representative fought with man's great foe. After this, let no follower of His hope to escape "the fiery darts of the wicked one," by living in any wilderness of self-inflicted poverty or pain. The principle of seeking retirement from the world of temptation, either in some kind of Eden or in some kind of wilderness, is always being tried in some form or other, and always fails.—*Stanford.*

(2) *By Divine non-intervention.*

[2976] God is said to lead us into temptation when He leaves us as we are rushing on to sin.—*Chrysologus.*

(3) *By withdrawal of preventing grace.*

[2977] In some sort God is said to "lead into temptation." First, by withdrawing that grace of His, whereby we are prevented from, and defended against, temptation. We walk in the midst of enemies and snares ; the prince of the air hath his instruments, that most vigilantly take all opportunities to draw us into sin—evil

angels, and evil men. And were there not a devil or his instruments without us, to tempt us to evil, we have an old man within us, a fountain, a sea of corruption, a deceitful and wicked heart, a body of sin and death, that can with much advantage, and doth with much ease, draw us into sin ; and the merciful God that seeth these snares which the evil one lays for us in our way, though we see them not, sends out His own grace and Spirit, and sometimes removes the snare out of our way ; sometimes leads us another way, that we miss the snare ; He overrules and restrains this raging sea of our corruptions, and, as our Saviour did to the winds and seas, commands them, "Peace, be still ;" He doth by the same Spirit strengthen and enable our hearts to resist, oppose, and subdue those temptations that rise from within, and that come from without. And this grace of His He owes not to us. It is merely of His free mercy, "For I withheld thee from sinning against Me" (Gen. xx. 6) ; and yet, such is His goodness, that He seldom withdraws this grace from us, except we thrust it away and reject it ; and then He withdraws that grace of His, and, that being withdrawn, that cruel and subtle enemy of our souls falls in upon us and subdues us, and that sea of corruption within us, that hath now no banks to keep it in, breaks in and overwhelms us.—*Sir Matthew Hale.*

(4) *By Divine direction.*

[2978] What God often does, what He did in the case of Abraham, of Job, and especially of our Lord Himself, is to expose a man in a very critical and precarious position, to bring him in the course of his life into circumstances where sin is very easy, holiness very difficult. We read that it was "of the Spirit" that "Jesus was led up into the wilderness to be tempted of the devil ;" a very instructive intimation, giving us in one view all the parties concerned. The human nature, with its liability to temptation, its capability to suffer and to enjoy ; the Divine nature, ordering the circumstances which may permit the temptation to take place ; and the diabolical nature, the tempter.—*Dods.*

[2979] "God is said to lead us into temptation" when He providently presents outward objects and occasions, which do solicit and draw forth our inward corruptions. When the temptations of our inward lusts meet with external inducements that are cast in a man's way by God's providence, then, as we may be said to tempt Him, so God may be said to "lead us into temptation."—*J. Blair, 1723.*

[2980] If we believe at all in God's oversight of our life—in other words, in His guiding and "leading" hand—we must feel that there are times and, as it were, places of "exploration" to which we do come under His direction ; circumstances of trial, opportunities, in other words, of choosing between good and evil, which we cannot avoid, which confront us with—

out our seeking. "God did tempt Abraham"—His word scruples not at the saying—He brought upon him a great "crisis"—what is "crisis" but the Greek word for "trial"?—which formed a decision as to his faith. If he was entirely faithful, he would act thus—if not, he would act thus. God "led him into temptation" that He might bring out his faith as gold from the furnace. Was there no specimen there of God's dealing? Has God ceased thus to "tempt" His people?—*Dean Vaughan*.

3 Homiletical summary.

[2981] Man is tempted by God (Gen. xxii. 1) when He trieth what is in him (Deut. viii. 2). Either 1. What of grace, by (1) affliction (1 Pet. i. 6); (2) delay of promises (Psa. cv. 19); or, 2. What of sin (1) by offering occasions in the course of His providence sometimes by want (John vi. 5, 6); sometimes by fulness (Deut. viii. 16); (2) by withdrawing His grace (2 Chron. xxxii. 31); (3) by permitting the temptations of Satan and his instruments (Matt. iv. 1). Concerning this notice (1) God's tempting is not to inform Himself, but to discover His creatures to themselves and others; (2) is always good and for good; (3) never as a solicitation to sin.—*T. Manton*, 1629-1677 (*condensea*).

[2982] Indeed, life is one grand temptation. And it is necessarily so. Temptation is involved in the very idea of probation. Temptation is one of the chief forces of the disciplinary system of this life; one of the mightiest agencies in that great educational process by which the Parental Ruler of the spirits of all flesh seeks to qualify man for a life beyond life. For by education, in its truest sense, is meant, as one of the greatest of modern writers has said, "That mighty system of central forces hidden in the deep bosom of human life, which by passion, by strife, by temptation, by the energies of resistance, works for ever—resting not day nor night, any more than the mighty wheel of day and night itself, whose movements, like spokes, are glimmering for ever as they revolve."—*Lorraine, Suspiria de Profundis*.

[2983] According to that which we saw was the simplest notion of temptation, as merely equivalent to trial, God does so tempt man as to put before him special circumstances which may try or prove him, and so bring out that good or evil within him which, though known to God, is perhaps unknown to the man himself, and still more to his fellow-men. In this way God was said to tempt Abraham, where the true nature of the temptation is well expressed in one of the old Greek versions, that of Symmachus, who paraphrases it "God glorified Abraham," *i.e.*, gave him a special opportunity of showing his entire trust in God, and thus of obtaining the glorious title of the "father of the faithful" to all times. In this sense then, first, God is said to tempt men when He specially tries them, in order either to bring out

the good which is in them, or else give them, and others by their example, a warning of the evil which lurks unsuspected within their hearts, this being wholly for man's good.—*Karslake*.

VIII. WAYS IN WHICH GOD ANSWERS THIS PETITION.

[2984] How the answer shall come to this petition it is not for us to decide. God, in one way or other, may either make it a physical impossibility for us to be in the way of temptation, or He may add to our condition some balance, which keeps us from rushing into the arms of sin at every invitation. So that, whether the temptations we have reason to fear be in the way of our callings, or have been voluntarily and recklessly encountered by us, this petition is suitable; and it will inevitably rise to our lips, if we be fearing sin.—*Dods*.

IX. FALSE VIEWS REMOVED CONCERNING TEMPTATION BEING A POSITIVE EVIL.

[2985] You shall not think that it is an ill thing to be tempted. No, for it is a good thing, and Scripture commendeth it, and we shall be rewarded for it; for St. James saith, "Blessed is the man that endureth temptations patiently." The devil moveth me to do this or that. Now this is a good thing; for if I withstand his motions, and more regard God than his suggestions, happy am I, and I shall be rewarded for it in heaven. Temptations be a declaration of God's favour and might; for though we be most weak and feeble, yet through our weakness God vanquisheth the great strength and might of the devil. Let us remember that our life is a warfare; let us be contented to be tempted. There be some, when they fall into temptations, they be so irksome that they give place—they will fight no more. Again, there be some so weary that they rid themselves out of this life; but this is not well done. They do not after St. James's mind.—*Latimer*.

[2986] Temptation is like a winter torrent, difficult to cross. Some, then, being most skilful swimmers, pass over, not being whelmed beneath temptations, nor swept down by them at all, while others who are not such, entering into them, sink in them. As, for example, Judas, entering into the temptation of covetousness, swam not through it, but, sinking beneath it, was choked both in body and spirit. Peter entered into the temptation of the denial, but having entered it, he was not overwhelmed by it, but manfully swimming through it he was delivered.—*Cyriel*.

X. REASONS WHY GOD ALLOWS US TO BE LED INTO TEMPTATION, AS IMPLIED IN THIS PETITION.

1 For the development of Christian graces and character in regard to ourselves.

[2987] Sometimes the "exploration" comes in

love—to reveal the thoroughness of the faith, the absoluteness of the self-devotion. Sometimes it comes, rather, to show to the man what is in him of evil.—*Dean Vaughan.*

[2988] Temptations are offered by Satan, not by his own power, but by permission of God, either for the purpose of punishing men for their sins, or proving and disciplining them in accordance with the Lord's mercy.—*Augustine.*

[2989] It is a necessary thing to be tempted of God; for how should we know whether we have the love of God in our hearts or no except we be tried. Therefore David saith, "Lord, prove me and tempt me."—*Latimer.*

[2990] There is another sort of temptation, which is called a proving. Of this kind of temptation it is written, "The Lord your God tempteth (proveth) you, to know whether ye love Him," (Deut. xiii. 3). What means "to know." To make you know, for He knoweth already.—*Augustine.*

[2991] As a father seeing his child to be busy about the fire catcheth his finger and thrusts it to a coal, to make him the more afraid of it after; so God sometimes lets us taste of sin that we may the more detest it and hate it while we live.

[2992] This petition stands last, and is the last which we can rightly understand. Its true need only becomes manifest as we grow in ripeness of experience. It only gradually dawns upon us the strategical skill of Satan and the strength and unconquered virus of sin in us. "Temptations are," as Fénelon puts it, "a file which rub off much of the rust of self-confidence." Again, temptation may be regarded as the spade which breaks up the ground of a believer's heart, and helps to discover the corruptions of the fallen nature.—*C. A.*

[2993] The shepherd sets his dog upon the strayed sheep, not to worry him, but to lodge him, and bring him back again into the fold: so doth God suffer His children to be buffeted and exercised by Satan, to their great trouble, but for their good in the issue; for He knoweth how to turn all these things for good.—*T. Manton, 1629-1677.*

2 For the advancement of His own glory.

[2994] God permits His own children to be tempted, that by their victory over temptations He may confound the malice of Satan, and commend the excellency of His own ways and service.—*Bp. Hopkins, 1633-1690.*

[2995] The general may, according to his discretion, lead which band he pleaseth, and set them in the forlorn hope, and appoint others for reserves. So God may single out

His champions to combat for His glory, and leave others in a more quiet posture according as He pleaseth.

3 For judicial purposes.

[2996] Power is used against us for two purposes, either for punishment when we give way, or for glory when we endure the test.—*Cyprian.*

[2997] For the punishment of former sins, God may give up the wicked to be blinded and hardened by Satan to their own destruction, which is one of the most dreadful of God's judicial acts.—*T. Manton, 1629-1677.*

4 Homiletical summary.

[2998] Why God leads His people into temptation. 1. For His own glory, to discover the power, fulness, and riches of His grace. 2. For the trial of the grace He hath wrought in us (Matt. xv. 25-28). 3. To humble us that we may never be proud of what we have, or conceited of what we have not (2 Cor. xii. 7). 4. To conform us to Christ who was tempted (Heb. ii. 7). 5. To mortify sin; not only that to which we are tempted, but others that we may not be heedless (Psa. li. 6). 6. To make us meek to others. 7. To give us experience of the care, providence, and promises of God.—*Ibid.*

XI. GROUNDS FOR CONSOLATION IF GOD SEES FIT, NOTWITHSTANDING OUR REQUEST TO THE CONTRARY, TO LEAD US INTO TEMPTATION.

1 They include the necessary elements for our success as children of the heavenly kingdom.

[2999] But seeing God is in power, almighty; in wisdom, infinite; in care, most tender; in watchfulness, most vigilant—what need we to fear, or can we be afraid of, if He be our leader? No cause indeed of any fear on God's part; all the fear is on our parts; for though God be powerful, yet we are weak, as Christ saith, "The spirit is willing, but the flesh is weak." Though God be wise, yet we are foolish; that God saith of us, "My people have no understanding." Though God be careful, yet we are wilful; that it may be said as well of us as of the Jews, that we are a stiff-necked generation. Though God be watchful, yet we are drowsy; that Christ may say to us, as He said to the apostles, "Could ye not watch with me one hour?" And now if God should leave us to our infirmities, and add His leading to our own aptness of falling into temptations, it were impossible that this house of ours, which is built upon the sands, should ever be able to stand upright. O Lord, let Thy Spirit lead me, for without leading I am afraid to fall; but let him not lead me into temptation, for by such leading I am sure to fall. So lead me in the way that I be not led captive away; yet know, O my soul, and despair not, that if it should so ill befall thee, yet He which led

captivity captive is able to deliver thee.—*Sir Richard Baker*, 1568–1645.

[3000] There is a third class of temptations against which we have urgent need to use this petition. There are sudden surprises, which neither occur in the ordinary duties of our employments, nor as we might have anticipated. They emerge unexpectedly, and we cannot take precautions against them. A special importance attaches to these, for it is thus that many of our greatest sins have been committed; and, when resisted, it is then that we have taken the greatest steps in advance Godwards. In short, these are the temptations in which, beyond all others, it is evident that God is making proof of us.—*Dods*.

[3001] The temptations of God and Satan are very different: Satan tempts that he may destroy, confound, throw headlong; God, that by proving His people He may make trial of their sincerity, and by exercising their strength confirm it; may mortify, tame, and cauterize their flesh, which, if not curbed in this manner, would wanton and exult above measure. Besides, Satan attacks those who are unarmed and unprepared, that he may destroy them unawares; whereas, whatever God sends, He “will with the temptation also make a way to escape, that ye may be able to bear it.”—*Calvin*.

[3002] God tempts one way, the devil another. The devil tempts that he may overwhelm us; God tempts that He may crown us.—*Ambrose*.

XII. LESSONS AND REFLECTIONS SUGGESTED BY THIS PETITION.

I Generally.

(1) *The duty of not parleying with temptations of any sort.*

[3003] To have parleyed with temptation is to have lost strength already. Go a mile with the tempter, and the chances are that he will persuade you to go two. He will first tell you that you are not going out of your way at all, and forthwith he will tell you that you have gone too far to go back.—*Dods*.

[3004] Stay not to meet temptation face to face from a fancy of the strength of your determination and the glory of the conquest, but “escape for thy life,” like Lot from Sodom, without once looking behind thee, or abiding in the perilous proximity of a thing so dangerous to thine eternal peace.—*Hugo*.

(2) *The duty of not stepping into posts of moral hazard unless at the call of duty.*

[3005] But however charged with the Spirit's influence, we shall not step into a post of great moral hazard without clear orders. Once, while William of Orange was laying siege to a town on the Continent, an officer with a message ventured to go to the spot where he was in

the act of directing the operation of his gunners. When the message was delivered, and the answer to it received, he still lingered. “Sir,” said the Prince, “do you know that every moment you stand here is at the risk of your life?” “I run no more risk,” replied the gentleman, “than your Highness.” “Yes,” said the Prince, “but my duty brings me here, and yours does not.” While only led by our own inclination into a risk, we have no Divine guarantee of protection. Led and filled by God Himself, our souls are safe anywhere. Not only so, but temptations will be made subservient to the highest purposes of profit to man and glory to God.—*Stanford*.

(3) *The duty of taking active and precautionary measures against things, persons, or places likely to tempt us.*

[3006] And it carries with it two great lessons for the conduct of our daily life. What we pray God to do for us, that we must do, so far as we can, for ourselves. We ask Him not to lead us into temptation, and we must then fly from it, and watch against its assaults. We may not live just on the borders of the enemy's country, and think ourselves safe in the stronghold of our principles and faith.—*Karslake*.

[3007] A man conscious of suicidal mania will designedly put away from him the implements of death, and avoid occasions of loneliness, so far as his disease will permit him. So should we put away from us the materials of evil, and avoid the occasions of sin.—*E. B.*

[3008] We in this petition desire God to excite our own care and watchfulness. The way then to prevent temptations is with a religious foresight to guard against their most distant approach.—*Mungey*, 1684–1755.

[3009] The wind, when it has ceased raging from one point, after a short calm frequently renews its violence from another quarter.—*C. N.*

(4) *The duty of extricating ourselves from certain conditions, in which we almost invariably, if not invariably, sin, despite all our resolves to the contrary.*

[3010] The harder we purpose in our souls to live to God, the more clearly do we see how we displease Him. We begin to take account of this, that there are certain conditions, in which we almost invariably, if not invariably, sin, despite all our resolves to the contrary. We remember our resolves, nay, we remember how a few hours ago we besought pardon of similar sin, and yet we yield. There are persons whose company always betrays us into slandering or scoffing, or bitter envy, or hypocrisy, or some evil passion; there are places in which we cannot maintain, or have at least never yet maintained, even our usual regard to the will of God, and from which we return less disposed than we ought to remember Christ, or engage in any re-

ligious duty ; there are books we read, or trains of thought we indulge in, which lower our tone and unhinge the mind for serious, vigorous, and devout exercise. Now it is very often the case, that it is quite at our option that we thus put ourselves in the way of temptation.—*Deds.*

2 More in detail.

(1) *The danger of weakly dallying with forbidden desires.*

[3011] Weak dallying with forbidden desires is sure to end in wicked clutching at them. Young men, take care ! You stand upon the beetling edge of a great precipice, when you look over, from your fancied security, at a wrong thing ; and to strain too far and to look too friendly, leads to a perilous danger of toppling over and being lost ! If you know that a thing cannot be won without transgression, do not tamper with hankering for it. Keep away from the edge, and shut your eyes from beholding vanity.—*Maclaren.*

(2) *The hazard of trifling with the purity of our thoughts.*

[3012] But if through the furnace, heated even seven times hotter than its wont, you pass unscathed through the gracious protecting presence of "One like unto the Son of Man," yet surely upon the garments of the tempted soul the smell of the fire will have passed. Remembrance will demand its retribution in after-years. There will be pictures in the gallery of memory that he cannot remove ; ghostly recollections that he cannot lay, moving to and fro in the haunted corridors of thought. What would many a troubled spirit give to blot from memory scenes and stories that, in his eagerness to "know life," he too rashly sought ! Young man, "Keep thy heart with all diligence" (Prov. iv. 23). "Blessed are the pure in heart : for they shall see God" (Matt. v. 8).

Dally not with temptation. Do not, I beseech you, hazard the integrity of your character, nor trifle with the purity of your thoughts.

"Be wise ; know what to leave unknown."

—*Lorraine.*

(3) *The risk of frequenting old scenes of temptation.*

[3013] If you had a ditch to cross on your way to work, and it was so broad that you could not leap over it, after trying and tumbling once or twice perhaps, you would go round by the bridge. It would be no reason to you that neighbour such a one could leap it. You would say, "He is welcome to leap it then ; but I can only leap *into* it : I have tried twice already : twice have I only wetted myself and dirtied my clothes : so I will not run the risk again ! The safe way over the bridge is good enough for me."

In like manner, if by frequenting such a place, or such a company, you have fallen once or twice into sin, listen not to the tempter when he bids you try again. Say within yourself : "I

have tried too often. I will run no further risk of hurting and dirtying my soul. Christ has cleansed it with His blood ; it is too precious a thing to be polluted."—*Augustus W. Ware.*

XIII. REALITY OF THIS PRAYER AS DEALING IN A REAL WAY WITH THE REALITIES OF LIFE.

[3014] Want is real, sin is real, temptation is real. The prayer which left out these would be the prayer of dreams and fancies, pious sentiments, and unpractical emotions ; not of real life, not of manly sympathy, not of Divine help.—*Dean Vaughan.*

[3015] Indeed, what is life but temptation ? Every sphere presents its own tests. "Every condition of life and feeling is a temptation, a dangerous temptation ; every condition of life and feeling is pregnant with a blessing or a curse."—*Lorraine.*

[3016] Riches, we know, are temptations ; poverty, we know equally, is a very great one. The king, in the Proverbs, was judicious in desiring a mean ; but therein, too, lies a peril of its own ; a kind of secure hardness, self-indulgence comforting itself with the assurance that it is not luxury, the rich and the poor man's sins both regarded with abhorrence because they interfere with us, and because there is no knowledge of either.—*Maurice.*

[3017] We have sinned greatly in the past ; we have fallen even where we thought we were most strong ; and how shall we not fall again ? Temptation is all around us ; temptation from within, temptation from without ; temptation in health, temptation in sickness ; in wealth and in poverty ; in youth and in age ; in solitude and in society ; in wisdom and in ignorance ; in labour and in rest ; in joy and in sorrow ; in hope and in despair ; in every sphere and under all circumstances temptation is all around us, pressing upon us on every side, like the atmosphere in which we move, and we are for ever being drawn away to forget or disobey God.—*Karslake.*

XIV. FRAME OF MIND IMPLIED IN THIS PRAYER.

I The tremulous recoil of the mind from sin.

[3018] It is essential to the reality of this, as of the connectional petitions, that before coming to it we should pray, "Thy will be done." The larger petition governs the smaller. It may seem like inconsistency first to say, "Lead us into temptation if it be Thy will ;" then to say, "Lead us *not* into it"—but there is no inconsistency. It is only akin to the Saviour's prayer, when He went into Gethsemane, saying with shrinking and tremulous dread, "Father, if it be possible, let this cup pass from me, nevertheless, not my will, but Thine be done."—*Stanford.*

THE LORD'S PRAYER.

SEVENTH PETITION.

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THE LORD'S PRAYER

(Continued).

9

SEVENTH PETITION.

(But deliver us from evil—"the evil one"
Revised Version.)

Ἄλλα ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

I. ITS STRUCTURAL CHARACTER.

- 1 As simply explanatory of the immediately preceding petition.

[3019] The sixth and seventh petition are closely connected, so that they are by some considered as one.—*Bengel*.

[3020] Origen tells us in his treatise *De Oratione*, that the words ἀλλά ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ are not a part of the prayer as found in the Gospel of St. Luke. We believe that no reference is to be found to this in the writings of any Greek Father before his time. He died about A.D. 254.

[3021] This sentence and the following one, "But deliver us from evil," are regarded here as making up but one petition, as was noticed in the first Dissertation. "They belong," writes St. Augustine, "to one sentence. By delivering us from evil He leadeth us not into temptation; by not leading us into temptation He delivers us from evil."—*Karslake*.

[3022] I am prevented from agreeing with those who divide it into *seven* by the adversative diction used by the evangelist, who appears to have intended to unite two members together; as if he had said, Do not allow us to be overcome by temptation, but rather bring assistance to our frailty, and deliver us that we may not fall. Ancient writers also agree with us, that what is added by St. Matthew as a seventh head, is to be considered as explanatory of the sixth petition.—*Calvin*.

- 2 As supplementary to the immediately preceding petition.

[3023] A person may use these words as two distinct petitions; but, as they here stand, they are connected and form one double request. It is one utterance of the soul. The soul does not first view temptation and utter its desire about this, and then view evil and utter a new

desire about that; but seeing at one view temptation and evil, and knowing, moreover, how they are joined together, a prayer is uttered which, though it has two parts, is one. There is no end that we can propose for ourselves short of deliverance from evil, and no means can be suggested as more necessary to the attainment of this than being kept from temptation.—*Dods*.

[3024] In this petition we pray directly for this, that God in His consideration of our frailty would so order our life day by day that as little as possible we may be exposed to temptation. But it will be asked, "Has this petition, then, no reference to the temptations we do actually meet? Does it only avert possible temptations, and bring no strength to help us in those that actually occur?" Directly it does not ask from God any such aid. And it seems a profitless exercise of ingenuity, to wrest the words so that they shall include what is evidently included in the second part of the petition, "Deliver us from evil." He who prays these concluding words will surely be little concerned to make the former words mean "bring us out of temptation safely" as well as "lead us not into it."—*Ibid*.

[3025] Deliver us from (the) evil into which, under temptation, we are apt to slide, or to which we are apt to yield.—*C. N.*

- 3 As comprehending the three previous petitions, and going beyond them in its scope.

[3026] It sums up the whole of our wants, since in it we seek to be delivered from all kinds of evil, whether they be the consequences of our past sins, or the grief, affliction, and suffering which befall God's servants here. Poverty, nakedness, the want of bread and of shelter; the trespasses which we commit, and which are evil to us; the temptations which surround us, and which we so often turn into an occasion of evil.—*Tostatus*.

[3027] "Deliver us from evil." These words are a summary of the Lord's Prayer, as it is a summary of the whole gospel. Is it not evil that has alienated and disinherited man from his Divine Father? and which impedes his reconciliation and re-adoption? Is it not evil that estranges man from man, and makes it

difficult to say "*our* Father?" Is it not evil that dishonours the Divine Name? Is it not evil that stays the coming of His kingdom? Is it not evil that resists His will on earth? Is it not evil that pollutes and impoverishes the supplies of daily life? Is it not evil that has induced those trespasses through which man needs "a Saviour and a great one?" "Our Father, deliver us from evil."—*Lorraine*.

[3028] These words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the Prayer, and as the sum and substance of the personal petitions.—*Alford*.

II. SENSE OF THE WORD "EVIL" (πονηροῦ) AS HERE USED.

1 Evil may be viewed in a comprehensive sense.

[3029] There are two senses of the word "evil." For it may signify evil in general, or in particular the evil one, the principle and fountain of all evil. If we take it in the former sense, we desire God to deliver us from evil, without expressly naming what is so, leaving that to be determined by His infinite wisdom, which judges better for us than we can do for ourselves, and will do for us exceeding abundantly, above all that we can ask or think (Eph. iii. 20). If we take it in the latter sense, the petition is still much the same, and differs only as the cause from its effect. For most of the evils which happen to mankind are effected, I conceive, by the permission, indeed, of God, but by the agency of the devil and his instruments.—*Bp. Newton*.

[3030] Evil one, meaning the devil; whether as the principal or head of the temptation, or as the tormentor, to whose lot we shall fall, if the temptation succeeds. Others mean in general the evil of sin, that God by His grace and providence would so fortify, defend, and extricate us, that we be not led into sinful courses or actions; or if we are, that we be quickly delivered by a thorough repentance and amendment.—*J. Blair*, 1723.

[3031] The word translated "evil," in the connection with which it stands in this verse, denotes either the "evil thing," or the "evil one:" which is to be understood, either of sin, or of Satan—or both. But it appears, according to the comprehensive import of all the expressions which our Lord uses in this model of supplication, to comprise every species of evil to which man, in the present state of his existence, is liable.—*Good (of Salisbury)*.

[3032] Many interpreters have understood this word evil (τοῦ πονηροῦ) here as alluding to the evil one. But surely this is unwarrantably

to narrow the comprehensive completeness of this great petition. Is it not a brief but full translation into simple words of the restless longing of humanity for freedom from that many-shaped but ever-hideous thing *evil*, which deforms, distresses, and disorders life through countless agencies? Satan is not the sole source of temptation, for St. James says, "Every man is tempted, when he is led away of his own lust, and enticed" (chap. i. 14). If, therefore, we would be delivered from evil, and our Lord taught us so to pray, we must not only ask to be delivered from Satan, but also from self.—*Lorraine*.

2 Evil may be viewed in a restricted sense.

(1) Personally.

[3033] He saith not, "Deliver us from evil men," for it is not they who injure us, but "the evil one."—*Theophylact*.

[3034] He is the chief author of evil, his temptations are all unto evil, his delight is only in evil, he is the father of all those that do evil. And therefore this is the most proper and significant character of the devil. But yet it is also ascribed unto men according to their resemblance of him.—*Bp. Hopkins*, 1633-1690.

[3035] ὁ πονηρὸς, "the evil one," Matt. xiii. 19; 1 John ii. 13; v. 18; Eph. vi. 16. In all these places the devil is so called, because his great business is to draw and drive others to sin; and therefore, as God is "the holy one," so Satan is called "the wicked one." The devil may fitly be called "the evil one," for he is the oldest sinner, 1 John iii. 8. And he is the greatest sinner, Eph. vi. 12. And he is the father of sin, John viii. 44. So all the sins in the world are by his furtherance, both actual and original. Again, he hath a great stroke in temptation, that he is the artificer, the designer, the improver of them; therefore he is called ὁ πειράζων, "the tempter," Matt. iv. 3.—*T. Manton*, 1629-1677.

[3036] The Divine Author seems to have interpreted at the same time also the other saying—"Deliver us from evil." The original is ambiguous. It may be rendered, "from evil," or, "from the evil one." I think the latter is the more probable meaning. Considering our Lord's frequent references to a personal tempter—considering the special instance just quoted, "Satan hath desired you . . . but I have prayed for thee"—it seems natural to suppose that it is from "the wicked one" that He here bids us pray for deliverance, rather than from the less definite, more abstract thing to which we give the impersonal name of "evil."—*Dean Vaughan*.

[3037] I am not about to enter on the discussion of the vexed question as to the translation of the Lord's Prayer, which has been debated so exhaustively by such masterly scholars and theologians as Bishop Lightfoot and Canon Cook.

It has struck me, however, that the following contribution towards the solution of that problem—which, so far as I remember, has not as yet been noticed on either side—may not be without interest. It will be seen that the great poet of mediæval Christendom, the student of Aquinas, the follower of Francis of Assisi, and therefore, in the highest sense, the representative at once of the religious philosophy and of the devotion of his age, throws the weight of his authority into the scales of the Revised Version, and tells us in what sense Latin Christendom has used the prayer, *Libera nos a malo*.

In the opening of the 11th Canto of the *Purgatorio*, Dante gives a paraphrase of the Lord's Prayer as sung by souls who are being purified from the stains of earth. It would, of course, be sufficient for my immediate purpose to quote the lines that correspond with the clause of that prayer now in question; but the whole paraphrase is of such exceeding beauty, and is so little known (but few readers of Dante seem to get beyond the *Inferno*), that I think your readers will not blame me for asking you to permit me to give the whole from an unpublished translation—

"Our Father, Thou Who dwellest in the heaven,
Not circumscribed, save as by greater sense
Of love which Thou to Thy first works hast
given,

Praised be Thy Name and Thine Omnipotence
By every creature, as is meet and right,
To render thanks to Thy sweet effluence.

Thy Kingdom come to us in peace and might,
For of ourselves we may not it attain,
If it come not, with all our reason's height.

As of their will Thine angels chant their strain,
And high hosannas offer up alway,
So may men also wills for Thy will gain.

Our daily Manna give to us to-day,
Without which whoso through this desert
bleak

Journeys, goes back, though pressing on
his way.

And as the trespass men upon us wreak
We each forgive, so, Lord, do Thou forgive
Of Thy great goodness, nor our merits seek.

*Our virtue, which so soon doth harm receive,
Put not to peril with our ancient Foe,
But from his evil sting deliverance give.*

This final prayer, dear Lord, from us doth flow,
Not for ourselves, for that we no more need,
But for their sakes whom we have left be-
low."

It may be well, perhaps, that I should give the original text of the three lines for the sake of which I have quoted the whole—

"Nostra virtù che di leggier s'adona
Non spermentar con l'antico avversaro,
Ma libera da lui, che sì la sprona."

Dean Plumptre, *Letter to The Guardian*, 1882.

meditate on, or offer up, this prayer. How forcibly it brings before the mind all the great truths of faith which Scripture teaches respecting the fall of our first parents, and its consequences to mankind, and respecting the personality of the evil spirit who both tempted them, and now, with his hosts of attendant angels, is for ever seeking the destruction of each individual man.—*Karslake*.

[3039] Is the word translated "evil" masculine or neuter? Does it signify the evil one, or that which is evil? According to the majority of interpreters, ancient and modern, it means the evil one. Such is thought to have been the meaning of the corresponding word of the Jewish prayer from which probably the clause is taken. Satan is undoubtedly called the evil one in Holy Scripture. In agreement with a saying of the Lord recorded by St. John, in which sinners are described as "of their father the devil," the expression occurs in the Gospel according to St. Matthew, in the passage, "The tares are the children of the wicked one;" and in the same chapter we read, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one;" as St. Mark writes, "Satan;" as St. Luke says, "the devil."—*Robinson*.

(2) Impersonally.

a. Import of the word evil in its neutral rendering.

[3040] All evils are here meant, whether they be of sin or sorrow, whether they be transgressions or punishments; and that either temporal punishments in those judgments which God inflicts upon sinners here, or eternal judgments.—*Bp. Hopkins*, 1633-1690.

b. Negative argument for the neuter rendering.

1st. *Biblical criticism leaves us perfectly free to adopt the neuter rendering which accords best with Scripture analogy and spiritual instincts.*

[3041] The words "deliver us from" (ῥῥῥῥῥῥ ἁπὸ) may refer to deliverance either (a) from a personal enemy, or (b) from an impending calamity or a moral evil.

(a) In Romans xv. 31, and in 2 Thess. iii. 2, the apostle refers to deliverance from unbelieving Jews, a very different thing from praying to be delivered from Satan.

(b) 1 Thess. i. 10: "Jesus which delivereth (A.V. delivered) us from the wrath to come." The amendment is necessary as St. Paul speaks of a continuous action on the part of our Lord. 2 Tim. iv. 18: "The Lord will (A.V. shall) deliver me from every evil work."

These passages certainly add force to the assumption that in the Lord's Prayer deliverance from evil, specially from moral evil, guilt and its punishment, is primarily intended. It seems to me, and I think to the generality of Christians, more in accordance with the position

[3038] Thoughts and feelings of humility and godly fear must stir within us always as we

[3041—3047]

of those whom Christ has delivered from the power of Satan, to pray to be delivered from moral evil, the sin that besets us continually, and from its penalty, than from "the evil one," the devil who will flee from those who resist him (James iv. 7).

The real question, however, is whether τὸ πονηρὸν is masculine or neuter.

1. If it is certainly masculine, it is correctly rendered "the evil one," whether that evil one be a spiritual or human adversary.

2. If it is neuter, "evil" is the only true rendering.

3. If, again, the gender is doubtful, a double rendering—one in the text, another in the margin—is admissible, or necessary.

We must not forget, however, the important fact that ὁ πονηρὸς, "the evil one," is a designation of Satan in the New Testament. Thus, in Matt. xiii. 19, we read, "then cometh the evil one."

St. John, moreover, in his First Epistle, four times uses the masculine adjective, with the definite article, as equivalent to Satan. This leaves no doubt as to the admissibility of the rendering "the evil one," when it is supported by the context; but it must be observed, first, that the Epistle of St. John was written more than half a century after the delivery of the parable in St. Matthew, *i.e.*, at a time when the expression, taken from the exposition of the parable itself, had probably become idiomatic; and secondly—a point of great importance—that St. John does not represent the evil one as a foe, or tyrant from whom the Christian has to be delivered, but as an enemy whom even the young men have overcome (1 John ii. 13, 14), and who is powerful over those only who abandon themselves to his influence (chap. v. 18, 19). As for the Christian, St. John assures us "that evil one toucheth him not."

But further, St. Paul uses the Greek word τὸ πονηρὸν (Rom. xii. 9) in the precise sense of "evil;" "Abhor that which is evil," literally *abhorring evil*, *i.e.* wickedness. Τὸ πονηρὸν is the antithesis to τὸ ἀγαθὸν τὸ καλὸν καὶ ὠφέλιμον.

These are the only passages in the New Testament in which the gender is distinctly marked. They certainly do not settle the question, so far as the grammatical construction is concerned. We are free to choose that sense which is most in accordance with scriptural teaching. In my opinion, it is that which fixes our mind upon the real point of spiritual danger,—the sinful thought, word, or act which alone gives access to "the evil one," from which Christ has delivered every true child of God.—*Canon F. C. Cook.*

[3042] To pray that we may be delivered from evil generally, seems to be all that might be required of us; nor are we, if our prayer be granted, a bit less safe from the evil one than if he is expressly named in the supplications which we offer up. In the latter case, however, we take no note of the various evils to which human

life is physically liable, whilst we pray for protection against the devil, whose agency is of a spiritual nature. And yet the word πονηρὸν is primarily and principally descriptive of physical or bodily evil, as well as of the mind.—*Rev. J. A. Giles.*

[3043] The introduction of "the evil one" would here be quite incongruous and even absurd.—*Alford.*

c. Positive arguments for the neuter rendering.

(1) *On account of its original meaning.*

[3044] The word πονηρὸς has first of all a reference to pain, hurt, and bodily evil generally, and from that meaning is transferred to moral evil, sorrow, grief, and other mental sufferings. The poet Theognis well expresses this where he says that the ingratitude of children whom you have well and carefully brought up is the most painful (πονῆροτᾶτον) of all diseases. This also will be seen from an analysis of the passages in which this word is used in the New Testament.—*J. A. Giles.*

(2) *On account of this appellative for Satan being unknown to our Lord's hearers.*

[3045] My argument is this. Our Lord's countrymen and the readers of the first Gospel would naturally and instinctively understand any words of doubtful signification in the sense with which they were already familiar. This would involve the meaning of "evil," not the "evil one," the latter sense not being found in any contemporary or previously existing document. I further state that, according to the usage in Palestine in our Lord's time and for many years after, the term corresponding to ὁ πονηρὸς was not employed as an equivalent for Satan.—*Canon F. C. Cook.*

(3) *On account of St. Matthew's use of an unambiguous term for Satan in his description of the temptation.*

[3046] It is a point worth noting that since, in the record of our Lord's temptation, Satan is distinctly named, it might be expected that, if his personality were meant, it would here be marked by the same, or an equally unmistakable, designation. In the former instance, the readers of St. Matthew's Gospel might be assumed to be familiar with the word ὁ πονηρὸς had it been commonly understood as an appellative; but in this prayer the multitude who heard it would surely need the clearest and most unambiguous designation, had our Lord intended to fix their attention upon Satan.—*Ibid.*

(4) *On account of the designed ambiguousness, or rather comprehensiveness, of the word itself.*

[3047] The only literal and truthful rendering of ἀπὸ τοῦ πονηροῦ is either "from evil," or "from the evil." The old versions read—Syr., P. and Phil., Georg., Armen., Slav., Goth., ἀπὸ τοῦ

πονηροῦ; Memph., "from the evil;" but Sahid., "from the evil one" (compare 1 John v. 18, 19); Cod. aur and Vulg., "à malo." The Greek has only one word, πονηροῦ, so let the English have only one too—"evil;" and let every one understand it as he will. Had our Saviour meant it to be aught but an open question He would have explained it as He did His parables. But He did not. Whence we may safely conclude that the rendering of Authorized Version, "deliver us from evil," is best, since it implies not only our great enemy "the evil one," with his hosts of evil spirits, but all sin and shame, trouble and sorrow, grief and sickness, pain, suffering, and loss of every kind; so that in the words of St. Isidorus (Eph. iv. 24), πᾶσαν ἐρωτησίαν ὑπερβάλλει, "it is above all cavil."—*S. C. Malan.*

(5) *On account of the climatic position which the clause sustaining the word occupies in the Prayer.*

[3048] The Gothic version has "af thamma ubilin;" a Lord's Prayer of the eighth century has "fona allem sunton;" one of the twelfth century, "von dem ubilem;" and, in accordance with these, Luther has rendered the expression, both in Matthew and Luke, "von dem uebel" (from the evil, or, from evil). Many, on the other hand, prefer to render it "from the evil one," meaning not evil in the abstract, but Satan. But the place occupied by the petition, at the close of the Lord's Prayer, is in favour of Luther's translation. Deliverance in the most comprehensive sense of the word, for which we ask here, is more than deliverance from the devil.—*Evangelical Review.*

III. MISTAKEN NOTIONS ABOUT EVIL.

1 Regarding trials as necessarily evil.

[3049] Faith is awake to the fact that our heavenly Father, in infinite wisdom and mercy, may answer our prayer by present disappointments and troubles. The very means He uses for our protection and escape may be another trial. Amen. If He grant the petition, what matters it how! He is delivering us from evil, and He only knows what will save us. The artist on the lofty scaffolding was so intent upon the picture on the ceiling at which he was working, that he forgot the danger of his situation. Back and back he stepped, reviewing his painting—back to the very edge of the platform. Another step and he would have been a mangled corpse below. Quick as thought, too sagacious to speak to him of his peril, one seized a brush, and proceeded to disfigure his beautiful picture. Rushing forward to arrest the rude arm, the indignant painter cried, "What have you done?" "Saved your life, sir," was the answer. We are often taken up with our picture-painting till "there is but a step between us and death." Suddenly, in severe mercy, God causes our pleasant handiwork to be marred. Shall we complain? Nay, we must thank our Deliverer.

We are drawn from the verge of perdition, snatched from the power of temptation, saved from eternal evil. Our trials are thus our life.—*Robinson.*

[3050] Only as you call a flail evil, that separates the grain from the chaff; a wheel evil that grinds jewels to burn in a crown; a knife evil that prunes a tree; a tree evil that bears good fruit; a plough evil whose colter crashes through the hard soil, opens it to the chemistry of nature, and makes it a soft, porous, receptive seed-plot for the harvest; the medicine evil that brings back the colour of health to the white face, and the flash of gladness to the dim eye; the hand evil that snatches back a heedless child from the nest of the serpent, or the lip of the river, just in time to save its life—only in this qualified sense can you call an affliction an evil. Out of our greatest sorrows grow our greatest joys. The worst of all these is not evil itself; not all these together could make what is here set down as "the evil."—*Stanford.*

2 Regarding the existence of evil without the agency of the devil.

[3051] The evil one and that which is evil are as closely connected as source and stream, root and tree, substance and shadow, fang and poison, fire and flame. Everything done by the devil, and whatever he suggests, is evil. All his aims and hopes are evil. He has pleasure in nothing but scheming, practising, instilling, and encouraging evil. His malice is at the bottom of most developments of wickedness and woe. He rules in the kingdom of evil, from the chains and darkness of which God's people have escaped; against the power of which they, in the prayers preceding, beseech the Almighty to uplift His arm; and the guilt and misery of relapsing into which they deprecate in this petition. It may not be impossible to imagine the existence of evil without the devil; but it does not exist without him.—*Robinson.*

3 Regarding sin in any other light than essentially and absolutely evil.

[3052] There is no good at all in sin. First, there is no good of *entity*, or being. God hath a being; and everything that hath a being hath some good in it, because it is of God. But sin is a *non-entity*, a no-being; it is rather the deprivation of a being than any being at all; and here is a great mystery of iniquity, that what is a non-entity should have such a mighty efficacy to trouble heaven and earth. Secondly, it hath no good of *causality*; that is, sin is so evil that it can bring forth no good. Afflictions do bring forth good. Sin is such an evil that it cannot be made good nor an instrument for good. When God brings good out of sin, He does so *occasionally*, not *instrumentally*. An instrument gives some efficacy towards the *effect*; but sin has in itself not even an instrumental efficacy towards a good effect, as afflictions have; though God may take occasion to bring good

out of sin committed, He never makes sin itself an instrument of good.—*Jeremiah Burroughs*.

[3053] The greatest evil is sin. 1. In the nature of it, as being contrary to the greatest good, even God. 2. In the effect and consequences of it here and hereafter. 3. Therefore to pray is to pray against all other evils whatsoever; for the devil, the evil one, cannot hurt us but by sin. And no other evil can befall us but for sin, God inflicting them as the due guerdon and reward of our transgressions.—*Bp. Hopkins*, 1633-1690.

IV. MODES (CHIEFLY DIRECT) OF DIVINE DELIVERANCE WHEN EVIL IS REGARDED AS SIN.

1 Negatively.

(1) *Not removal from scene of temptation.*

[3054] In the prayer which sums up His intercession for all disciples, our High Priest draws a distinction between the world and the evil in it. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—*Stanford*.

2 Positively.

(1) *By circumstance enabling Providence.*

[3055] That if it shall please God to "lead us into temptation," yet that He would not leave us under the power of temptation, but with "every temptation He would make a way for us to escape, that we may be able to bear it."—*Bp. Hopkins*, 1633-1690.

(2) *By restraining Providence.*

[3056] God sometimes delivers by putting an hook into men's nostrils, and a bridle into their jaws, and by a powerful hand reining them in when they are most fiery and furious.—*Ibid*.

(3) *By restraining grace.*

[3057] God preserves men from sin by propounding to them such considerations and arguments as may be sufficient to engage conscience against it, when yet the will and affections are still bent towards it.—*Ibid*.

[3058] God keeps men from sin by special and sanctifying grace. His grace is habitual and exciting, and God by the one quickens and stirs up the other, which else would lie sluggish and dormant. Both concur to produce actual grace as necessarily as there must be both the concurrence of the heat of the sun and the life of the root to the production of a flower.—*Ibid*.

[3059] Blind and feeble, we gratefully yield ourselves to Thee, O Heavenly Father, to give us light and strength, or, which is the same thing, to hold our hand. Thou knowest what is evil, when we do not; and we humbly confide in Thee.—*Robinson*.

(4) *By rectifying grace.*

[3060] That if at any time temptation should

get the upper hand, and prevail over us to the commission of sin, yet that God would not leave us under the power of that sin, but raise us up again by true repentance and godly sorrow, that so at last we may be delivered from the great and soul-damning evil of obduration and impenitency.—*Bp. Hopkins*, 1633-1690.

[3061] Now as there are two things in sin which make it so exceeding evil, the guilt of it whereby it damns, and the filth of it whereby it pollutes the soul: so God hath two ways to deliver us from it. First, by removing the guilt already contracted, which He doth in justifying and pardoning the sinner. Secondly, by preventing us from falling into the filth and pollution of it for the future.—*Ibid*.

[3062] Evil. Should we be led into temptation, then, "Deliver us from evil."

Evil of sin, the greatest, because the cause of all others.—*Van Doren*.

V. MODES (CHIEFLY INDIRECT) OF DIVINE DELIVERANCE WHEN EVIL IS REGARDED AS TRIALS.

[3063] God, in various ways, answers this petition, and delivers us from evil.

1. When, however much we are afflicted, we are not weighed down by evils, but are enabled to rise superior to them.

2. When we are surrounded by evil, and God consoles us by His gracious presence, and comforts "us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God:" and these consolations of God are as numerous and varied as the evils which befall us; so that the Christian is able to say with David, "In the multitude of my thoughts within me Thy comforts delight my soul."

3. We are delivered from evil when, after we have suffered evil, God sends us those good things which more than compensate us for any sorrow which we have endured, and blots out by present good the memory of those evils which are past.

4. He delivers us from evil when the evil itself is turned into good, and becomes the means of blessing to us. Thus when St. Paul besought God that the evil under which he suffered might depart from him, instead of the removal of the thorn in the flesh, we read—"He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness."

5. God delivers us from evil when the evil itself is manifestly taken from us, or when that which we fear is not allowed to approach us.—*Chrysostom*.

VI. MODE OF DIVINE DELIVERANCE VIEWED IN REGARD TO THE SOURCE OF TEMPTATION.

[3064] 1. If the force and strength of a temp-

tation be chiefly from the vehement, restless, and incessant importunities of the evil spirit, God often puts an issue to the temptation, by rebuking and commanding down the tempter himself.

2. If the force of a temptation be from the weakness of a man's mind, rendering it unable of itself to withstand and bear up against the assaults of the tempter, God oftentimes delivers from it by mighty, inward, unaccountable supplies of strength, conveyed to the soul immediately from Himself.

3. If the force of a temptation springs chiefly from the unhappy circumstances of a man's life, continually exposing him to tempting objects and occasions of sin, God frequently delivers such an one by a providential change of the whole course of his life and the circumstances of his condition.

4. And lastly, if the force and strength of a temptation be chiefly from the powerful sway and solicitation of some unruly and corrupt affection, God delivers from it by the overpowering influence and operation of His Holy Spirit, gradually weakening, and at length totally subduing it.—*South*, 1633-1716.

VII. EXTENT OF DIVINE DELIVERANCE.

[3065] That God would not only deliver us from gross and self-condemning impieties, but from every evil way and work, and preserve us blameless to the heavenly kingdom of His Son.—*Bp. Hopkins*, 1633-1690.

[3066] That He would be pleased not only to deliver us from that which is in itself evil, but from all the occasions and all the appearances of evil, for these also are evil, if not in effect, yet in tendency.—*Ibid.*

VIII. THE NECESSITY OF THIS PRAYER FOR DELIVERANCE.

1 On account of the deadly influence and vitality of indwelling sin.

[3067] Unless we have a right sense of the power of evil, sin that dwelleth in us, we soon drift away from the true attitude of suppliants and the place of children.—*C. N.*

[3068] Take from this world all that sin has wrought, and you will have a world fairer than your imagination, though not than God's purpose, can conceive. No doubt we inherit a troop of evils, and fall heirs to the ills that men have been aggravating from the first, but there is that in each one of us which, if we be not delivered from it, will turn the happiest and most faultless inheritance into sorrow and confusion. Our evil dispositions do not show all their deadly influence now, only because what they would do is done already. They do not destroy the world, because the world is already destroyed.—*Dods*.

[3069] When, in the course of our fight with sin, we are in the very act of exulting over some

great victory, it shoots us down again, and we are gnashing our teeth in the dust. When it seems to sink in one part of our nature, it seems to rise in another. As we felt the first bliss of forgiveness, we almost thought that we had done with it for ever, and that Christ would make it as easy to be holy as it is to breathe. We felt ready to borrow the exclamation, "O my soul thou hast trodden down strength." But sin seems to be strongest when it has had its death blow. The eagle when down strikes at you with a beak like a bolt of iron, and may flap you dead with its wing. The red deer when down may fell you with its antlers. The dying horse may, in the plunge of its agony, break a man's limb. A harpooned whale may dash a boat over. Sin is like that. Spearred through by its conqueror, it may grasp us in its last convulsions, and seem to be stronger dying than living; but we shall soon spring out from it, and cry, "Deliverance!"—*Stanford*.

2 On account of the unalterable and seductive influence of the world.

[3070] The world has not changed to suit our condition. We would not now sin as once we did, but the world will still be as pressing in its offers of easy helps to sin as ever it was.—*Dods*.

[3071] The world is called evil (Gal. i. 3, 4). 1. Its amusements are evil. 2. Its society (Rom. xii. 2). 2. Its riches (1 Tim. vi. 9, 10; Prov. xxviii. 20). 4. Its dress (Matt. vi. 25-32; 1 Tim. ii. 9, 10). 5. Its communications.—*Horlock (of Box)*.

3 On account of the subtle powers of evil banded against us.

[3072] "Deliver us from the evil one." Put forth Thy Almighty power for my rescue in the unequal struggle with leagued and banded spirits of wickedness. The very air is peopled with them. By night and by day they find access. Every unguarded point in my armour is perceived and made advantage of. A wily and experienced foe watches my going out and my coming in, my lying down and my rising up.—*Dean Vaughan*.

[3073] "Where the devil cannot come, he will send," shows the *penetrative* character of temptation; the certainty that it will find men out in the most secret retreats. No outward arrangements, cloistral retirements, flights into the wilderness, can keep sin at a distance. Temptation will assuredly overleap all such barriers. The enemy is formidable, *eminus* as well as *cominus*.—*Trench*.

4 On account of the degradation of being the slaves of the evil one.

[3074] To be kept from the evil of sin is a greater mercy than to be kept from the trouble of temptation.—*T. Manton*, 1629-1677.

[3075] I remember to have read a story of one Gunno, king of the Danes, that having over-

come a people, he set a dog over them to be their governor: that is, he would have his commands to go out under the name of the dog and they should be under the government of the dog; this he did in disdain and indignation against those people he overcame. Much more debasement is it for a soul to be under command of the devil.—*Jeremiah Burroughs*.

IX. FRAMES OF MIND AS REFLECTED IN THE VERY FACT OF SEEKING DELIVERANCE.

1 A spirit of self-distrust and of trust in God.

[3076] When we say, "Lead us not," we seem to doubt God; but when we say, "Deliver us," we show our trust in God. When we say, "Lead us not," it implies we are fearful; but when we say, "Deliver us," it implies we are confident. And how should this variation come to happen? In the first, we look upon ourselves and can see nothing but weakness, and therefore can see nothing but doubtfulness and fear; but in the second we look upon God, and can see nothing but goodness, and therefore can feel nothing but hope and confidence. In the first we consider the great hate and power of the devil over us, and this makes us fearful. In the second we consider the great love of God to us and his great power over the devil, and this makes us confident. In the first we consider the law and what is threatened to transgressors, and have cause to fear. In the second we consider the gospel and what is promised to believers, and have cause to hope. Thus the law sends us to Christ.—*Sir Richard Baker*, 1568-1645.

2 A sense of helplessness.

[3077] This petition tells us that we are bound and tied by various evils; that we are unable to extricate ourselves from the various forms of suffering and of woe, and need the hand of God to rid us of those evils which encompass us on all sides.—*Coster*.

[3078] This prayer, to be delivered from evil, is a cry to "the stronger than the strong" for help in an unequal contest; to the "Advocate with the Father" for His interposition on our behalf; to the "Good Shepherd" to deliver His sheep from the teeth of the destroyer, and to save them to the uttermost, both of peril and of need.—*F. B. Proctor*.

[3079] 1. Because we cannot deliver ourselves (John vi. 44-2). Because God is the only Deliverer.—*Horlock* (of Box).

3 A sense of ignorance.

[3080] Plato, seeing the ignorance of men in presenting their desires to God, desires which, if granted, would often be most injurious to them, declares the best form of prayer to be that which an ancient poet has furnished—"O King Jupiter, give what is best, whether we wish it or wish it not; but avert from us what is evil, even though we ask it."—*Karslake*.

X. PRE-REQUISITES TO RIGHTLY OFFER UP THIS PETITION.

1 Personal experience of the antagonism of sin and the awful possibility of falling.

[3081] In proportion as any one has striven to be like his great Example, holy, harmless, undefiled, in that proportion will he realize the intensity of the struggle, the anguish of the antipathy which pervades a nobler nature when it has been dragged into even apparent proximity to the possibilities of evil.—*Farrar*.

2 Honesty of purpose to struggle against sin in all its forms.

[3082] And who, brethren, can pray this prayer with a good conscience? Not he who trifles with evil. Not he who "runs" into danger. Not he who can tranquilize a false heart by praying for protection, and then thrust himself upon the place or the companionship or the meditation which he has a thousand times found to be the threshold and the vestibule of sinning. Not he, certainly, who here intercedes for his brother, "Lead us . . . deliver us . . ." and goes forth to weaken his decision for good, or to overbear and overpower it for evil.—*Dean Vaughan*.

3 The actual abandonment of sin, in measure at least.

[3083] The love of sin is pretty well broken within us, if we can use this petition always and fully; if, considering the persons we shall this day meet, the things that may be said to us, the gratifying offers that may be made to us, the opportunities of pleasure or advancement that may occur, we can yet say, "Rather let me meet none of these than that they should so much as tempt me to evil." Happy indeed is the man who, in the fulness and depth of this petition, can say, "I this day wish to be far from everything which will nourish evil within me, and I desire the presence of such things only as will mature a Christian disposition.—*Dods*.

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THE DOXOLOGY.

"For Thine is the kingdom, the power, and the glory, for ever and ever. Amen" (omitted in R. V. Matt. vi. 13).

I. ITS STRUCTURAL CHARACTER.

- 1 It harmonizes with the preface and the body of the prayer.

[3084] In the beginning of this Prayer our Saviour teacheth us to strengthen our faith in the mercy of God, by teaching us to call Him Father, and in the power of God by teaching us to call Him our Heavenly Father; that under both these considerations we may look upon Almighty God in the entrance into our prayers; and, because our thoughts are easily taken off from these considerations, and, like Moses' arm, our faith soon declines, and our light soon burns out, and because there is an equal necessity of intention of spirit, as well in our last request as in our first, our Saviour teacheth us to remind those considerations that may support and fortify our souls in the close of the prayer as well as in the beginning; that so the consideration of Almighty God, His power and goodness, who is the Beginning and the End, the First and the Last, may be also the beginning and the end, as of our prayers, so of all our services.—*Sir M. Hale*.

[3085] As the commencement of the prayer expresses the Unity, so the conclusion the three Persons of the Godhead. It is the kingdom of Christ which is now come; in the power of the Holy Ghost; and to the glory of God the Father.—*Williams*.

[3086] And first we ascribe to God all dominion, in the words, "For Thine is the kingdom," which carry us back to the thoughts suggested by the second petition, "Thy kingdom come."—*Karslake*.

- 2 It forms a natural climax to the ascending scale observable in the whole prayer.

[3087] For the three first petitions seem chiefly referred to the honour of God, in whom all His attributes are equal; and therefore in them we go, as I may say, upon even ground.

We can find neither rising nor falling in them; we seem to see nothing that carries any higher than the earth, or that carries any longer than this life (and therefore that clause, "In earth as it is in heaven," though it be expressed only in the third petition, yet it is by many understood also in the other two): but in the three latter, which are referred to our own benefit, we seem to be climbing up Jacob's ladder, for at every petition we take a step higher. In the first, we begin very low, and ask, as Jacob did, but only meat and raiment. In the second, we take a step higher, and ask a pardon of our faults. In the third, we go yet higher, and ask an absolute protection from all dangers and deliverance from all evil; wherein we may be said to have wrestled with the angel, and obtained a blessing, for this is the highest step we can possibly attain to in this mortal life. But how does this step reach so high as Jacob's ladder, which reacheth up to heaven? Mark, therefore, O my soul, for, having begun in humility, it seems as if Christ should here say unto us, "Friend, sit up higher;" for this step of our deliverance from evil seems to deliver us to heaven, seeing it is contiguous, and joins immediately to the first step we shall take in heaven, when all tears shall be wiped from our eyes, and they be made clear to behold the blessed vision of God, which is the highest step of all, and in which consists the sum and *summum* of our eternal happiness.—*Sir Richard Baker*, 1568-1645.

II. ITS ORIGIN.

- 1 Liturgical, not textual, on both critical and historical grounds.

[3088] I shall not trouble you with a dispute which is among the learned, whether these words were put in by our Saviour Himself as a part of this excellent prayer, or whether, being a common conclusion of prayers in use in the Jewish Church, as such they were added to this prayer by the Church. It is certain there are several eminent fathers who leave out this Doxology, even where they expressly explain the Lord's Prayer, and others of them put it in. St. Luke leaves it out; our Church sometimes puts it in, and sometimes leaves it out in the Common Prayer. But none will object to the usefulness of it, and it has now for a long time, ever since St. Chrysostom's days, at least, been used in the Greek Church.—*Bp. Hopkins*, 1633-1690.

[3089] The doxology at the close of the Lord's

Prayer is found in one of the three oldest and most important manuscripts. In another it is said to bear evidence of not having been written by the original copyist. It is wanting in the third. We do not read it in the Gospel according to St. Luke; but in frequent instances verses are absent in one evangelist which are supplied in another. Of the fathers who wrote on the Lord's Prayer, some make no mention of the doxology. Cyprian remarks, "We conclude by saying, 'But deliver us from evil.'"—*Robinson*.

[3090] The doxology must on every principle of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time.—*Alford*.

[3091] As doxologies of this kind were much in use among the Jews and early Christians, there is great reason to suppose that it was interpolated from the ancient liturgies, in which we know it formed the response of the people, the prayer alone being pronounced by the priest. It is surely far more likely to have been introduced from the liturgies, than to have been removed from the passage, because of its not being contained in the parallel one of St. Luke.—*Bloomfield*.

[3092] The closing doxology wanting here is wanting also in all the best and most ancient copies of St. Matthew's Gospel. Perhaps our Lord purposely left that part open; and as the grand Jewish doxologies passed immediately into the Christian Church, probably this prayer was never used in the Christian assemblies, but in its present form, as we find it in St. Matthew, while in St. Luke it has been allowed to stand as originally uttered.—*D. Brown*.

III. THEORIES AS TO THE METHOD BY WHICH IT CREPT INTO THE TEXT.

[3093] It is supposed that, during public worship, in the simple liturgy used immediately after the apostolic times, the elder or minister having repeated the Lord's Prayer to the end of the sixth petition, the people, educated to the habit, as the *Gloria Patri* became subsequently added to the Psalms, continued with united voice, "For Thine is the kingdom, and the power, and the glory, for ever. Amen." It is further conjectured that, in making copies of the Gospel according to St. Matthew, the transcribers inserted it in ink of a different colour, or, as in several manuscripts, wrote it in the margin, regarding it as an inseparable adjunct, until, as copies were multiplied, it was gradually admitted, without any distinctive mark, into the body of the text, and came to be viewed as an integral portion of the Lord's Prayer.—*Robinson*.

IV. ITS RELATION TO CHRISTIAN LITURGIES.

- 1 It was the first of those supplements to the Lord's Prayer out of which a liturgy gradually grew up.

[3094] "And He said unto them, When ye pray, say." The conclusion is inevitable that the Lord's Prayer is a form of devotion prescribed by the Saviour for literal adoption and use.

It was the only formula used by the new-born church. The first appendage to it, as will be subsequently explained, was the doxology, "For Thine is the kingdom, and the power, and the glory, for ever. Amen." Thus extended, it seems to have sufficed for a time as the sole consecration prayer in the service of the Holy Communion. Gradually there flowed from it, and were attached to it, not superseding it, numerous sentences of devotion.—*Robinson*.

V. ITS ANGLICAN USE.

- 1 With discrimination in regard to the character of the office where it occurs.

[3095] The doxology is used in our liturgy not capriciously but usually with studied care. In eucharistic parts it is added, in penitential or supplicatory it is omitted.—*C. N.*

- 2 In harmony with its eucharistic principles of Divine worship.

[3096] The doxology at the close is greatly to be prized, as possessed by us alone among Western churches. It also serves to impart to this Divine summary of our worship, as the general thanksgiving does to the office itself, the dominant and pervading aspect of praise.—*Freeman*.

VI. FORCE AND IMPORT OF THE CONNECTING PARTICLE "FOR" (γάρ).

- 1 In regard to the doxology as a whole.

[3097] The doxology or ascription of praise is connected with the prayer by the word "for," to signify that it is not because we are to be benefited, but that God's name and perfections may be manifested.—*Barnes*.

[3098] The doxology points out what should be our motive in view at once in our living and in our prayers; and also our ground of confidence that our prayers will be answered, and we be enabled to live as we pray.—*Karslake*.

[3099] As an additional praise and thanksgiving, which is always very fit to be joined with prayer, *q.d.*, we humbly hope for a grant of these our petitions, when we reflect and consider that "Thine is the kingdom," and that Thou hast hitherto defended it against all the attempts of Thine and our enemies, and that Thine is "the power," and that whenever Thou hast been pleased to exert it, there is nothing

too hard for Thee ; and that Thine is the glory, *i.e.*, Thou hast always gained honour to Thyself by answers to prayer ; and as it has been so in time past it will be so for ever and ever.—*J. Blair*, 1723.

[3100] "Thine is the kingdom ;" Thou hast control over these things, and canst so order them as to answer these petitions. "The power ;" we are weak, but Thou art almighty, and all things are possible with Thee. "The glory," that is the honour, the praise, not *our* honour. But Thy glory, Thy goodness, will be displayed in providing for our wants ; Thy power in defending us ; Thy praise in causing Thy kingdom to spread throughout the earth.—*Barnes*.

[3101] The doxology teaches us the ground on which the several petitions are made ; namely, because the kingdom for the furtherance of which we pray is God's ; because His is the power to grant the mercies we ask for ; and His the glory which springs from the hallowing of His name, the extension of His kingdom, and the performance of His will.—*Ramsay*.

[3102] All these attributes of God are annexed to the petitions of this prayer by the illative particle "for." And this carries in it the strength and force of a reason, both why we pray unto God, and likewise why God should grant us those things that we pray for.

1. We pray unto God, for His is the "kingdom," and the "power," and the "glory for ever," and therefore He alone is able to relieve and supply us.

2. We plead for the obtaining of those good things which we ask of Him ; therefore grant them unto us, "for Thine is the kingdom, and the power, and the glory for ever." This adds strong consolation and assurance to our faith, that we shall be heard in these requests that we present to God.—*Bp. Hopkins*, 1633-1690.

2 In regard to each word in the doxology.

[3103] 1. His "is the kingdom," and we are His subjects, and therefore we may depend upon Him as our King for help and protection.

2. His "is the power," and therefore He is able to supply and help us, and to do abundantly for us above what we can ask or think.

3. His "is the glory," and therefore since what we ask is for His honour and praise, we may firmly believe our requests shall be granted unto us. And,

4. All these are His "for ever," and therefore we may rest assured that at no time our prayers shall be in vain.—*Ibid.*

VII. IMPORT OF THE WORDS "THE KINGDOM."

[3104] For Thine is the *kingdom* ; here we acknowledge God's absolute and universal dominion.—*J. Boyle*.

[3105] Earthly princes have a kingdom, a kingdom of power, and a certain glory in this world, but it is not the kingdom which endureth for ever and ever.—*Bp. Andrews*.

[3106] The Lord's property as here set forth. The kingdom. (1) God's universal dominion over all things. (2) The visible Church of Christ. (3) The covenant state of the saints, Rev. i. 6. (4) Future glory.—*Horlock (of Box)*.

VIII. IMPORT OF THE WORDS "THE POWER."

[3107] For Thine is the *power*, which knows of no limit, and which can admit of no interruption.—*J. Boyle*.

[3108] As His kingdom, or authority and right, is absolute over all, so also is His *power* or ability to do what He wills in that kingdom infinite likewise. In earthly rulers we see these two, the right and the power, separate at times ; but in God alone they are both for ever and entirely united in one.—*Karslake*.

[3109] God is powerful (1) in Himself, as evidenced by the works of creation, redemption, conversion, and preservation ; (2) through the creature ; (3) through His forces — natural, angelic, human.—*Horlock (of Box)*.

IX. LESSON TAUGHT BY THE WORDS "THE POWER" FOLLOWING, AND NOT PRECEDING, THAT OF "THE KINGDOM."

[3110] This order was probably chosen for this reason, that it is not the Divine Omnipotence in general that is meant, but the entire prayer presupposes its application in the establishment of the kingdom of God. Hence the doxology being, as it were, an assurance of the certain fulfilment of the prayer, declares very appropriately, first, that the kingdom is the object of God's desire, *i.e.*, its realization is willed by God : and connected with this is the idea that He Himself completes it, and will assuredly bring it to a consummation ; otherwise it looks as if the power should have been mentioned before the kingdom, as the more general idea by the instrumentality of which the kingdom is realized.—*Olshausen*.

X. IMPORT OF THE WORDS "THE GLORY."

[3111] For Thine is the *glory*, which neither time nor accident can diminish.—*J. Boyle*.

[3112] The *essential* glory of God is the collection and system of those attributes which eternally and immutably belong unto the Divine nature.

The *declarative* glory of God is the manifestation of those His attributes, so that His creatures may take notice of them with praise and veneration. Both are here intended by our Saviour when He teacheth us to ascribe the "Glory unto God."—*Bp. Hopkins*, 1633-1690.

[3113] The glory. God is glorious (1) in Himself; (2) in His works; (3) in His attendants, Isa. vi.; (4) in His residence.—*Horlock, of Box (condensed)*.

XI. IMPORT OF THE PHRASE "FOR EVER."

[3114] And to this ascription of dominion, and power, and glory to God, we add the words "For ever." The kingdoms of the world crumble into decay, empire after empire rising and fulfilling its destiny in the order of events, and then passing away; the glory of earthly monarchs and of the great men of the world shines for its little day and then sets, and is at most remembered only as a thing of the past; the mightiest energies of man, the most powerful agencies of nature, gradually lose their force; but in striking contrast is all that belongs to the Most High. His power never fails; His kingdom lasts on through ages and ages that shall never end; His glory remains unchanged, the same in the past, and the present, and for ever.—*Karslake*.

XII. IMPORT OF THE WORD "AMEN."

[3115] "Amen" is a word of Hebrew origin, from a word which signifies to be firm, secure, true, and faithful.—*Barnes*.

[3116] This word is met with in the Holy Bible as a verb, meaning to trust, verify, be firm, be faithful; as an adjective, in the sense of true and stable; and as a noun, signifying truth, reliance, firmness, constancy. It is a title of Jesus Christ as the great Fountain and Teacher of truth. "These things saith the Amen, the faithful and true Witness."—*Robinson*.

XIII. LITURGICAL USES OF THE WORD "AMEN."

[3117] As this particle "Amen" used in the beginning of a speech is assertory of the undoubted truth of it, so when it is subjoined and used at the end of it is precatory, and signifies our earnest desire to have our prayers heard, and our petitions granted.—*Bp. Hopkins, 1633-1690*.

[3118] Amen must vary, obviously, with the place in which it occurs in our services. Sometimes it stands at the end of a confession, and then it means, "The sins which have been confessed are my sins; the pardon which has been implored I also need and ask." Sometimes it stands at the end of an absolution, and then it means, "The release from condemnation and sinfulness here announced I also believe in and I also claim." Sometimes it stands at the end of the Lord's own prayer, and then it means, "I too regard God as my Father; desire that His name, His kingdom, His will, may be hallowed, be established, be done; look to Him for the supply of my daily needs, the forgiveness of my daily sins, the preservation of my soul from temptation, and my life from evil." Sometimes it stands at the end of an ascription of praise,

and then it means, "I too acknowledge God as worthy of all adoration, as the alone Great, and Good, and Holy." Sometimes it stands at the end of a creed, and then it means, "This God, this Saviour, this Holy Spirit, is my God: I too am persuaded that He is, and is that He is." Sometimes, most often, it stands at the end of a prayer, properly so called, and then it means, "That which the voice of another has read in my hearing is the voice of my heart: I too need, I too desire, I too ask, that which another has asked for himself and for the congregation; God grant it, even this special gift, to me also, for His Son's sake."—*Dean Vaughan*.

XIV. CONSIDERATIONS WHY WE SHOULD NOT PASS LIGHTLY OVER, BUT EARNESTLY UTTER, THE WORD "AMEN!"

1 Its interesting association.

[3119] With this word did our Lord Jesus Christ Himself introduce most of His most impressive revelations. The phrase so constantly recurring in His discourses, "Verily, verily, I say unto you," is in the original language, "Amen, Amen, I say unto you."—*Dean Vaughan*.

2 Its catholicity.

[3120] In this one instance we pray or give thanks, not only in the sense, but in the very sound and form, in which patriarchs and prophets under the law, as well as apostles and evangelists under the gospel, prayed and gave thanks before us. We have not translated but transferred their language into our own. The Greek Church and the Latin, the French, the German, and the English, every Church, so far as we know, in which the name of Christ is named, has adopted and naturalized this one Hebrew utterance, and, so far as we know, this one only. A sound which in itself would be unmeaning in the tongue in which we were born, has been invested by the piety of ages with a force and a significance which belongs to few of the sounds of that tongue itself.—*Ibid*.

3 Its prevailing power.

[3121] He that says Amen, if he heartily desire what the other perfunctorily and with his lips only utters, not praying with his heart and with the acceptabilities of a good life, the Amen shall be more than all the prayer, and the people shall prevail for themselves when the priest could not.—*Jeremy Taylor*.

XV. THE FRAME OF MIND OF WHICH THE WORD "AMEN" IS INDICATIVE.

[3122] The "Amen" at the close is expressive both of faith and praise.

1. Of praise, as signifying "so it is;" that is, "These things are indeed true of Thee."

2. And of faith, as signifying "so be it," or "so shall it be;" that is, "This I trust He will do of His mercy and goodness, and therefore I say, Amen, so be it."—*Catechist's Manual*.

[3123] Amen (so let it be) is thus enlarged by *Bp. Ken*: "For the sake, O heavenly Father, of Thy Beloved, in whom all Thy promises are Amen, and who is Himself 'the Amen, the faithful and true witness' of Thy love to us, hear me, and pardon my wanderings and coldness, and help me to sum up and enforce my whole prayer, all my wants, and all the wants of those I pray for, in a hearty, and fervent, and comprehensive Amen."

[3124] This particle "Amen," therefore, signifies "certainly," "surely," "firmly," and is a term expressing a solid soul-faith. It is as if one should say, "I do not doubt, O Divine Father, since these things are certain for which I have prayed, that they will be done and accomplished; not, however, because I have poured out my prayer for these things, but because Thou hast commanded that they should be prayed for, and hast promised that Thou wilt bestow them. Therefore, I am certain that Thou art true and canst not lie. And therefore, also, it is not the worthiness of my prayer, but the all-persuasion of Thy truth, that makes me to believe, and to be persuaded beyond all doubt, that all is, and will be, 'Amen.'"—*Luther*.

XVI. LESSONS TAUGHT BY THE WORD "AMEN."

[3125] This teacheth us to put up all our petitions, first, with understanding, duly weighing and considering what it is we ask of God. Secondly, it teacheth us to present all our requests to the throne of grace, with fervent zeal and affection: "Amen" is a wing to our prayers; it is the bow that shoots them up to heaven.—*Bp. Hopkins*, 1633-1690.

XVII. IMPORT OF THE DOXOLOGY VIEWED AS A WHOLE.

[3126] We have here God's sovereignty, omnipotence, excellency, and eternity. In ascribing to Him these attributes, we may consider, (1) the eminency of them in the particle "the;" for His kingdom is that which ruleth over all; His power that which no created power can control; His glory such as stains all other excellences, and makes all their light and lustre to be only the shadow of God. (2) The propriety of them in the particle "thine." Though others may have kingdoms, and power, and glory, yet

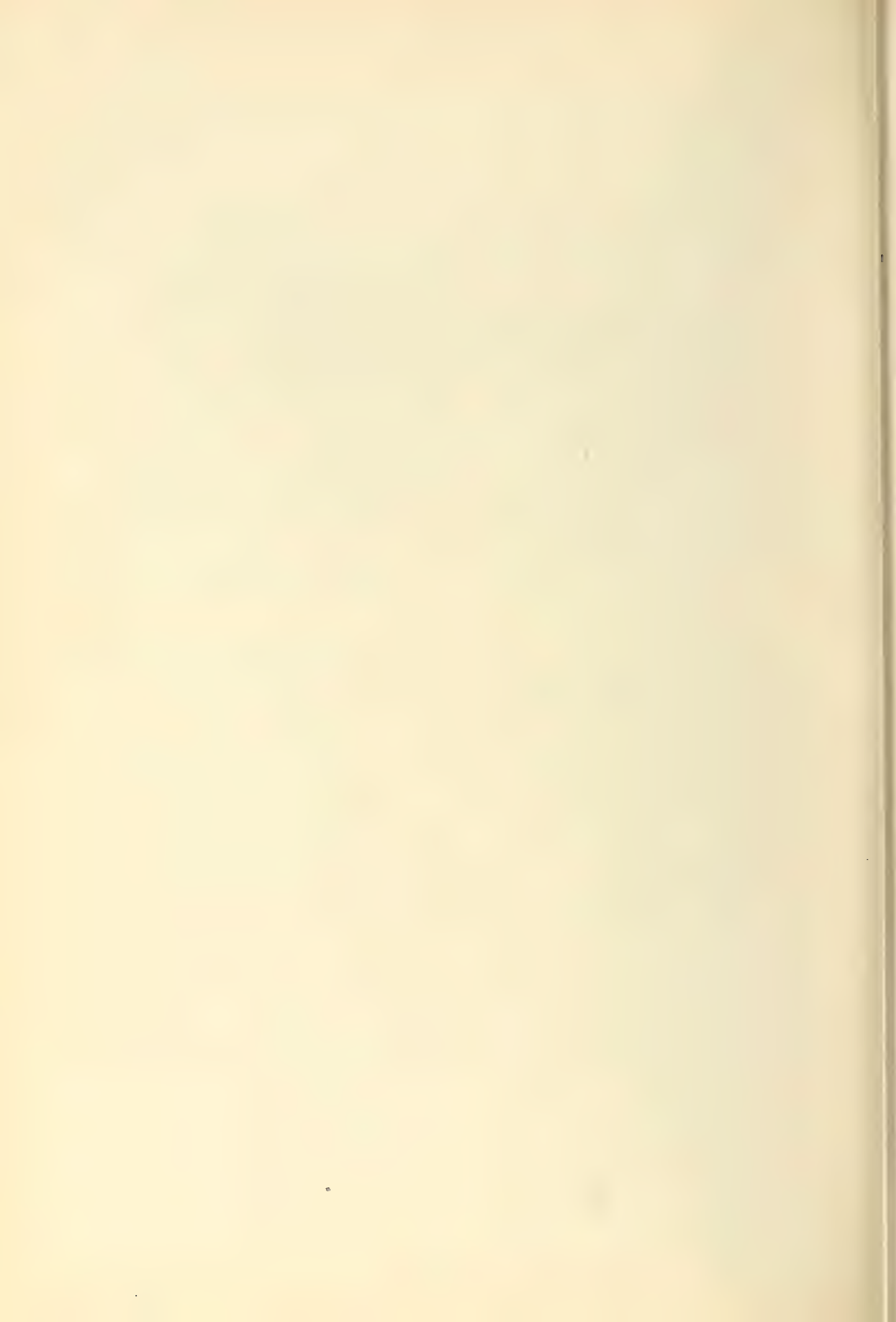
these in their eminency belong only unto God. They are Thine originally, infinitely, and unchangeably.—*Ibid*.

[3127] That is, for Thou hast a perpetual and unmovable authority, whereby justly to dispose of all things; Thou hast an indefectible and irresistible power, whereby Thou canst effect whatever seems just and good to Thee; wherefore we profess only to rely upon and seek help from Thee; with hope and confidence we address ourselves to Thee for the supply of all our needs; Thine is the glory; all honour and reverence, all love and thankfulness are due to Thee; therefore we render our adorations and acknowledgments to Thee. Even so to Thee, God the Father, God the Son, and God the Holy Ghost, be for ever ascribed all glory and praise. Amen.—*Barrow*.

[3128] "O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?" or again, "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all (2 Chron. xx. 6; Psal. ciii. 19)."—*Denton*.

XVIII. PRE-REQUISITE AND ACCOMPANYING FRAME OF MIND IN REGARD TO DAILY DUTIES OF LIFE FOR ITS RIGHT USE.

[3129] I might go on and give you a thousand instances more, but they all come alike to this, that whensoever you fancy that you cannot earn your daily bread without doing wrong yourself, or leaving your children to do wrong, then you do not believe that the kingdom, and power, and glory of this earth on which you work is your heavenly Father's. For if you did, you would be certain that gains, large or small, got by breaking the least of His commandments, could never prosper you, but must bring a curse and a punishment with them; and you would be sure also that, because God is your Father, and this earth and all herein is His, He will feed you with food sufficient for you, if you do but seek first His kingdom—that is, try to keep His laws; and seek first His righteousness—that is, strive and pray day by day to become righteous even as He is righteous.—*Kingsley*.



SECTION V.

MAN, AND HIS TRAITS OF CHARACTER;

BEING DESCRIPTIVE AND CLASSIFIED LISTS,

FORMING AN INTRODUCTION TO THE SUCCEEDING SECTIONS

ON THE SUBJECT.

Πρωτὸ μέρος.

SECTION V.

MAN, AND HIS TRAITS OF CHARACTER.

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MAN, AND HIS TRAITS OF CHARACTER.

The following distinctions will prove helpful in the studying of the succeeding classification :—

Feelings refer to emotional capacity or inner excitement of the mind viewed as an abstract or purely mental state.

Emotions (Lat. *emovere*, to move forth) are the feelings, tending to manifest themselves by their effect upon the body. They are the feelings externalizing themselves. The feelings may be compared to the waters in the spring before it reaches the surface working their way upward, or in hidden cavern; while the emotions would be the stream as it follows downward to the river's bed.

Sensation is the impression produced upon the mind by the external world, whether material or mental. It is feeling in its simplest and most elementary form. We are acted upon, and the mind and will are not definitely active on our side. We are like a man struck, and who does not know whence the blow comes.

Perception is the conscious reference of sensation to the cause which produced it. We are like a man struck, but who can trace whence the blow came.

Sensibilities are the feelings viewed in regard to both physical and mental conditions. They are the feelings of the soul acted upon and intensified by the nervous system, and refined and rendered acute by æsthetic instincts as well as by intellectual endowments and accomplishments.

Virtues and *vices* have to do respectively with RIGHT and WRONG, good and bad, true and false. Vices are on either side, in moral things, of the boundary line of virtues. They are faults and defects, negative in idea, but positive in reality. Virtues may be compared to fruit when it is perfectly ripe, and vices to fruit either unripe and sour, or else over-ripe and rank.

The following summary of the nature and effects of virtues, if carefully kept in mind in the study of moral philosophy, will be a useful guide, and prevent much confusion of thought.

- 1st. Virtues are qualities or actions, either in conformity with the principles of truth and justice, benevolence and wisdom, or else connected with the right control of man's complex being.
- 2nd. Virtues are qualities or actions in accordance with the bye-laws of local standards, political, domestic, and ecclesiastical, in so far as these do not contradict nor contravene the higher and general laws of moral government.
- 3rd. Actions to be regarded as virtues must have the approval of the conscience.
- 4th. Actions to be virtues must be done from a right and pure motive.
- 5th. Virtues or right actions in their tendencies and effects will be found to be useful, profitable, beneficial, and productive of the highest happiness.
- 6th. Virtues or right actions will be found to agree with man's intuitions and judgments, in so far as man is true to himself and reaches his proper perfection.
- 7th. Virtues or right actions will be found to agree with the public opinion of society, of the State, and of the Church, so far as these are permanent expressions or founded upon ultimate principles.

There is no near cut, such as Hedonism or Eudæmonism, utilitarianism, sensationalism, or intuitionism, to the discovery of moral standards. In fact, without outward revelation there can be no fixed ethical principles or science, and without inward illumination there can be no love or abiding loyalty to duty in its higher phases.

FIRST PART.

MAN'S NATURE AND CONSTITUTION.

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(2) Of an <i>attractive</i> nature. [9]	
(3) Of a <i>disturbing</i> and <i>undefined</i> nature. [10]	
B. The more complex Emotions. [11]	
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a. Passive side, viz., Retention. [20]	
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6. THE INTELLECTUAL ACCOMPLISHMENTS.	
(1) Language.	
a. Natural. [22]	
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C.—MAN'S MORAL SIDE	497
1. THE WILL. [27]	
(1) Its Motive Power.	
(2) Its relation to the Mind.	
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(1) The Mind.	
(2) The Will.	
(3) The Emotions.	

¹ Numbers on right-hand side of page, in brackets, refer to numbers so placed in the classification.

FIRST PART.

MAN'S NATURE AND CONSTITUTION.

CLASSIFICATION.

A.—MAN'S MATERIAL SIDE.*

1. THE FIVE SENSES.² The Media between the soul and the external world.—The Avenues to the soul. Namely—

A. THOSE WHICH MORE IMMEDIATELY REFER TO THE MIND, as [1]

Seeing (light, colour, signs of distance, form, &c.).

Hearing (loudness, softness, shrillness).

Touch (distinguishing between soft and rough, cold and heat).

B. THOSE WHICH MORE REMOTELY REFER, IF AT ALL, TO THE MIND, as [2]

Smelling (The distinguishing between the pleasant and offensive).

Tasting (The distinguishing between the sweet and acrid).

2. THE APPETITES. Restless, urgent cravings, after certain objects, without which the bodily emotions cannot be satisfied—spurs to work with a view to provide for absolute necessities.

Those—

A. FOR THE PRESERVATION OF MAN AS AN INDIVIDUAL. [3]

Hunger and } Centrifugal Forces.
Thirst

B. FOR THE PRESERVATION OF MAN VIEWED AS A SOCIAL BEING. [4]

Sexual instinct—Centripetal Force.

B.—MAN'S MENTAL SIDE.

1. THE (MENTAL) DESIRES. Mental Appetites. Spurs to action with a view to human progress and civilization.

Occasioned by the several conditions of the Nature and Constitution of Man—

A. As being linked with the MATERIAL, hence [5]

The Desire of Possession (or, the affinity of the Material).

B. As having a MENTAL (or intellectual) side, hence— [6]

The Desire of Society (or the affinity of Mind and Heart).

The Desire of Knowledge (or, the cravings of the Soul).

C. As having a MORAL side, hence— [7]

The Desire of Liberty and Independence (or, the self-asserting nature of the Freedom of the Human Will, as regards itself).

The Desire of Power and Superiority . . . (or, the self-asserting nature of the Freedom of the Human Will, as regards others).

The Desire of Praise (or, on its higher side, the effect of Conscience, and, on its lower, the desire of Society).

2. THE EMOTIONS. Conditions of excitement tending to action—the Tides and Currents, or the Counter-Tides and Counter-Currents of the Soul, by which the Soul's equilibrium is disturbed and its course affected.

Namely—

A. THE MORE SIMPLE EMOTIONS, those

(1) Of a *repelling* nature, as— [8]

a. Pain and its usual complement . . .

{ The effects of an outrage committed against the laws and constitutions of the human mechanism.

b. Grief

{ The effect of realizing the cause of our pain so as to allow the loss of the pleasure sustained by it to become a weight preventing the mind rising to its normal level.

* Comprises those various characteristics and endowments which are of an intermediate class, where mind and matter touch.

² If we were regarding man from a purely physical and not physico-mental point of view, "General Sensibility" would have preceded the Five Senses; "Sleep," "Exercise," and "Repose" have been included in the Appetites; and "Speech" (see "Language") and also "Instinct" would have come into this group.

(2) Of an *attractive* nature, as— [9]

a. Pleasure, and its usual complement .

b. Joy

(3) Of a *disturbing* and *undefined* nature,
as— [10]

a. Irritation ¹

b. Surprise ¹

{ The effect produced by the realization of our wants being supplied and evils removed, wholly or approximately, up to the standard of our anticipations, aspirations, and gratifications.

{ The effect of the mind so regaling itself in the sense of the pleasure received so as to feel that it has been lifted above its normal level.

{ The sense of uneasiness and unrest produced upon the mind by causes, internal or external, which persistently challenge and provoke either by way of disturbing its repose, or intensifying its wonted activity.

{ The effect produced upon the mind by an event happening in a manner contrary to ordinary laws and currents of thoughts, so as momentarily to paralyze the faculty of identification.

B. THE MORE COMPLEX EMOTIONS²— [11]

Namely— Occasioned by

(1) ATTACHMENT A sense of pleasure
(A desire of union.)

{ arising from the discovery and realization of identities and affinities.

(2) AVERSION A sense of pain and grief

{ arising from the perception and realization of antipathies and antagonistic influences.

(3) FEAR A sense (or rather apprehension) of grief
(A recoil from anticipated evil.)

{ arising from the perception of impending evil.

(4) HOPE A sense of probable pleasure and joy . .

{ arising in the belief in anticipated good.

(5) SORROW A sense of grief . .
(The permeating of grief into the whole being of man.)

{ arising from reflecting upon the causes, and attending circumstances, of our trials and losses as irremediable.

(6) MIRTH A sense of joyous irritation or surprise .
(Venting the buoyancy of the spirits, as, for example, manifested in youthful sportiveness.)

{ arising from the appreciation of those things which affect sanguine and buoyant (*i.e.*, the youthful) temperament.

(7) SUSPENSE The combined sense of fear and hope .
(The sense of uncertainty concerning the foothold for the present, and concerning its character in the future.)

{ arising from inability to discern the angle of vision from which to see things clearly, so as to set our minds at rest concerning them as they affect the present or the future.

(8) CURIOSITY³ The sense of pleasure
(The desire to gratify the natural craving for knowledge without regard to the means by which it is obtained.)

{ arising from the hope of gratifying the mere desire of acquiring knowledge without regard to its right or higher uses.

(9) PRIDE³ The sense of pleasure
(The desire to excel for selfish objects.)

{ arising from taking an exaggerated estimate of the deference in some degree due to ourselves.

¹ Both *irritation* and *surprise* are capable of being analysed. Surprise, for instance, is (1) breach of expectation and (2) shock of contradiction; but both of these emotions are less complex than those given in the next group. Hence the division—not of *simple* and *complex*, but of the *more* simple and of the *more* complex, has been adopted.

² Nos. 1, 4, 6, 8, 12 are of an attractive nature.

“ 2, 3, 5, 10, 13 ” a repelling “

“ 7, 9, 11 ” a conflicting “ (*i.e.*, attractive and repelling).

³ Curiosity and pride may have also a good side. The former, then, would be the desire of knowledge; the latter, the sense of self-respect and superiority.

- (10) SHAME^{*} The sense of pain . { arising from the consciousness of something done or left undone, which, if exposed, would bring upon us merited or even unmerited contempt, or self-reproach.
- (The recoil of the soul, darkened by guilt, from the glare of truth upon it, making the darkness visible and felt, and so intensifying the light, and rendering it intolerable.)
- (11) PITY The sense of pain . { arising from the effects of distress without necessarily involving sympathy with the sufferer.
- (The approach of the sensitive side of our nature toward the sufferer, caused by our sense of his suffering, without necessarily involving the admixture of affection.)
- (12) ADMIRATION The sense of pleasure { arising from the inspiring effects of superiority or excellence in production in others.
- (The homage rendered by our moral and æsthetic nature to moral and æsthetic excellence.)
- (13) ENVY The sense of pain { arising from hostile contemplation and uneasiness . . { of the good fortune of others.
- (Grudging the enjoyments of moral or material possessions by others, through a lack of benevolence or otherwise.)

3. THE PASSIONS. The *intensified* emotions, *i.e.*, those emotions excited by *some specific object* in regard to which they are directed and excited. The volcanic convulsions of the soul.

Those—

1. Of a REPELLING nature, as [12]

- (1) Anger and hatred Active . In which you repel—the drawing of the dagger.
- (2) Terror Passive . In which you are repelled—the dagger thrust at the breast.

2. Of an ATTRACTIVE nature, as [13]

- (1) Love { both Passive . The magnetic influence of the loadstone drawing us to itself.
- { and Active . The rowing in spite of wind and tide, storm and tempest, rocks and shoals, to the Delectable Isle.

4. THE AFFECTIONS AND SENTIENT ATTACHMENTS. [14] The settled and quiet attraction of love towards some particular object with which we are in some way connected—the tie of Love.

Namely—

- (1) Natural Affection That which is accidental, belonging to our original environments, and independent of our choice.
- (2) Acquired Affection That which is a matter of choice. The landing upon the Delectable Isle, tying up our boat, exploring the country, and quietly enjoying its beauties.

5. THE INTELLECTUAL ENDOWMENTS . . . The instruments by which we arrive at the knowledge of the world (material or spiritual) external to ourselves.

Namely—

1. CONSCIOUSNESS [15] The knowledge which the mind has of itself, and of the facts of its own experience—the accompaniment and “the echo” of all our faculties. It is the very keystone of the philosophy of mind.

* The primary aspect of shame is here taken, shame as connected with guilt.

2. BELIEF¹ "The recognition of the reality of an object which is neither present in consciousness nor discovered by the senses."
3. UNDERSTANDING. [17]
Its elements being the capacity of—
- APPREHENSION The realization of the external, and thus introducing a picture into the studio of the Mind. Ideas.
- ADJUSTMENT The placing the picture in any position, and at any angle, for the purpose of examination. Comparison of ideas.
- INVESTIGATION The examining the picture in all its details. Scrutiny.
- COMPREHENSION² The seeing the picture definitely—*i.e.*, as a whole. Grasping the subject.
4. REASON—
Its elements being—
- (1) The capacity of SPONTANEOUS and COMMON SENSE, and may be viewed— [18]
- a.* As to its APPLIANCES, viz.,
- (*a*) Those intuitive powers which are found in every sound and well-balanced mind.
- b.* As to its EXERCISES, viz.,
- (*a*) The forming a correct judgment upon objects in regard to their *general* character and purpose.
- (2) The capacity of CULTURED and SCIENTIFIC SENSE, and may be viewed— [19]
- a.* As to its APPLIANCES, viz.,
- (*a*) Common Sense enlarged in its powers by Logic, Mathematics, Philosophy, or Technical Education.
- b.* As to its EXERCISES—Comparison, Analysis, Judgment, or in more detail, viz.,
- (*a*) The dividing the objects in the mental storehouse into their constituent elements or component parts.
- (*b*) The discerning the character and relations of the several parts thus divided.
- (*c*) The forming a complete and adequate judgment upon the objects (as a whole), especially with reference to the laws and principles by which they are governed, and with due regard to their proper order, relative importance, and specific ends.
5. MEMORY, viewed in regard to—
- (1) Its Passive side, viz., [20]
- a.* Retention,³ which is dependent upon—
- (*a*) The sensitiveness of the mind, and interest in the subject. The mind may be compared to the sensitive plate of the photographer.
- (*b*) The intensity with which the facts are presented. The more striking the event, the deeper the event. Every one remembers an earthquake.
- (2) Its Active side, viz., [21]
- a.* Recollection, which is dependent upon—
- Recollection is collecting again what is scattered.
- (*a*) The degree of the intensity with which the facts were first presented, and the interest in them.
- (*b*) The method with which the received impressions have been stowed away with a design for ready reference in the classified cabinet of the mind.
- (*c*) The association of ideas or the recurrence of associated circumstances.
6. THE INTELLECTUAL ACCOMPLISHMENTS. Those gifts, partly natural and partly acquired, which have to do with artistic combinations and aesthetic elements.
1. LANGUAGE Expression of thought, feeling, and purpose, whether spoken or written. The ends of language are (1) to make known one's thoughts or ideas to another with ease and quickness; (2) to convey and increase the knowledge of things. (*See* Locke, "Essay on Human Understanding," vol. iii. ch. 10, and Mons. Duval-Jouve, "Logic," p. 201.)

¹ The mind's assent to the truth of a proposition is the secondary meaning of belief, but is rather a *habit* or frame of mind than an endowment.

² Comprehension includes what is often termed abstraction, generalization, and conception.

³ Repetition, associations of similarity and contrast and incongruity, and concentration of mind, as attention, &c., though useful as mechanical aids, are no part of memory itself.

(1) NATURAL. [22]

Absolute, *i.e.* Cries and gestures.Conventional, *i.e.* Speech, music.

(2) ARTIFICIAL. [23]

Absolute, *i.e.* Painting, sculpture.Conventional, *i.e.* Emblems, telegraphic signs, hieroglyphics, and writings.

2. WIT, including— [24] Congruous incongruity coupled with intuitive felicity, so as to produce an electric and pleasing effect.

(1) Humour, with reference to sentiments or things. It runs in the vein of a man's nature, and though apparently capricious, like the wind in its course, is still under control, and governed by subtle laws of its own good nature.

(2) Satire of all kind, *viz.*, direct or indirect, simple or assisted by heart. Wit tripping up his opponent. Saying what is not meant, but which is understood in a sense not said.

3. TASTE [25], and may be viewed as to—

The sense of, or the extempore judgment, in regard to the beautiful or the picturesque; that is, the beautiful associated in the mind with art. *Æsthetic culture.*(1) Its EXERCISES, *viz.*,*a.* The power to appreciate the good and the true in, or with a view to, their combination.*b.* The power to harmonize the good and the true, and to discern such harmony where it exists.*c.* Instructive discernment in art and manners or the fitness of things.

7. THE FACULTY OF GENIUS. [26]

The man of genius is one who does not obtain his excellence by dint merely of labour, but by an endowment distinctly personal, and his superiority may be regarded as steam power *versus* horse power.To discern a want, and to supply the means to meet it, or else giving life to new ideas, or breathing new life into old. The imaging through the *Feelings*—through likes and dislikes.The imaging through the *Intellect*—the mind soaring, piercing, penetrating—creative and constructive.1. The capacity of ORIGINATION, *viz.*,(1) Fancy¹(2) Imagination¹

C.—MAN'S MORAL SIDE.

1. THE WILL. The power of self-determination.

The turning of the wheel at the helm of man's being. "The essential characteristic of volition consists in the consciousness of a power of choosing between two alternative determinations."²—*Mansel.*

1. Its MOTIVE POWER. [27]

The result of some active influence, direct or indirect, external or internal.

2. Its EXERCISES—

(1) It starts and keeps the mind going.

(2) It fixes the mind to the object to be studied.

(3) It enables the mind to bring up from the treasure-house of the memory facts material to the case, as well as to use, as required, its proper faculties and capacities.

(4) It removes intercepting thoughts and clears generally the mental atmosphere.

(5) It stirs the mind to exert and to concentrate its full power on the subject under consideration.

(6) It is the self-regulating power of the whole man, constituting his moral agency.

¹ In their ordinary form rank as a species of intellectual endowment.

2. THE CONSCIENCE [28], and may be viewed as to— It is what a man knows in himself or with himself. Man's Arbitrator, Regulator, Prosecutor for the Crown, and Judge, all in one.

N.B.—Conscience as to the Moral Faculty tells us that there is such a thing as right and wrong, enables us, by the aid of the mind, to discern between these, and so suggests that there must be a Moral Standard, Lawgiver, and a Judge.

1. *The Mind*, since

- (1) Conscience works through the aid of the mind to determine right and wrong according to the standard possessed.

2. *The Will*, since

- (1) Conscience authoritatively announces to the will, its decisions to be carried out.

3. *The Emotions*, since

- (1) According as its decisions are obeyed or disobeyed, Conscience works throughout the whole consciousness of man pleasurable or painful effects, satisfaction or dissatisfaction, peace or remorse.

N.B.—It may be noted that the faculties "are not distinct entities, but modes of operation of the conscious mind. The *whole* mind thinks, the whole mind feels, the whole mind wills." They are the distinct phases of the one Mind or Man.

SECOND PART.

LAWS BY WHICH MAN IS CONDITIONED.

SYLLABUS.

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2. DIVINE GRACE. [11]	

CLASSIFICATION.

A.—PHYSICAL LAWS.

1. HEREDITARY TENDENCIES. [1] . We derive from our parents, or even remote ancestors, not only material organization, but mental and moral qualities and opinions.
2. DISTINCTIVE ORGANIZATION. [2] . There is a peculiarity of texture and temperament, and vital fluid and gaseous substances, in every human being, which indirectly affects his mental and moral being.
 - (1) PHYSICAL Health or disease, perfection or imperfection, of bodily members or organs influences our lives.
 - (2) PHYSICO-MENTAL The nature and extent of our knowledge is determined by nature, range, and conditions of our cognitive powers. In knowing, we know not the thing itself, but the thing as related to our faculties and capacities. This is termed the Relativity of human knowledge.
3. THE TEMPERAMENT. [3] Is a part of personal identity, can be modified, but not essentially changed. Temperament in different persons is like the variation in the colour which exists in such plants as the dahlias. Temper, on the other hand, is a very variable state, and changes in the same person several times in the course of the day, like the flowers of the common pink phlox, which early in the morning have a light blue colour, and alter as the sun advances and becomes quite pink.
 - (1) THE PHLEGMATIC Due to the abundance of fatty matter. The statics of temperament. Persons of such temperament require extraneous powers constantly to be exerted to augment their natural leverage. They want spurs.

- (2) THE SANGUINE Due to the velocity of the flow of blood. The dynamics of temperament. Persons of such temperament require an extraneous power to be exerted for restraint and discipline. They want reins.
- (3) THE CHOLERIC Passionate, feeling strongly, acting with vigour. They want a brake.
- (4) THE BILIOUS AND MELANCHOLIC This is the disposition to eliminate the brighter elements from the lot of life. Persons of such temperament magnify the evil and diminish the good, making the bright dark and the dark very dark, and refuse to see the silver lining in the cloud. They especially need the "kindly light" of religious hope.
- (5) THE LYMPHATIC A species of the melancholic temperament. This temperament arises from poisonous sediments in the saccharine matter of the constitution. Persons of such temperament convert the sweet into the acid, and have a predisposition to mental aberrations. They need mental correction of bodily tendencies.
- (6) THE NERVOUS Such are overborne by the hyper-sensitiveness of their highly strung nervous system. They need tonics, bracing up, as astringents.
- 4. THE ANIMAL SPIRITS. [4] These are the vibrations of the tightly strung cords of the constitution; they are the reasoning elements of life, like the salt to food. They are preserved by culture, purity, and noble aspirations.

B.—METAPHYSICAL LAWS.

- 1. IMPRESSIBILITY. [5] Effects are produced by the accidents attending our lives.
- (1) EARLY, OR FIRST IMPRESSIONS While we are in a passive state impressions have been stamped upon us with moulding effect upon our character and disposition.
- (2) PUBLIC OPINION AND LAWS OF ASSOCIATION The insinuating effect of the prevailing tide of thought and feeling which insensibly affects, like the washing of the waves upon the rocks, and if not above the ground causes the landslip.
- (3) THE SPIRIT OF THE AGE This is but the outer circle of the circumference of public opinion. It is frequently the rush of a panic crowd, to be avoided by stepping aside.
- 2. HABIT. [6] The compliance and submission to laws and practices either of a free choice or imposed upon the will.
- 3. REACTION. [7] This is the tendency of conduct after tension. If the contraction is not too violent as to stop future tension, this is a healthy state. Sometimes, however, reaction is simply wilful contrariness.

C.—MORAL OR IDEAL LAWS.

- 1. LIGHT OF NATURE. [8]
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(Here we arrive at the region of THEOLOGY.)

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INTRODUCTORY NOTE.

A.—TRUTH	}	{	<i>Ideal</i> Virtues— <i>i.e.</i> , Virtues which have reference chiefly to a standard of duty.
B.—JUSTICE				
C.—WISDOM				
			{	<i>Intellectual</i> Virtues— <i>i.e.</i> , Virtues which have reference chiefly to the reasoning and reflective powers of man.
D.—BENEVOLENCE			{	<i>Instinctive</i> Virtues— <i>i.e.</i> , Virtues which are dependent on natural impulse or affection rather than on standards of duty or on the reasoning faculties, and yet to be modified by such standards and faculties.
E.—SELF-CONTROL			{	<i>Intermediate</i> Virtues— <i>i.e.</i> , Virtues which belong to that region where the physical touches the mental and the mental touches the physical, and which includes all the appetites, desires, passions, and other like elements of man's complex nature which constantly act and re-act upon each other, and need regulation and self-adjustment.

CLASSIFICATION.¹

A.—TRUTH.

I. GENERALLY.

- | | | |
|------------------------|---|--|
| 1. TRUTH . . . } | { | Exact conformity of thought, word, and deed with the Real. |
| 2. TRUTHFULNESS) . . . | | |
| 3. VERACITY | | The true representation of things. |

2. IN RELATION TO PERSONAL CHARACTER.

- | | |
|--------------------------------|---|
| 4. RECTITUDE | Absolute conformity to the rule of right in principle and practice. A Chinese copy : page answering to page, line to line, dot to dot, as in Bagster's editions of the Bible. |
| 5. UPRIGHTNESS | Fulfilling obligations from right principles. |
| 6. INTEGRITY | Fulfilling one's obligations from a high standard of self-respect. |
| 7. PROBITY | Fulfilling one's obligations from a sense of honour and duty. |
| 8. CONSCIENTIOUSNESS | Fulfilling one's obligations according to the dictates of conscience. |
| 9. HONOURABLE | Action animated by a just and proper aim, or intentions. |
| 10. GENUINENESS | Real to the standard in question, and noble. |
| 11. CONSISTENCY | Unchangeableness (in principle) of conduct. |
| 12. CONSTANCY | Continuity in conduct. The northern star. |

3. AS SHOWN IN DEALING WITH OTHERS.

- | | |
|-----------------------------------|--|
| 13. FAITHFULNESS | Fulfilling obligations not merely to the letter but to the spirit. |
| 14. GOOD FAITH | To act faithfully to the extent of confidence pledged or engaged. |
| 15. TRUSTWORTHINESS | Proved fidelity. |
| 16. CANDOUR | Openness of conduct with moral effort. |
| 17. FRANKNESS | Natural openness of conduct. Saying what you mean, and meaning what you say. |
| 18. STRAIGHTFORWARDNESS | Unrestrained frankness of character. |
| 19. INCORRUPTIBILITY | Proof against debasing overtures. Not to be bribed or seduced. |

4. ITS NEGATIVE ASPECTS.

- | | |
|----------------------------|---|
| 20. NATURALNESS | Conformity to nature, truth, or reality. |
| 21. TRANSPARENCY | Using no arts to hide one's motives. Human glass beehives. Open and above-board. |
| 22. INNOCENCE | Freedom from guilt. "Is like polished armour ; it adorns and defends." A virtue of youth. |
| 23. GUILLESSNESS | Freedom from dissembling. A virtue of riper years. |
| 24. SIMPLICITY | Freedom from duplicity. The expression of truth. A virtue of youth. |

¹ See Sectional Index p. 534, and General Index at the end of last volume. See also Introductory Note, p. 491.

5. IN REGARD TO THE HABITS REQUISITE TO FULFIL DUTY.

(1) As to TIME, namely,

- 25. DILIGENCE Losing no time, keeping close to the work to fulfil one's duty.
- 26. PROMPTNESS Readiness for practical purposes.
- 27. EXPEDITIOUSNESS Acting with celerity.
- 28. PUNCTUALITY Scrupulous regard to time.

(2) As to MANNER,¹ namely,

- 29. ACCURACY With regard to the care bestowed.
- 30. CORRECTNESS With reference to some rule or standard.
- 31. EXACTNESS Without defect or redundancy as compared with the original.
- 32. PRECISION Conformity with some rule or model in the mode of action.
- 33. STRICTNESS Rigorously nice.
- 34. SYSTEMATICALLY Formed with regular connection and adaptation or subordination of parts to each other, and to the design of the whole (symmetry—adjustment).
- 35. ORDERLY According to rule and in a regular and successive manner.
- 36. METHODICALLY Acting according to a natural or convenient order.
- 37. SCIENTIFICALLY Evincing profound and systematic knowledge. Acting consistently with principles, ultimate laws ; in fact, with truth.

B.—JUSTICE.

I. GENERALLY.

- 38. JUSTICE Rendering to every one his due right or desert. "Honour all men." Having always an even balance and honest weights. "Justice is the keynote of the world, and all else is ever out of tune." Truth rests upon revelation. Justice is intuitive.
- 39. EQUITY Rectified human justice. Human law on account of the rotation of circumstances continually deviates from the strict line of right and needs adjustment.

2. SPECIFICALLY.

- 40. HONESTY Acting with conscious regard to justice. "A straight line is the shortest in morals as well as in geometry."
- 41. FAIRNESS Honesty in dealing.
- 42. IMPARTIALITY Honesty in dealing to the exclusion of one's personal interest, prepossessions, and bias.

3. IN REGARD TO THE RIGHTS OF OTHERS, namely,

(1) By Prerogative.

- 43. OBEDIENCE Subjection to rightful restraint or control. "The virtue of paganism was strength. The virtue of Christianity is obedience."
- 44. LOYALTY Obedience united to reverence or love. Truth and affection.

(2) By Equality or Generally.

- 45. CIVILITY Avoiding to be rude, and acting as a polished citizen.
- 46. POLITENESS Trying to please. Treating others just as you love to be treated.
- 47. CHIVALROUS Homage to weakness, involving courage and self-sacrifice.
- 48. COURTESY Elegance of manner, as becomes or adorns a court.
- 49. URBANITY Polished refinement. Not acting as a rude rustic, but as a cultured citizen.

4. IN REGARD TO THE MERITS OF OTHERS, namely,

- 50. RESPECT Regard to rank or worth.
- 51. REVERENCE Respect coupled with love, or fear, or esteem.
- 52. DEFERENCE Yielding our opinions to those of persons of acknowledged superiority.
- 53. ADMIRATION Respect coupled with affection.
- 54. VENERATION Respect for tried and matured excellence.
- 55. AWE Respect and fear at overwhelming degree of superiority. Homage to power and greatness.

5. IN REGARD TO THE DEMERITS OF OTHERS, namely,

- 56. INDIGNATION (JUST) Revolt of feeling against injustice.
- 57. RESENTMENT (PROPER) Feeling roused to retaliation. A weapon for defence only.

¹ See Group No. 8, p. 508.

6. IN REGARD TO THE GOOD OFFICES OF OTHERS, namely,

58. GRATITUDE An inner state : thankfulness mingled with affection.
 59. THANKFULNESS An acknowledgment of favours.

C.—WISDOM.

1. GENERALLY.

60. WISDOM The selection of right ends as well as right means. WISDOM is the right use or exercise of knowledge, and differs from knowledge as *sight* from *seeing*. The union of high mental and moral excellence.
 61. JUDGMENT. The comparing of ideas to find their mutual relations. Every thought has its pedigree, and belongs to one of the trees in the garden of knowledge.
 62. DISCERNMENT Accuracy and keenness of mental vision. The telescope needs to be kept steady, and to have its lenses clean.
 63. DISCRIMINATION The tracing out minute distinctions and the nicest shades of thought. The microscope is, in many branches of knowledge, a necessity.
 64. ACUTENESS The faculty of *nicer* discrimination. A surgeon must have fingers to discern to a nicety.
 65. ACUMEN The faculty of *quick* discernment, owing to the increase of mental stores.
 66. PENETRATION The power of seeing deeply into a subject in spite of everything that intercepts the view. The mind must bring a powerful and intense flame of its own in order to render luminous the truth which is usually hid beneath a thick and opaque covering.

2. AS SHOWN IN GUARDING AGAINST HURTFUL INFLUENCES AND OPPOSING FORCES.

67. PRUDENCE Using right means rather in avoiding danger than in taking decisive measures for the accomplishment of an object. Sir Robert Walpole was in many respects a *prudent* statesman, but he was far from being a *wise* man.
 68. DISCRETION Judgment and *calm* thought in the proper use of the right means. "The greatest parts without discretion may be fatal to their owner, as Polyphemus, deprived of his eyes, was only the more exposed on account of his enormous size."—*Addison*.
 69. WATCHFULNESS Careful and diligent observation for the purpose of preventing or escaping danger, or of avoiding mistakes and misconduct. Being on the watch-tower.
 70. VIGILANCE Careful not only to escape danger but to detect evil. Keeping both eyes wide open on the watch-tower.
 71. FORETHOUGHT Provision against foreseen dangers and wants.
 72. CAREFULNESS Persistently guarding against danger.
 73. CIRCUMSPECTION Looking with Argus eyes at things all around before acting.
 74. CAUTIOUSNESS Prudence in regard to contingencies. "When clouds are seen, wise men put on their cloaks."—*Shakespeare*.

3. AS SHOWN IN SECURING THE MATERIAL RESOURCES AND COMFORTS OF LIFE.

75. FRUGALITY Cuts off all unecessaries. All riches have a limit. "The daughter of prudence, the sister of temperance, and the parent of liberty."
 76. ECONOMY The right use of necessities. "I will study rather how to give a good account of my little, than how to make it more."—*Bp. Hall*.
 77. THRIFT Economy and frugality, in order to accumulate, with a view to independence, advancement, and provision against casualties.

4. IN REGARD TO THE HABITS REQUISITE FOR TRAINING THE MENTAL ENDOWMENTS.

78. OBSERVATION The *FIXING* of thought with a view to acquire knowledge "The hearing ear and the seeing eye."
 79. ATTENTION The *FIXITY* of thought with a view to make progress in knowledge.
 80. EXAMINATION The *SCRUTINY* of thought or things with a view to attain accurate knowledge.

81. APPLICATION The INTENSITY of thought with a view to attain complete knowledge.
82. STUDY, involving care, pain, and toil } The ABSORPTION of thought with a view to dive into the very depths of knowledge.
83. REFLECTION }
84. DILIGENCE } Diligence is the steady and constant application of our energies and powers to a selected and set purpose. Industry is a settled and high-principled diligence. Diligence is of a more fitful character than industry. Fox was industrious, but Burke was eminent both for diligence and industry; he was always at work, and always looking out for some new field of mental effort.
85. INDUSTRY }
86. SEDULOUSNESS Industry in a particular department that leaves little or no room for other matters. Sitting down to it; sitting at it.
87. ASSIDUOUSNESS Industry in a particular department. As specialists. As the range of knowledge increases this quality is increasingly necessary for success.

D.—BENEVOLENCE.

I. GENERALLY.

(1) As to Inward Character.

88. BENEVOLENCE¹ The motive which prompts us to seek the good of others for its own sake. "These are as real and the same kind of indications that we were made for society, and to do good to our fellow-creatures, as that we were intended to take care of our own life, and health, and private good."—*Bp. Butler*.
89. CHARITY, LOVE Seeking the welfare of others by the exercise of our moral sensibilities.
90. HUMANE FEELINGS Motive power of action due to civilizing influences around us.
91. KINDNESS Rather a social than a moral virtue.
92. LOVING-KINDNESS An intensified kindness.
93. DISINTERESTEDNESS² Refers to the purity of motive, as for others, and not for our own interest.

(2) As to Outward Expression.

94. SELF-DENIAL Giving up something for a person or a cause.
95. SELF-DEVOTION Consecration of ourself to a cause.
96. SELF-SACRIFICE Giving up one's self to a cause regardless of consequences to ourselves.

2. IN CONNECTION WITH THE DISTRESS OF OTHERS.

(1) As to Inward Character.

97. SYMPATHY Puts one's self on a level with the sufferer. "The transfusion of mind into mind." The extent of our sympathy is determined by that of our sensibility.
98. COMPASSION Sympathy merely on the ground of mercy.
99. PITY Sympathy, with a certain recoil of the mind toward the sufferer.
100. KIND-HEARTEDNESS Readily disposed to benevolent actions.

(2) As to Outward Expression.

101. LIBERALITY Refers to the warmth of spirit, and to largeness of giving.
102. GENEROUSNESS Refers to the extent of the sacrifice made.
103. MUNIFICENCE Refers to the quality and quantity of things bestowed.
104. BENEFICENCE Respects everything done for the good of others.

3. IN CONNECTION WITH THE FAULTS OF OTHERS.

105. FORGIVENESS Passing over the offence instead of vindictively punishing the offender; restraining angry feelings; forgetting the offence save so far as to prevent, if possible, its recurrence, and not allowing it to lead to alienation.
106. MERCIFULNESS Justice restrained through love.
107. INDULGENCE Yielding freely to the wishes and feelings of those under our care.
108. TENDERNESS Dealing feelingly with the offender.

¹ See foot-note to p. 508.² The qualities in other aspects might otherwise be grouped; yet in their primary forms they are *impulses* of love, e.g., a mother's self-sacrifice, &c.

109. CLEMENCY The disposition which does not enforce justice to the full against the offender.
110. LENIENCY Marks the character of an act which is clement.
111. PEACEMAKING Ardently endeavouring to rouse and to bring into play feelings of amity and concord around us. Peacemaking in which we are *interested* parties.
112. PEACEABLENESS Trying to conciliate the offender, and not to insist too strictly upon our rights and claims. Not giving offence.
4. IN CONNECTION WITH THE GOOD QUALITIES OF OTHERS.
113. ESTEEM Our appreciation of the good qualities in others.
114. REGARD Our sense of approbation of the exercise of good qualities in others.
5. IN REGARD TO THE DOING GOOD TO OTHERS AS RELATED TO US. Hence—
- (1) Family Love, as—
115. PATERNAL & MATERNAL Self-originating love springing from our relationships.
116. FILIAL Responsive love of children to parents.
117. FRATERNAL Social love of children to each other.
118. CONJUGAL Social and sexual love of husband and wife.
- (2) Social Love, as regards—
119. FRIENDS Love from affinities and interest, and association.
120. NEIGHBOURS Love from convenience and interest, and acquaintance.
121. CITIZENS } Love from a sense of common danger, from training, convenience, and a sense of duty, and common interest.
122. FELLOW-COUNTRYMEN }
(Patriotism.)
123. MASTER AND SERVANT Love from respect and convenience of mutual dependence.
6. IN REGARD TO THE DISPOSITION REQUISITE FOR DOING GOOD TO OTHERS.
- (1) As to their Inward Expression.
124. GOOD WILL Being favourably disposed to help.
125. GOOD HUMOUR A happy frame of mind.
126. GOOD NATURE A readiness to oblige others. An easy disposition.
127. AGREEABLENESS A readiness to please others.
128. AMIABILITY The easy manners of a character desirous to please. A kind disposition.
129. GENIALITY Sympathetically cheerful and cheering. A healthy development of animal spirits. Pleasantness of manner.
130. AFFABILITY The easy manners of a character desirous to win or gain one's end. Ready to speak with, and to be spoken to by others.
131. GRACIOUSNESS A generous disposition on the part of a superior to appreciate and honour the good qualities in an inferior.
132. BENIGNITY The disposition on the part of a superior to act kindly to an inferior.
- (2) As to their Outward Expression.
133. OBLIGING Being ready with more than mere courtesies of demeanour, and taking pleasure in doing some actual service.
134. ACCOMMODATING Meeting the particular or specific requirements of the time and occasion in favour of others, even at the cost of a little personal inconvenience.
135. COMPLAISANT Desiring to please best befits those who have superiority or power on their side.
136. CONSIDERATE Meeting the wants of others, or relieving them of trouble, by placing one's self thoughtfully in their place and circumstances.
137. SUAVITY Pleasantness of manner.
138. ACCESSIBLE Sacrifice of time, inclination, and convenience for the accommodation of others. Readiness to receive and hear applicants.

E.—SELF-CONTROL.

1. IN REGARD TO THE ENTHRONEMENT OR DETHRONEMENT OF A DESIRE OR SET OF DESIRES (or both).
- (1) Generally—
139. SELF-CONTROL { The government and regulation of all our natural appetites, desires, passions, and affections.

140. SELF-CONQUEST To have one's self in his own power. Those who can command themselves, command others.
141. TEMPERANCE Moderation as to pleasure, chiefly of touch and taste.
- (2) As to the means employed.
142. DECISION Choice out of several courses after deliberation. Taking a stand, and keeping to the stand taken.
143. DETERMINATION The adhering to our choice uninfluenced by circumstances.
144. RESOLUTION Adhering to our choice regardless of consequences.
145. FIXITY OF PURPOSE Unmovableness in the pursuit of the object of our choice.
146. TENACITY OF PURPOSE Pursuing one's course with dogged persistency spite of dangers and temptations.
147. STEADINESS }
148. STABILITY } Uniformity of action, on principle, in pursuit of one's choice.
149. UNCHANGEABLENESS Habit of mind leading to steadiness.
2. IN REGARD TO THE ENLISTING THE PASSIONS (LOVE IN PARTICULAR)
ON THE SIDE OF THE ENTHRONED DESIRE OR SET OF DESIRES.
150. ENERGY Power efficiently and forcibly exerted.
151. ENTHUSIASM Aspiration inspired by firm belief in the ideal perfection of one's cause.
152. ZEAL Fired energy.
153. EARNESTNESS Intensity of desire with a sense of the gravity of the cause.
154. ARDOUR Concentration of energy until it is wrought up to a white heat.
155. FERVOUR With not quite as intense but a steadier flame than that of ardour.
3. IN REGARD TO THE CONTROL OF THE BODILY APPETITES.
156. TEMPERANCE Regulated indulgence as to eating and drinking. Keeping the reins well in hand.
157. ABSTEMIOUSNESS Restricting eating and drinking on account of special circumstances.
158. SOBRIETY Freedom from intoxication. Keeping our balance.
159. MODERATION Imposing due restraint upon our appetites. A gentle touch of the hand in playing.
160. CHASTITY }
161. CONTINENCE } { Imposing due restraint upon the desire of the sexes. Restraining conjugal indulgence within ties.
Snow when it has just fallen.
162. PURITY Chastity with reference more to the mind.
163. CLEANLINESS The removal of any element of impurity by which either body or mind is disfigured or dishonoured.
164. MODESTY AND RESERVE. Womanly adjuncts to virtue. The eyelids to the eyes.
4. IN REGARD TO THE CONTROL OF THE EMOTION OF FEAR.
165. BOLDNESS Meeting danger—defensive attitude.
166. DARING Courting danger—offensive attitude.
167. BRAVERY Laudable contest with danger and difficulties.
168. RESOLUTE Having a purpose and sticking to it.
169. ENTERPRISING Prompt to undertake and seeking spheres of action.
170. VALOUR Bravery in war.
171. UNDAUNTEDNESS Awed by nothing but sin and wrong-doing.
172. INTREPIDITY A firm unshaken confidence without fear or trepidation.
173. FORTITUDE Endurance with perseverance.
174. HEROISM The genius of courage.
5. IN REGARD TO THE REGULATION AND HEALTHY DEVELOPMENT OF THE
EMOTION OF HOPE THROUGH THE CONTROL OF FEAR.
- (1) As to its Active Side.
175. CHEERFULNESS A disposition to discern and enjoy the bright side of things and not to take too gloomy a view of one's fortune.
176. HOPEFULNESS A disposition to rise above the depressing effect of present circumstances by consideration of the probable brighter future.
- (2) As to its Passive Side.
177. ENDURANCE Carrying the load uphill to the very summit without fainting.
178. CONFIDENCE Freedom from doubts. Having faith in success.
179. RELIANCE Trusting to the efficacy and sufficiency of the means employed to secure the end.
180. SELF-RELIANCE Trusting to one's own powers and resources as sufficient to the end.

181. CALMNESS Freedom from agitation.
 182. COLLECTEDNESS A quality requisite for determined promptitude. Calmness *in* a storm.
 183. COMPOSEDNESS Calmness *after* a storm.

6. IN REGARD TO THE CONTROL OF THE EMOTION OF PRIDE.

(1) As to its Passive Side.

184. HUMILITY The thinking truly and thus little of ourselves, because of the knowledge of the required standard for human perfection.
 185. LOWLINESS The spirit in which humility is exercised.
 186. DIFFIDENCE Distrust in our own powers.
 187. TRACTABLENESS Easily managed or taught. Willing to be guided.
 188. MODESTY Absence of all over-confidence and conceit.
 189. DOCILITY A consciousness of our own ignorance and a childlike readiness.

(2) As to its Active Side.

190. INDEPENDENCE *Self-respect* in directing one's own affairs, without being burdensome to others, and resenting improper interference.
 191. NOBLENES Elevation of mind above what is low, mean, degrading, dishonourable.
 192. MAGNANIMITY Sacrificing one's feelings and interests, or yielding up one's claims for the accomplishment of some noble object. "Strike but hear me." *Ex.*—The daring excursion of David's three worthies to fetch a drink of water from the well of Bethlehem at the risk of their lives.

7. IN REGARD TO THE CONTROL OF THE ANIMAL SPIRITS (also Capacity for Wit, and other exhilarating and disturbing elements).

193. SOBERNESS Opposed to the extravagant in thought or action.
 194. QUIETNESS Opposed to nervousness and restlessness.
 195. SEDATENESS Opposed to the undignified and unbecoming.
 196. TRANQUILLITY Freedom from agitation.
 197. STAIDNESS Opposed to the frivolous.
 198. SERIOUSNESS Opposed to the jocose.
 199. SOLEMNITY Opposed to unseemly ebullition of mirth and to irreverence.
 200. GRAVITY Opposed to the light.
 201. SERENITY Tranquillity of the highest order. Might be ranked as the reflex influence of wisdom.

8. IN CONNECTION WITH THE RIGHT DEVELOPMENT OF THE TASTE, CHIEFLY.

(1) In regard to dealing with Things.

202. TIDINESS Things in good order.
 203. NEATNESS Things free from what spoils their beauty or effect; cleanliness and tidiness with a view to effect.

(2) In regard to Conduct.

204. DECENCY The becoming in conduct.
 205. DECORUM The becoming in behaviour.
 206. PROPRIETY Consonance with established principles, rules, or customs.
 207. SEEMPLINESS Decency in minor morals.
 208. FITNESS Regulated by local circumstances.
 209. SUITABLENESS With reference to the person, occasion, &c.
 210. BECOMING That which presents a pleasant exterior.

9. IN REGARD TO THE CONTROL OF THE (REPELLING) PASSIONS, AND ALL ELEMENTS IN US OF A DISCORDANT TEMPERAMENT.

(N.B.—These, as also next group (No. 10), are virtually Christian graces, and may be regarded also as developments of love and benevolence).¹

211. GENTLENESS Acting without offending, or unnecessary violence.
 212. MEEKNESS Forbearing under injuries, a disposition which delights in exercising forbearance and gentleness.
 213. MILDNESS An absence of everything which is acrid, harsh, or discordant in action.
 214. TOLERANCE In regard to the *opinions* of others; or, rather, as to their right humanly considered to hold such.
 215. INDULGENCE In regard to the *faults* of others.

¹ This group in some of its aspects might be classed under *Benevolence*. See p. 505.

216. LONG-SUFFERING . . . In regard to the *trespasses* of others.
 217. FORBEARANCE . . . In regard to the *trespasses* of others (only more or less conditional).

10. IN REGARD TO THE CONTROL OF THE TEMPER, CHIEFLY.

218. UNCOMPLAININGLY . . . The negative side of patience.
 219. PATIENCE . . . Carrying the load of cares without irritation, and so to suffer no damage. Medicine which leaves no bad effects.
 220. CONTENTMENT }
 221. SATISFACTION } . . . { The acquiescence of the mind in the portion of good which we possess. "A restless and timid man is never content; an avaricious man is never satisfied." "A tub was large enough for Diogenes, but a world was too little for Alexander."
 222. RESIGNATION . . . The submission of the will to another. It acknowledges both the power and the right of a superior to afflict.
 223. SUBMISSION . . . Bowing to the will of a superior, with unresisting, uncomplaining acquiescence.

FOURTH PART.

VICES, INCLUDING FAULTS AND DEFECTS.

SYLLABUS.

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A.—LACK OF TRUTH	512
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CLASSIFICATION.*

A. LACK OF TRUTH.

I. GENERALLY.

1. LYING (from O. Eng. *lee*, a lie; A. S. *leogan*). Untruth uttered for the express purpose of deceiving. "Like the arrow directed at a god, flies back and wounds the archer."
 2. FALSEHOOD } (from L. *fallere*, to deceive). A statement uttered usually with the intention to deceive. Little less criminal than lying. "No watches, however, so effectually deceive the wearers as those that are sometimes right."
 3. FALSITY }
 4. MISREPRESENTATIONS . (from *præsentare*, to place before, to present). False or erroneous representations.
 5. PERJURY (from L. *per*, through, over, and *jurare*, to swear). Wilfully taking a false oath.
 6. INCONSISTENCY (from L. *consistere*, to stand together). Statements or actions opposed to each other, so that they cannot be adjusted to some recognized standard.
 7. UNTRUTH (from O. Eng. *truþhe*). A statement uttered without intention necessarily to deceive, or through ignorance.
 8. ERROR* Arises from absence of knowledge. "Ignorance is a blank sheet on which we may write; but error is a scribbled one from which we must first erase."
 9. MISTAKE* Arises from insufficient or false observation. "They most assume who know the least."
 10. EXAGGERATION (from L. *aggravare*, to heap up). Representations greater than truth or justice will warrant. We always weaken whatever we exaggerate.
 11. INCOHERENCE (from L. *hærrere*, to stick, adhere). Defective form of statement, no interdependence of one part with another.
 12. INCONGRUITY (from L. *in*, and *congruere*, to agree). Disagreement of parts, want of symmetry, statements, or actions.
2. AS INVOLVING THE NON-FULFILMENT OF A PROMISE OR OF A DUTY.
13. UNFAITHFULNESS (from L. *fidere*, to trust). Violation of vows, promises, allegiance, or other duty.
 14. TREACHERY (from F. *tricher*, to cheat, to trick). Violation of allegiance, faith, or confidence. "Men are oftener treacherous through weakness than design."
 15. PERFIDY (from L. *per*, through, beyond, and *fidus*, faithful; *fides*, faith). Violation of a trust reposed. Aggravated treachery.
 16. PROCRASTINATION (from L. *pro* and *crastinus*, of to-morrow). Postponing acting when one might or ought to have begun. "By the street of *By* and *by* one arrives at the town of *Never*."
 17. UNPUNCTUALITY (from L. *punctus*, *punctum*, a point). Failing to act when the clock of duty strikes.
 18. DILATORY Going tardily and after time about one's work in any of its stages.
3. IN REGARD TO THE CHARACTER OF OTHERS.
19. VILIFICATION (from L. *vilis*, cheap, and *facere*, to make). Indirect reviling.
 20. REVILING Eloquent defamation. "No sword bites so fiercely as an evil tongue."
 21. CALUMNY (L. *calumniæ*, false accusation). The inventing as well as the propagating an evil report. "There is nobody so weak of invention that cannot make some stories to vilify his enemies."
 22. DETRACTION (from L. *de* and *trahere*, to draw). Discounting unfairly the conduct of another, attributing actions to less worthy motives than actuated them. "Silky moths that eat an honest name."

* See Sectional Index, p. 536, and General Index at the end of last volume. See also Introductory Note, pp. 491 and 502.

* Asterisks are prefixed to the names of qualities which, though ranked here as vices, are not necessarily so.

23. ASPERSION (L. *aspersio*, from *aspergere*, *aspersum*, from *ad* and *spargere*, to strew, scatter). The casting upon unsullied worth the imputation of dishonourable conduct. "Cutting honest throats by whispers." "Throwing dirt, and hoping some may stick."
24. DEFAMATION (from L. *de* and *fama*, fame). The spreading far and wide what is injurious to the good name of another.
25. LIBEL (from L. *liber*, a book). Holding a person up to public contempt and ridicule. The pestilence which rages at noon-day.
26. SLANDER (from L. *scandalum*, Gr. *σκάνδαλον*, a snare laid for an enemy). Secret and underhand defamation. The arrow shot in the dark. "The revenge of a coward."
27. DEPRECIATION (from L. *de* and *pretium*, price; F. *depriser*, to disparage). Lowering from personal motive the reputation of another.
28. DISPARAGEMENT (from L. *dis* and *paragium*, *paraticum*, parity of condition or birth). Making others think less highly of the reputation of another. "They are not the worst fruits on which the wasps alight."
29. SCANDAL (L. *scandalum*, Gr. *σκάνδαλον*, a snare laid for an enemy). Unfounded and injurious imputation upon reputation. Silence is golden respecting those we dislike.
30. GOSSIPING } (from A.S. *godsibb*, from *god*, God, and *sib*, alliance, relation).
31. TITTLE-TATTLE } The circulation of (groundless) rumours in social circles. Gossipers "murder characters to kill time." Gossiping need not, however, be definite untruth.
32. BACKBITING Speaking evil in the absence of the person traduced. Perhaps more mean and petty than slander.

4. THROUGH COWARDICE OR SINISTER MOTIVES.

(1) To stand well with others.

33. COMPROMISE (L. *compromittere*, to promise mutually, from *con* and *promittere*, to promise). Selling the truth for the sake of peace. To be liberal with another's property.
34. TEMPORISING (from L. *tempus*, *temporis*, time). Yielding to the current of opinion or circumstances against our own convictions. A reed shaken by the wind.
35. TRIMMING (from A.S. *trymian*, *trymman*, to prepare, dispose, make strong). Fluctuating between parties so as to appear to favour either. Running with the hare and following the hounds. A weathercock. *Ex.* Lord Halifax.
36. TIME-SERVING (from L. *tempus*, time, and *servus*, a slave). One who obsequiously complies with the ruling power. *Ex.* The Vicar of Bray, and Dryden.

(2) To get others to stand well with us.

37. FLATTERY Praise and admiration for the sake of gratifying vanity or gaining favour. Improves upon existing excellences. Corrupts both the receiver and the giver.
38. ADULATION (L. *adulatio*, from *adulari*, to flatter). Excessive and exaggerative flattery, with a mingled spirit of falsehood and hypocrisy. Praises non-existing excellences. *Adulation* is practised by courtiers, *flattery* by lovers.
39. PARASITE To play the (L. *parasitus*, Gr. *παράσιτος*, literally eating beside, with, or at the table of another, from *παρά*, beside, and *σείν*, to feed). A parasite was among the Greeks an overseer and apportioner of the corn brought for the public sacrifices. The earning invitations to the tables of the wealthy by flattery and conversational arts.
40. SYCOPHANT To play the (L. *sycophanta*, Gr. *συκοφάντης*, from *σῦκον*, a fig, and *φαίνειν*, to show). The acting an obsequious and servile part, in which flattery is necessarily used. "No flattery so adroit or effectual as that of implicit assent."
41. FAWNING (from A.S. *fahnian*, to rejoice, flatter, wheedle). Courting favour by low cringing, as a dog; flattering meanly. "Spaniels love not their master's good, but their master's goods."
42. SERVILITY (from L. *servire*, to serve). Slavish deference. "Through dirt to dignity."

5. AS DISPLAYED IN INDETERMINATENESS.

43. PREVARICATION (from L. *prævaricatus*, to walk crookedly). Talking all round the question, hoping to "dodge" it, and disclose nothing: like putting a blot in the writing so that it is illegible.
44. EQUIVOCATION (from L. *æquus*, equal, and *vox*, *vocis*, word). Using words which have a double meaning, so that in one sense he can claim to have said the truth, though he does in fact deceive, and intends to do so. Showing the obverse instead of the right side of the medal.
45. EVASION (from L. *e*, out, from, and *vadere*, to go, walk). Avoiding a definite answer. Ostensibly answering a question, but really turning aside to some other point.
46. AMBIGUITY : (L. *ambiguitas*, from *ambigere*, to wander about with irresolute mind, from *ambi*, round about, or *ambo*, two, and *agere*, to drive). Leaving the sense of an expression doubtful. Having two strings to one's bow.
47. SHUFFLING (from A.S. *scūfan*, to shove, push). Evading fair questions. Shifting one's ground.
48. QUIBBLING (from L. *quid*, what, and *libet*, it pleases). Trifling in argument.
49. CAVILLING (from L. *cavillari*, to practise jesting, to censure, from *cavilla*, bantering jests, sophistry, literally an empty, vain speech, from *cavus*, hollow, vain). Raising captious and frivolous objections.
50. VAGUENESS (from L. *vagus*). Becoming indefinite from want of clearness of statement or conception.
51. LOOSENESS (from A.S. *lēsan*, *lysan*), or } Wanting in logical strictness and
52. LAXITY (from L. *laxare*, to unloose) } propriety.
53. INDEFINITENESS (from L. *finis*, a boundary, limit, end). Not precise or certain. No well-defined horizon. No scientific frontier.

6. AS DISPLAYED IN PLAUSIBILITY.

54. SPECIOUSNESS (from L. *specere*, to look, to behold). Appearing well at first view, yet covering something unsound or false.
55. PLAUSIBILITY (from L. *plaudere*, *plausum*, to applaud). Pleasing the ear, but yet leaving distrust in the judgment.
56. SOPHISTRY (from Gr. *σοφία*, wise). Reasoning, sound in appearance only. "Like poison, at once detected and nauseated when presented to us in a concentrated form."
57. SUPERFICIALITY (from L. *super*, above, over, and *facies*, make, figure, shape). Comprehending only what is obvious or apparent.
58. SHALLOWNESS (from A.S. *scelfe*, a shelf). Wanting in depth. A term of reproach.

7. AS DISPLAYED IN PRETENCE.

59. DOUBLE-DEALING . . . (from L. *duplus*, double, etc.). The profession of one thing and the practice of another. The inner and outside of man are not counterfoils.
60. HYPOCRISY (from L. *hypocrisis*, Gr. *ὑπόκρισις*, the playing a part on the stage, simulation, outward show). Pretending to virtue or piety. "The homage which vice pays to virtue."
61. INSINCERITY (from L. *sincerus*, from *sine*, without, and *cera*, wax). Failing to be in reality what one appears to be. A thin coating of veneer.
62. DISSEMBLING (from L. *dis* and *simulare*, to make like another; from *similis*, like, resembling). Disguise is general, dissembling is specific. "A prince might disguise himself as a beggar; but unless he held such communications with others as to practically deceive them, he would not be dissembling."
63. DISGUISE (L. *dis* and F. *guise*, manner, from L. *visus*, appearance). Cloaking by what is fitted to mislead.
64. HOLLOWNESS (A.S. *hol*, hole, allied to Gr. *κοίλος*, hollow). Lacking soundness and reality. Men of straw in the world of morals.
65. FEIGNING (from L. *fingere*, to form). Putting out false appearances.
66. PRETENCE (from L. *tendere*, to stretch). Putting out false facts as well as false appearances.

67. SIMULATION (from L. *similis*, like). Feigned exhibition of what does *not* exist—*suggestio falsi*.
 68. DISSIMULATION (from L. *similis*, like, resembling). Feigned concealment of what really exists—*suppressio veri*.
 69. AFFECTATION (from L. *affectare*, to strive after, from *ad* and *facere*, to make). A forced and often an awkward imitation of what should be genuine and easy. Wanting the beauty that accompanies what is natural. "A greater enemy to the face than small-pox."

8. AS INVOLVING STEALTH.

70. CRAFTY (from A.S. *craft*, strength, power, art). Wide awake, and making a cunning use of one's experience and knowledge. A talent for dexterously deceiving.
 71. WILINESS (from A.S. *wile*, fraud; *vela*, to deceive). Mischievously artful in attack, defence, or escape. A talent for the use of stratagems.
 72. ARTFUL (from L. *ars*, *artis*, skill in joining or fitting, from Gr. *ἀρᾶν*, to join, to fit together; *ἀρῶν*, to arrange, prepare). Unfairly exercising means which baffle the interpretation or escape the observation of others. Trained or scientific use of the quality of cunning.
 73. SLYNESS A vulgar kind of cunning. The sly man goes with muffled tread.
 74. DECEITFUL (from L. *decipere*, to deceive, from *de* and *capere*, to take, catch). Trying to lead others astray. The betrayal of truth.
 75. CUNNING (from A.S. *cunnan*, to know, to be able). Acting concealment and disguise, as applied to the lower order of wants or designs. The characteristic quality of the fox.
 76. DESIGNING (from L. *de* and *signare*, to mark out, from *signum*, mark, sign). Scheming for desired objects even to the injury of others.
 77. DISINGENUOUS (from L. *dis* and *ingenuus*, inborn, innate, noble, frank). Wanting in candour, unworthily or meanly artful. Hiding the real purpose.
 78. CLANDESTINE (from L. *clandestinus*, from *clam*, secretly, from *celare*, to hide). A purposed and unlawful secrecy. Acting on the quiet.
 79. UNDERHAND Using secret and often fraudulent means.
 80. INTRIGUE (from L. *trica*, hindrances). Schemes, usually complicated, for effecting some purpose by secret artifices. Backstairs influence.
 81. GUILÉ (from O. Fr. *guile*, A.S. *wile*). A wily regard for one's own interests.
 82. CONCEALMENT* (from L. *con* and *celare*, to hide). Hiding from the knowledge of others.
 83. SECRECY* (from L. *secernere*, to put apart, to separate). Keeping to one's self a fact. Purposed concealment.
 84. SUBTLE* (from L. *sub* and *tela*, a web, warp). Finding both the means for executing one's purpose, and weighing and dissecting the purpose itself. The bringing *analytical* and *scientific* skill to bear in the executing of one's purposes.

9. AS INVOLVING FRAUD.*

85. KNAVERY (from A.S. *cnapa*, or *cnafa*, a rogue). A term of contemptuous reproach for a dishonest man.
 86. FRAUD (from L. *fraus*, *fraudis*). Deceiving our neighbour to his loss and our benefit.
 87. IMPOSITION (from L. *ponere*, to place). A trick or deception laid upon others to exact more than is due.
 88. DISHONEST (from L. *dis* and *honestus*, from *honos*, honour). Robbing others of their rights.

B.—LACK OF JUSTICE.

I. GENERALLY.

89. INJUSTICE (from L. *justus*, just). Violation of the rights of the individual by deprival or infliction.

* This involves want of *Justice* as well as want of *truth*.

90. UNPRINCIPLED Sinning against justice and integrity.
 91. UNFAIRNESS Showing unjust preferences.
 92. UNREASONABLENESS . . . (from L. *veri, ratus*, to reckon, think). Excess of demand and claim. Beyond all reason or right.

2. AS TO OFFENCES AGAINST RIGHTS AND USAGES.

(1) By Defect.

93. OUTRAGE (from L. *ultra*, beyond). Gross and violent insult and indignity, or overbearing or cruel violation of the feelings or the person.
 94. INSULT (from L. *insilire*, to leap upon). Words or actions of an offensive and derogatory kind.
 95. INDIGNITY (from L. *indignari*, to disdain). An insult to a person entitled to respect. Unmerited contemptuous treatment.
 96. AFFRONT (from L. *ad* and *frons*, forehead, front). A marked breach of politeness.
 97. COARSE Want of mental refinement.
 98. ROUGH (from L. *raucus*). Want of polite training and natural gentleness.
 99. BLUNT (G. *amblunō*, to dull; Ger. *bladde*, a dull knife; Sw. and Icel. *blunda*, to sleep). Abrupt in address, unceremonious.
 100. PERT (from L. *aperire*, to uncover, to open). Sprightliness without dignity, or proper regard to the respect due to others.
 101. RUDE (from L. *rudis*, allied to *raw, rough*, and *crude*). Personally offensive to others from roughness of manners (intentional or unintentional). Violation of the proprieties of social life either from ignorance or carelessness.
 102. GROSS (from L. *crassus*, thick, dense, fat). Unrestrained exhibition of the animal part of human nature. *Ex.* Henry VIII.
 103. DISCOURTEOUS (L. *dis*, and F. *courtoisie*, courtesy). Rude and disrespectful actions. A want of dignified complaisance and kindness.
 104. UNCIVIL (from L. *civis*, citizen). Withholding customary attentions and the amenities of civilized and social life.
 105. IMPOLITE (from L. *impolitus*, unpolished). Wanting in easy and graceful manners, and the desire to anticipate the wants and wishes of others, and to avoid causing them pain.
 106. OBSTRUCTIVE (from L. *ob* and *struere*, to pile up). Throwing hindrances or impediments in the way of any one's progress. The Irish Members of Parliament, 1881, 1882, made a science of this method of procedure, and hence the closure.
 107. IMPUDENT A jaunty disrespect.
 108. INJURY (from L. *jus, juris*, right, law, justice). Wronging another.

(2) By Excess.

109. INTERFERENCE (from L. *inter*, between, and *ferire*, to strike). Intermeddling with others' concerns.
 110. OFFICIOUS (from L. *ob*, and *facere*, to make or do). Obtruding one's offices or assistance when not needed. A want of tact.
 111. IMPERTINENCE (from L. *pertinere*, to pertain to). Intermeddling in affairs which do not concern us. A want of breeding, or a spirit of sheer impudence.
 112. STIFFNESS (from A.S. *stif*). Affected precision.
 113. FORMALITY (from L. *forma*, make, shape, manner). Conventional slavery. "Red-tapeism."
 114. FUSSINESS (from A.S. *fits*, ready, quick). Over-anxiety about trifles. To make a bustle or ado.
 115. BUSY-BODIES (A.S. *bysig*, to see, and *bodig*, body). Meddling persons.

3. WHEN GOVERNING.

116. TYRANNICAL (from L. *tyrannus*, Gr. *τύραννος*, an absolute sovereign, afterwards a cruel ruler). Domination and caprice, involving suffering or oppression. Tyranny and anarchy are never far asunder.
 117. ARBITRARY (from L. *arbitrari*, to hear, decide). Making one's own will the principle of government. Being a law to one's self in that and no worse sense, hence *fickle*.
 118. DESPOTIC (from Gr. *δεσπότης*, master, lord). Regardless of constitutions and laws, hence *imperious*. "Making one person more than man makes the rest less."

119. SEVERITY (from *L. severus*). Extreme strictness, insisting upon things without regard to others.
120. STRICTNESS (from *L. stringere*, to draw or bind tight). Abridging liberty in favour of method.
121. RIGOUR (from *L. rigere*, to be stiff). An unbending adherence to rule or principle. Deaf to entreaty. "The bow snaps that is bent too stiffly."
122. STERNNESS (from *A.S. sterne, styrne*, allied to *Ger. starr*, staring, *störig*, stubborn). Applicable to look, and demeanour, and manners. (Often anything but a fault.)
123. THREATENING (from *A.S. thredtian*, to urge, threaten). Alarming with the promise of evil.
124. DICTATION (from *L. dicere*, to say). Prescribing beyond our province.
125. AUSTERITY (from *L. austerus*, *Gr. αἰσθητος*, harsh, like the flavour of unripe fruit). Exacting upon one's self as well as upon others. "Taking a slighting view of the enjoyments and relaxations of life."
126. BRIBING (from *F. bribe*, a hunch of bread, scrap, leavings of meals). Perverting the judgment of another, or corrupting his action by some gift or promise. "The universe would not be rich enough to buy the vote of an honest man."

4. WHEN GOVERNED.

127. TREACHERY Violation of allegiance.
128. SEDITION (from *L. se*, aside, and *itis*, a going). Public discontent. Seething rebellion.
129. INSURRECTION (from *L. insurgere, insurrectum*, to rise up against). A rising up of individuals against the laws of a community or state.
130. INSUBORDINATION }
or DISLOYALTY } (*L. in*, not, *sub*, under, and *ordo, ordinis*, rule). Not submissive to authority. Definite manifestation of disloyalty.
131. REBELLION (from *L. bellare*, to make war). Efflorescence of disloyalty.
132. REVOLUTION (from *L. re*, back, and *volvere, volutum*, to turn). The fructification of disloyalty.
133. LAWLESSNESS (from *O. Eng. lay*; *A.S. lecgan*, to lay. A law is that which is laid, set, or fixed, like *statute, constitution*). Not subject to the law of morality or of society.
134. DISOBEDIENCE (*L. dis* and *obedientia*, obedience). Not observant of duty or rules prescribed by authority.
135. DISRESPECTFULNESS (from *L. dis* and *re*, again, back, and *specere, spicere*, to look, to view). Failing to hold others in their right esteem.
136. UNDUTIFULNESS (from *L. debere*, to owe). Not submissive to natural or legal superiors.

5. AS FAILING TO ACKNOWLEDGE THE GOOD OFFICES OF OTHERS.

137. UNTHANKFULNESS (from *A.S. thancian*, to thank). Failing to acknowledge or make returns for favours received.
138. INGRATITUDE (from *L. gratus*, agreeable). Want of a disposition to repay. Is treason to mankind.

C.—LACK OF WISDOM.

1. AS TO DEFECTIVE KNOWLEDGE AND JUDGMENT.

139. IGNORANCE* (from *L. ignorantia*). Want of knowledge of such matters as we ought to know.
140. INFATUATION (from *L. fatuus*, foolish). Inclining to anything in a manner not justified by reason.
141. INJUDICIOUSNESS (from *L. judicium*, judgment, decision). Acting without due attention to the mutual relations of things, and without sufficiently examining circumstances.
142. SHORT-SIGHTEDNESS (from *A.S. scort, sceort*; *L. curtus*, short; and *A.S. siht*, sight). Inability to see far into things deep or abstruse, or not evident at first sight.

2. AS TO DEFECTIVE COMMON SENSE.

143. ECCENTRICITY* (*L. eccentricus*; *Gr. ἐκκεντρος*, out of the centre, from *ἐκ*, out of, and *κέντρον*, *L. centrum*, centre). Deviating from the usual or common-sense course. "He that will keep a monkey should pay for the glasses he breaks."

144. FOOLISHNESS Failing to act according to the principles of practical wisdom. A weak mind. "Letting down buckets into empty wells, and growing old with drawing up nothing."
145. SENSELESSNESS (from L. *sentire*, *sensum*, to perceive, to feel). Acting contrary to reason or sound judgment. A warped mind.
- (As shown in words.)
146. GARRULOUSNESS * (from L. *garrire*, to chatter, from *gar*, to shout). Prosy talk, with frequent and lengthened details. *Ex.* An old man in his dotage.
147. TALKATIVENESS (from Prov. Ger. *talken*, to speak indistinctly). Talking for talking's sake. "An unbraced drum which beats a wise man out of bounds." *Ex.* A child.
148. LOQUACIOUSNESS (from L. *loqui*, to speak). A great flow of words at command. The less persons think, the more they talk.
3. AS TO DISREGARDING THE MEANS OF GUARDING AGAINST HURTFUL INFLUENCES AND OPPOSING FORCES.
149. NEGLIGENCE (from L. *nec*, not, and *legere*, to pick up, gather). A term more of reproach than mere remissness.
150. REMISSNESS (from L. *remittere*, to send back, to relax). Inattention in regard to matters of duty and responsibility.
151. IMPRUDENCE (from L. *prudens*, prudent). Want of due regard to consequences.
152. CARELESSNESS (from L. *cura*, care). Inattention to matters usually of minor or ordinary moment, from unawakened interest.
153. HEEDLESSNESS (from A.S. *hēdan*). Inattention to the consequences of conduct respecting the passing matters of the moment.
154. THOUGHTLESSNESS (from A.S. *thencan*, to think). Serious inattention to matters of graver moment.
155. UNWARINESS (from A.S. *waru*, caution). Failing to guard against deception and artifices.
156. INATTENTION (from L. *attendere*, to stretch). Impatience of persistent thought respecting casual matters.
157. INCONSIDERATION (from L. *con* and *sidere*, to sit). Inattention to the circumstances which regard safety or propriety.
158. FORGETFULNESS (from A.S. *for* and *getan*, to get). Letting facts and duties slip from the mind. "Men are men ; the best sometimes forget."
4. AS TO DISREGARDING THE MATERIAL RESOURCES AND COMFORTS OF LIFE.
159. IMPROVIDENCE (from L. *pro*, before, and *videre*, to see). Neglect of foresight.
160. WASTE (from L. *vastare*, to lay waste). Want of care in spending or using. "More water glideth by the mill than wots the miller of."
161. SQUANDERING (from Ger. *schwinden*, to vanish, dwindle). Spending lavishly or profusely without need and without return.
162. PRODIGALITY (from L. *pro*, forward, forth, and *agere*, to drive). Spending to excess and recklessly, and usually for improper purposes.
- D.—LACK OF BENEVOLENCE.
- I. GENERALLY.
163. MALICE (from L. *malus*, bad, ill, evil). Delighting in doing harm for harm's sake. "Sucks up the greatest part of her own venom, and poisons herself."
164. MALEVOLENCE (from L. *male*, ill, and *volo*, to wish). Malice directed against others.
165. MALIGNITY (from L. *malignari*, to do or act maliciously). Virulently bent upon harm or evil. "Malicious carries the idea of designing ; malevolence that of impulse of nature ; malignant, intrinsic vice or harmfulness."
166. CRUELTY Inflicting pain regardless of the feelings of those injured.
167. INHUMANITY (from L. *homo*, man). Destitute of the tenderness which belongs to a human being.

168. SARDONIC (L. *sardonicus*, Gr. *σαίρειν*, to grin like a dog, or from *σαρδόνιον*, a plant of Sardinia, Gr. *Σαρδῶν*, which was said to screw up the face of the eater). Sarcasm, with heartless or bitter elements.
169. SELFISHNESS (from A.S. *silf*, *self*). Supremely caring for one's self.
170. UNKINDNESS (from A.S. *cyn*, kin). Want of natural affection.
2. IN REGARD TO THE DISTRESS OF OTHERS, CHIEFLY.
171. INSENSIBILITY (from L. *sensus*, feeling). Want of susceptibility of emotion and passion.
172. HARD-HEARTEDNESS (from A.S. *heard* and *heorte*). Without feelings of pity. "A man whose blood is very snow-broth."
173. RUTHLESSNESS (from A.S. *herōwan*, to be ashamed). Without any mercy or compassion.
174. CHURLISHNESS (from A.S. *ceorl*, a freeman of the lowest rank, man, husband). Wanting in softness and liberality.
175. ILLIBERALITY (from L. *liberalis*, liberal). "Withholding more than is meet."
176. SENTIMENTALITY (from L. *sentire*, to perceive, think, feel). Mawkish feeling.
3. IN REGARD TO THE FAULTS OF OTHERS, CHIEFLY.
177. IMPLACABLE (from L. *placere*, to please). Not to be appeased.
178. UNRELENTING (from L. *lentus*, pliant, flexible, slow). Having no pity.
179. UNFORGIVING (from A.S. *for* and *gifan*, to give). Not disposed to overlook, or to condone.
180. TACITURN (from L. *tacere*, to be silent). Habitually silent, not free to converse.
181. MERCILESS } (from L. *merces*, hire, pay, reward). Acting without compas-
182. UNMERCIFUL } sion for the offender.
183. UNCHARITABLE (from L. *carus*, dear, costly, loved). Severity in judgment, failing to make due allowances.
184. HARSH (from Ger. *harsch*, hard ; D. *haersch*, hoarse). Dealing with others without regard to their affections and feelings, or rights.
4. IN REGARD TO SOCIAL RELATIONS.
185. INHOSPITABLE (from L. *hospes*, guest). Want of tenderness to strangers.
186. INACCESSIBLE (from L. *cedere*, to move, to yield). Standing at bay.
187. UNSOCIABLE (from L. *socius*, a companion). Averse to companionship or conversation.
5. IN REGARD TO DISPOSITIONS CONNECTED WITH THE WANT OF BENEVOLENCE.
- (1) As to the Inward Character.
188. UNGRACIOUSNESS (from L. *gratus*, beloved, dear, agreeable). Failing to show grace or tenderness of heart.
189. ILL-NATURE (from A.S. *yvel*, evil and L. *natus*, born). A nature in which the bitter or bad elements predominate.
190. ILL-WILL (from A.S. *yvel*, evil, and *wille*). A nature which carries a grudge against others.
- (2) As to the Outward Expression.
- (The following resemble a nest of wasps.)
191. ANNOYING (from L. *nocere*, to hurt). Molestation from continued acts or inconvenience.
192. PROVOKING (from L. *pro*, forth, *vox*, *vocis*, voice, cry, call). The awakening of some open expression of decided anger. The calling out to combat.
193. TEASING (from A.S. *tæsan*, to pluck, pull). The repetition of unpleasant acts or words.
194. VEXING (from L. *vexare*, to shake). Making angry by little provocations.
195. AGGRAVATING (from L. *gravis*, heavy). Making worse the burden or grievance of another.
196. IRRITATING (from L. *in* and *ira*, wrath). Exciting slight resentment.
197. EXASPERATING (from L. *asper*, rough, harsh). A provoking of anger in its unrestrained exercise. "Susceptible and nervous people are most easily *irritated* ; proud people are quickly *provoked* ; hot and fiery people are soonest *exasperated*."

198. TANTALISING (from *Tantalus*, in *mythology*, a Phrygian king, condemned in Tartarus to perpetual thirst with tempting fruits and water near him, which he could never reach). To torment by exciting hopes or expectations which can never be realized.

E.—LACK OF SELF-CONTROL.

I. AS EXHIBITED IN WANT OF ENERGY.

199. INDIFFERENCE (from L. *differe*, to put off, to separate, be unlike). Unaffected by the presence or absence of a person or thing.
200. APATHY (Gr. ἀπάθεια, from ἀ priv. and πάθος, from παθεῖν πάσχειν, to suffer). Incapable of being ruffled by pleasure, pain, or passion.
201. INSENSIBILITY (from F. *insensibilité*). Want of power to be readily moved or affected.
202. LUKEWARMNESS (from A.S. *wlac*, warm, warmish, remiss). Never hot nor cold.
203. INACTIVE (from L. *agere*, to do, act). From mere want of stimulus to effort.
204. COLDNESS (from A.S. *ceald*, from *colian*, to be cold; akin to L. *gelu*, frost). The absence of heat as regards the feelings and passions.
205. LETHARGY (L. *lethargia*, Gr. λήθαργος, forgetful, from λήθη, forgetfulness, and ἀργός, idle, lazy). Invincible sluggishness.
206. IDLENESS (from A.S. *idel*, idle, vain, empty). Reluctance to force one's self to what one does not like.
207. INDOLENCE (from L. *dolere*, to feel pain). A habitual love of ease, a settled dislike of movement or effort.
208. LAZINESS (from O. Eng. *lasie*, O. Ger. *lassen*, to leave off). Is opposed to industry, and is frequently found among those who are compelled to work for others.
209. SLUGGISHNESS (from *slac*, *slac*, slack). Implies some defect of temperament which directly impedes action.
210. LISTLESSNESS (from A.S. *lystan*). The absence of desire.
211. SUPINENESS (from L. *supinum*, bent or thrown backward). The absence of interest, the wilful absence of interest and will-interest.
212. INERTNESS (from L. *iners*, *inertis*, unskilled, idle). Has something in his constitution or his habits which operates like a weight holding him back from exertion.

II. AS TO DEFECTIVE WILL-POWER AND MISAPPLIED ENERGY.

213. IMPULSIVENESS (from L. *pellere*, to drive). Hasty inclination.
214. CAPRICE (from F. *caprice*, L. *caper*, a goat, as it were a fantastical goat-leap). Acting on the slightest preference of the moment, and from one moment to another without such choice as is founded on deliberation. It manifests itself in abrupt changes of feeling, opinion, or action.
215. HUMOUR (from L. *humere*, to be moist; allied to Gr. χυμός, liquid, juice). Making the indulgence of one's temper or mood the principle of action.
216. WHIM (from Welsh *chwym*, a brisk motion). Expresses not any quality or temper of mind, but something external. A passing wish or fancy, generally an unreasonable one. Personal eccentricity.
217. FANTASY (from L. *phantasia*; Gr. φαντασία, a making visible, from φαίνω, to bring to light). The product of an eccentric or unregulated imagination. It invests objects without attention or inquiry, with supposed charms or otherwise.
218. RESTLESSNESS (from L. *re*, again, back, and *stare*, to stand, stay). Disposed to wander or to change place or condition.
219. FICKLENESS (from A.S. *ficol*, crafty, from *fican*, to touch lightly, to flatter). Belongs rather to the disposition, the others to the temper and mood. It is that inconstancy of mind and tastes which shows itself in inconstant preferences and attachments.
220. CHANGEABLENESS (from L. *cambire*, to exchange, barter). Refers to humour, disposition, and temper.
221. VARIABLENESS (from L. *varius*, various). Refers to mood.

222. OSCILLATION (from L. *oscillum*, a swing). Moving backward and forward, fluctuating between fixed limits.
223. VACILLATION (from L. *vacillare*). Going backward and forward in his opinions and purposes, without any fixity of mind or principles.
224. WAVERING (from A.S. *wafian*, to hesitate). Distrust of an opinion actually formed. Is applied to matters of intellectual decision. Shrinking back at the approach of difficulty or danger.
225. HESITATING (from L. *hære*, to hang or hold fast). Pausing or delaying from fear, or doubt, or cowardice.
226. FLUCTUATING (from L. *fluere*, to flow). As applied not only to matters of intellectual decision, but to states of feeling. To move as we are acted upon.
227. INDECISION (from L. *decidere*, to determine). Want of settled purpose, or of firmness in the determination of the will.
228. PLIABILITY (from L. *plicare*, to fold). Capable of being bent about, being cats' paws.
229. WEAKNESS (from A.S. *zwican*, to yield, to totter). That kind of failing which comes from insufficient energy or judgment to resist, a propensity unrestrained, though acknowledged to be unwise.
230. YIELDING (from A.S. *gelaan*, *gildan*, to pay, to render). Incapacity of resistance to the will of another, even when such resistance is lawful or needful. Nose of wax.
231. OBSEQUIOUSNESS (from L. *ob* and *sequi*, to follow). Over-compliant, or demonstratively, over-courteously, and almost servilely attentive to the wishes of another.
232. PRECIPITOUS (from L. *præceps*, headlong). Evincing rash haste.
233. HURRY (A.S. *hreran*, to move hastily). Not allowing sufficient time or not taking sufficient thought for necessary steps.

3. AS TO ILL-REGULATED WILL-POWER.

234. WAYWARDNESS (from A.S. *weð*, woe, evil, malice). Wilfully and unreasonably following one's own course.
235. WILFULNESS (from *will* and *jull*). Governed by the will without yielding to reason.
236. PERTINACITY (from L. *per*, through, and *tenax*, tenacious, from *tenere*, to hold). Holding on, clinging to one's own purpose or opinion.
237. OBSTINACY (from L. *obstare*, to stand before). Inflexible conduct, standing out against persuasion, instruction, intreaty. Holding out unreasonably when one ought to give in.
238. CONTUMACY (L. *contumax*, insolent, either from *con* and *tumere*, to swell, or from *contemnere*, to despise). Resistance to the demands of constituted authority.
239. UNRULY (from L. *regere*, to govern, to direct, to keep straight). Disposed to violate law. Not submissive to rule.
240. HEADSTRONG (from A.S. *heáfud*, allied to L. *caput*, Gr. *κεφαλή*; and A.S. *strang*). Directed by ungovernable will, or proceeding from obstinacy.
241. INTRACTABLE (from L. *tractare*, to draw violently, to handle, treat). Refusing to be taught, disciplined, or tamed.
242. UNGOVERNABLE (from L. *gubernare*, Gr. *κυβερνάν*). Not capable of being ruled or restrained.
243. HEADY (from A.S. *heáfud*). Hurried on by will or passion.
244. PERVERSENESS (from L. *pervertere*, to turn around). A settled obstinacy of the will, and likes and dislikes by the rule of contradiction to the will of others.
245. REFRACTORINESS (from L. *frangere*, to break). Perverse or sullen obstinacy in opposition or disobedience.
246. STUBBORNNESS (from O. Eng. *stub*, or stock). A high degree of obstinacy.
247. INCORRIGIBLE (from L. *corrigere*, to correct). Incapable of being corrected or amended.
248. UNCONTROLLABLE (from L. *rotula*, a little wheel). Incapable of being restrained by right and lawful influence.
249. UNMANAGEABLE (from L. *manere*, to dwell). Incapable of being brought round to the plans of those we co-operate with or serve.
250. HARDENED (from A.S. *heardian*; allied to Gr. *κράτος*, strength, vigour). A settled disregard of, and habit of resistance against, the claims of persuasion, duty, and sympathy.

251. OBDURATE (from *L. durus*, hard). The state of being hardened against moral influences, a moral determination in opposition to both moral principle and natural feeling.
252. CALLOUS (*L. callosus*, hard-skinned, from *callere*, to be thick). Having the sensibilities deadened.
253. DOGGEDNESS (from *dog*). Surlily obstinate, sourly impracticable.
254. INFLEXIBILITY (from *L. flectere*, to bend). Obstinaey of temper or will. Not to be turned.

(The sequel to want of Energy and Ruined Will-Power.)

255. DECLENSION (from *L. clinare*, to lean, incline). A falling off from excellence or perfection.
256. DEGENERATION (from *L. degenerare*, to degenerate, from *de* and *genus, generis*, birth, race). Having become worse than one's kind, having declined in goodness.
257. DETERIORATION (from *L. deterior*, worse). The state or result of growing worse.

4. AS TO THE APPETITES.

(1) Generally.

258. LUXURIOUSNESS (from *L. luxus*, excess). Indulging freely or excessively in pleasure.
259. VOLUPTUARY (from *L. voluptas*, pleasure). The voluptuary lives for pleasure, but is nice in his tastes.
260. IMMODERATION (from *L. moderatus*, moderate, from *modus*, measure). Is *statical*, belonging to quantity; exceeds just, reasonable, or ordinary bounds generally.
261. INTEMPERANCE (from *L. tempus*, time; Gr. *τέμνειν*, to cut off). Unrestrained indulgence of the desires, undue licence given to will, or the acting or speaking without self-control. Is *dynamical*, belonging to force and action.
262. SENSUALITY (*L. sensualis, sensus, sense*). Gratifying the animal propensities with little discrimination. Immoral indulgence.

(2) Hunger.

263. EPICURE To act as an (*L. Epicurus*; Gr. *Ἐπικούροσ*, the Greek philosopher, who assumed pleasure to be the highest good). Devoted to the luxuries of the table; with him quality is their recommendation.
264. GOURMAND To act as a (from *F. gourmer*, to sip, to lap; *gourmacher*, to eat improperly). *Quantity* is the point.
265. GLUTTONY (from *L. glutire*, to swallow). Eating voraciously or to excess.

(3) Thirst.

266. DRUNKENNESS Being intoxicated by strong drink.
267. INTOXICATION (from *L. toxicum*; Gr. *τοξικόν* (*sc. φαρμακόν*), a poison in which arrows were dipped; from *τόξον*, bow, arrow). A wider term than drunkenness.
268. INEBRIATION }
269. INEBRIETY } { (from *L. ebrius*, drunk). The former is the result of drunkenness. The process or the state (not the habit). The latter expresses the state and the habit, but not the process.

(4) Sexual Instinct.

270. LICENTIOUS (from *L. licere*, to be permitted). Implies sensual indulgence.
271. DISSOLUTE (from *L. dissolvere*, to let loose). Wanton disregard of everything intervening between desire and its gratification.
272. ABANDONED (*F. abandonner*, from *a*, to, *ban*, proscription, exile, and *donner*, to give). A voluntary surrender of self to a life of self-indulgence regardless of every consideration. Sinning against sobriety and self-control.
273. REPROBATE (from *L. reprobare, reprobatum*, to disapprove, condemn). Cast away without hope of recovery.
274. PROFLIGATE (from *L. pro*, forward, and *figere*, to strike down). The throwing away of honour, principle, and virtue, and all such-like moral wealth.
275. DEPRAVED (from *L. depravare*, to corrupt, from *de* and *pravus*, crooked, wicked, distorted, perverse, vicious). Perversion of the standard of right

276. INDELICATE (from L. *delicia*, delight). Offending against refined propriety, good manners, or perfect purity of mind.
277. INDECENCY (from L. *decere*, to become). Impure as to outward acts and appearance or expressions.
278. IMMODESTY (L. *immodestus*; from *in* and *modestus*, modest; from *modus*, measure). Impure as to character and disposition.
279. IMMORALITY (from L. *in* and *moralis*, moral; from *mos*, *moris*, manner, custom). Violation of morality.
280. INCONTINENT (from L. *continere*, to restrain). Incapacity to restrain the passions and appetites.
281. UNCHASTITY (from L. *castus*, pure, chaste). Unlawful indulgence of the sexual appetites.
282. UNCLEANNES (from A.S. *claene*, of Celtic origin). Immorality viewed as degrading and polluting the body.
283. WANTONNESS (W. *gwantan*, variable, fickle; *gwantwy*, apt to move away; *gwanttu*, to sever). Without rule or restraint of the appetites.
284. LEWDNESS (from O. Eng. *lewed*, *lewd*, lay, ignorant, vile). The unlawful indulgence of lust.
285. DEBAUCHERY (from F. *débaucher*, orig. to entice away from the workshop, from *bauche*, workshop). Excessive indulgence of lust.
286. FORNICATION (from L. *fornix*, arch, vault, a brothel). The incontinence of an unmarried person.
287. ADULTERY (from L. *adulter*, unchaste). The unfaithfulness of married people.
288. LECHERY (from L. *lecor*, gluttonous). Wholesale indulgence of lust.

5. AS TO THE MENTAL DESIRES.

(1) Desire of Possession.

289. AVIDITY (from L. *avidus*, eager, *avere*, to long). Intense desire for matters of enjoyment and possession. However, more frequently used in its good than in its bad sense.
290. COVETOUSNESS (from L. *cupidus*, eager, from *cupere*, to desire). Desire of obtaining what we have not; regardless, in measure at least, of the means used.
291. GREEDINESS (from A.S. *grædan*, to cry, call). A low, animal, or selfish form of desire.
292. AVARICE (from L. *avere*, to covet). Inordinate desire of gain. Eagerness to get, and hugging the gain when got.
293. SORDIDNESS (from L. *sordere*, to be filthy or dirty). The sacrifice or loss of what is noble, and the adoption of what is mean in feeling and conduct in reference to the acquisition of gain.
294. NIGGARDLY (from Icel. *hnöggr*, sparing, economical). Unwilling to part with one's money, and hard upon others. Might be placed under "lack of benevolence."
295. MISERLY (from L. *miser*, wretched, miserable). Hard upon himself as well as others.
296. AGGRANDISEMENT (from L. *ad* and *grandis*, large, great). Seeking to exalt one's self in power, wealth, rank, or honour. "That join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (Isa. v. 8.)
297. GAMBLING (from A.S. *gamian*, to play). Playing or gaming for money or other stake.

6. AS TO THE EMOTIONS.

(1) Fear.

i. By its Absence.

298. RASHNESS (from A.S. *hrysan*, to rush). The courage of unreflectiveness and inexperience.
299. TEMERITY (from L. *temere*, by chance, rashly). The underrating or disregarding personal danger or consequences. The passive state of which rashness is the active quality.
300. AUDACITY (from L. *audere*, to dare). Presumptuous boldness.
301. RECKLESSNESS Rashness in its wild abandonment of self-respect and restraint.

ii. By Excess.

a. Passively.

302. ALARM (F. *alarme*, from *al*, very, and *garm*, noise, cry). Dread of possible harm.

303. AGITATION (from L. *agitare*, to put in motion, to drive). The inquietude and restlessness of the soul.
304. FEAR (A.S. *fär*, a coming suddenly upon, deceit, fear, anger). Giving way before the nearness of the perilous.
305. FRIGHT (from A.S. *frihtan*, to terrify). Sudden confusion of the senses by an external appearance which produces in an instant an unreflecting fear.
306. DISMAY (connected with *magin*, to be able, like our English word *may*). Gloomy apprehension destroying the spirit of energy and enterprise.
307. TERROR (from L. *terrere*, to frighten). A strong confusing sense of fear.
308. SHYNESS (A.S. *sceoh*, to shun, avoid). Easily frightened. Oversensitiveness to criticism.
309. BASHFULNESS (from *baisser*, to lower, abash, to hang one's head). Excessive or extreme modesty, arising from self-distrust, awkwardness, and oversensitiveness.
310. SHAMEFACEDNESS (from A.S. *sceamfast*, restrained by shame). Easily confused or put out of countenance.

b. Actively.

311. COWARDICE (from L. *cauda*, tail; one who turns tail, like a scared dog). Slinking back like a terrified beast with the tail between the legs.
312. CRAVEN (from A.S. *craftian*). Begging one, or shrinking at the approach of danger.
313. POLTROON (It. *poltrone*, an idle fellow, sluggard, coward; usually erroneously derived from L. *pollice truncus*, maimed in the thumb, it being once a practice of cowards to cut off the thumbs to avoid military service). A mean-spirited coward.
314. DASTARD (A.S. *adastrigan*, to frighten). A strong term of reproach for a coward.
315. SNEAKING (from A.S. *snacan*, *snican*, to creep, to sneak). Telling in a cowardly manner against another.

(2) Hope.

316. DEJECTION (from L. *dejacere*, *dejectum*, from *de* and *jacere*, to throw). A state of sadness or sorrow as affecting the countenance and demeanour, giving a downcast look.
317. DOLEFULNESS (from L. *dolere*, to feel pain, to grieve). Full of grief.
318. DEPRESSION (from L. *de* and *premere*, *pressum*, to press). Lowness of spirit, chiefly constitutional.
319. DESPONDENCY (from L. *de* and *spondere*, to promise solemnly). A state of mind, the result of sad or disheartening reflections, as upon a loss which cannot be recovered, or a failure which cannot be retrieved, or a hope which is likely to be frustrated, or an unfavourable aspect of personal affairs.
320. MELANCHOLY (from Gr. *μέλας*, black, and *χόλος*, gall, bile). Such dejection or depression as is either constitutional or chronic in the individual, and often results from a number of impressions which cannot be resolved into any one direct cause of grief or sadness.
321. DESPAIR (from L. *de* and *sperare*, to hope). Loss of hope.

(3) Curiosity.

322. INQUISITIVENESS (from L. *inquirere*, to search into). Busying one's self with inquiries on a small scale of no intrinsic importance or concern to himself.
323. CURIOUSNESS (L. *curiosus*, careful, inquisitive, from *cura*, care). Eager for information generally of things of little intrinsic importance, or of little concern to himself.
324. PRYING (probably contracted from *per-eye*, to eye or look through). Using one's own powers of observation, rather than questions put to others, for the purpose of discovering their secret affairs, from a low-minded curiosity.

(4) Pride.

i. By Excess.

a. As a Personal Quality.

325. PRIDE * (from A.S. *pryt*, honour, ornament). An exaggerated estimate of the deference due to something which really exists in us, or belongs to us. Disdains others, converting superiors into equals, and equals into inferiors.

326. HAUGHTINESS (from *L. altus*, high). Intense consciousness of a superiority, real or imagined.
327. SELF-CONCEIT (from *A.S. silf, self*, and *L. con* and *capere*, to take). The entertaining an overweening opinion of one's self.
328. ARROGANCE (*L. arrogantia*, from *ad* and *rogare*, to ask, request). Exclusive self-deference. The extreme of self-assertion.
329. DOGMATISM Asserting with overbearing and arrogance.
330. VANITY (from *L. vanus*, empty, vain). An excessive desire of applause, approbation, or admiration. Subjects of vanity are good looks, talents, personal influence, or success, etc.
331. PRESUMPTION (from *L. præ*, before, and *sumere*, to take). Blind or unreasonable confidence arising from rashness or conceit.
332. AMBITION * (*L. ambitio*, a going around, especially of candidates for office in Rome, to solicit votes; hence, desire for office or honour, from *ambire*, to go around). An eager and sometimes an inordinate desire of preferment.
333. SELF-WILL (from *A.S. silf, self*, and *L. volo, velle*, to will). Thinks nothing of right or wrong; whatever the impulse of the moment suggests is the motive to action.
334. SELF-SUFFICIENCY (from *A.S. silf, self*, and *L. sub*, under, and *facere*, to make). Through conceit refusing the assistance of every one.

b. As manifested in External Display.

335. OSTENTATION (from *L. ostendere*, to show). Studied display and parade of possessions or qualities.
336. DISPLAY (from *L. dis*, abroad, and *plicare*, to fold). Courting publicity.
337. PARADE (from *L. parare*, to prepare). Ostentation of anything calculated to impress the minds of others in relation to one's own capacities, powers, possessions, or superiority and excellences of any kind.
338. BOASTING (*O. Eng. bost*; *Ger. pausten*, to swell). Speaking in ostentatious language, with a view to self-praise or self-exaltation. Connected with *vanity*.
339. VAUNTING (from *L. vanus*, vain). Bringing forward anything to show it off. Connected with pride.
340. BOMBAST (from *L. bombasium*, a doublet of cotton). Swelling words without much meaning.
341. PEDANTRY (from *Gr. παῖς, παῖδος*, a boy, and *ἄγειν*, to lead, guide). A boastful display of one's learning.
342. FOPPISHNESS (from *Ger. foppen*, to make a fool of one, jeer). Courting admiration by personal extravagances.

c. In our Treatment of Others.

343. CONDESCENSION * (from *L. de*, down, and *scandere*, to climb). Arrogant politeness.
344. SUPERCILIOUSNESS (from *L. super*, above, over, and *cilium*, an eyelid). Lofty with pride.
345. SCORN (from *L. ex*, from, and *cornu*, a horn). Extreme and passionate contempt.
346. DISDAIN (from *L. dis* and *dignari*, to deem worthy; *dignus*, worthy). A feeling of mingled contempt and aversion.
347. VAIN-GLORIOUS (from *L. vanus*, empty, vain, and *gloria*, glory). Vain to excess of one's achievements.
348. CENSORIOUSNESS (from *L. censorius*, pertaining to the censor, from *censere* to value, to tax). Severe in making remarks on others.
349. CONTEMPTUOUS (from *L. contemnere, con* and *temnere*, to slight). Treating others as greatly inferior to ourselves, and as not worthy of notice.
350. SNEERING (*Prov. Eng. snert*, to sneer at, *snort*, to laugh loudly). Casting contempt indirectly or by covert expressions.
351. OVERBEARING (from *L. super*, *Gr. υπέρ*, and *L. ferre*, to bear, carry, produce; *Gr. φέρειν*). Tending to repress or subdue by insolence or effrontery.
352. IMPERIOUS (from *L. imperare*, to command). Exercising one's authority in a manner highly offensive for its spirit and tone.
353. DICTATORIAL (from *L. dicere*, to say). Acting like one with absolute power and regardless of others.
354. DOMINEERING (from *L. dominus*, master, from *domus*, house). Ruling with insolence and arbitrary sway. Giving orders in a way to make others feel their inferiority.

355. RIDICULE (from L. *ridere*, to laugh). Contemptuous derision.
 356. MOCKERY (from Gr. *μῶκος*, buffoon, scorner). Mimicking the words or actions of another.
 357. DERISION (from L. *de* and *ridere*, to laugh). Scornful or contemptuous treatment.
 358. SCOFFING (from Dan. *skuffe*, to deceive, delude; Icel. *skuppa*, to laugh at). The use of insolent mockery and derision.
 359. JEERING (O. Eng. *geere*, *geare*, perhaps a modification of *cheer*, to salute with cheers or shouts of joy, taken in an ironical sense). The use of severe sarcastic reflections.

ii. By Defect.

360. LITTLENESSE (from A.S. *lytel*). Dissembling for want of spirit.
 361. MEANNESS (from A.S. *mæne*, *gemæne*; L. *communis*). The morally paltry.
 362. PALTRINESS (from Ger. *palte*, a rag, tatter). Anything that is low, shuffling, or marked by equivocation, is paltry.
 363. BASENESS (from L. *bassus*, thick, fat, short, humble). The morally degraded.
 364. SHAMELESSNESS (from A.S. *scamu*, *sceamu*, shame, and *læssa*, less). An absence of shame where a feeling of shame is due.
 365. VENALITY (from L. *venus*, sale; *venire*, to be sold). Prostration of talents, offices, or services for money.
 366. UNMANLINESS Not worthy of a noble mind. The predominance of feminine elements; want of courage; often allied with meanness.

(5) Envy.

367. RIVALRY (from L. *rivalis*, from *rivus*, a river, hostile tribes being often thus separated). Trying to get something for one's self which is of the nature of a possession, against one or more others who are trying for the same thing.
 368. MISTRUST Withholding trust through doubt or envy.
 369. SUSPICION (from L. *specere*, to look, view). A painful apprehension of wrong or harm.
 370. ENVY (L. *invidia*). The feeling of unhappiness or uneasiness produced by the contemplation of any good belonging to another.
 371. JEALOUSY (from L. *zelus*, Gr. *ζήλος*, emulation, zeal, jealousy). A painful apprehension of rivalry.

7. AS TO THE PASSIONS.

(1) Anger.

i. Generally.

372. ANGER (L. *angor*, from *angere*, to choke, strangle, torture, vex; connected with Gr. *ἄγχω*, to press tightly). Keen displeasure against wrong, real or supposed, whether in the case of others or themselves.
 373. WRATH (from A.S. *wræth*, violent). Violent and continuous anger, accompanied with vindictiveness, or, at least, by a desire of inflicting suffering upon its object.
 374. CHOLERIC (L. *cholericus*, Gr. *χοληρικός*, from *χόλος*, bile). The constitutional aspect of anger, or the feeling as it affects the frame, gestures, and countenance of men.
 375. PASSIONATE (from L. *pati*, *passus*, to suffer). Easily excited or agitated by injury or insult.
 376. RAGE (from L. *rabere*, to rave). A vehement, ungovernable ebullition of anger akin to the influence of a disease; breaking forth into extravagant expressions and violent demeanour. Wrath may be justifiable, and anger may be just, but rage is a distemper of the soul, to be regarded only with abhorrence.
 377. RESENTMENT (from L. *re*, again, and *sentire*, to feel). Anger inflamed by sense of personal injury or insult, and hence is too often a moody feeling, leading one to brood over real or supposed wrongs with a deep and lasting hatred.
 378. VEHEMENCE (from L. *vehemens*, probably a protracted form for *vemens*, from *ve*, an inseparable particle denoting privation, and *mens*, the mind). Acting with greater force than is necessary or expedient.

379. VIOLENCE (from L. *vis*, strength, force). Excited by strong feeling or passion, beyond limits of law.
 380. FIERCENESS (from L. *ferus*, wild). Vehement in anger. Marks the haste and violence of the act.
 381. FURY (from L. *furere*, to rage). Excess of rage, amounting almost to madness.

ii. As displayed in Noise chiefly.

382. BOISTEROUS (W. *bwyst*, stormy, furious; O. Eng. *boist*, a swelling, threat; Scot. *boist* and *boast*, to threaten). Violence and rudeness of noise in words and movements. The result of conflicting, contrariant, and irregular forces, exerted without uniformity or self-control.
 383. CLAMOROUS (from L. *clamare*, to cry out). A noisy use of the voice in continuous or reiterated angry cries.
 384. TURBULENT (from L. *turba*, disorder). A disposition not only to disorder, but to insubordination.
 385. TUMULTUOUS (from L. *tumere*, to swell). Inclined to make a noise in turbulence or in merriment; but the effect is direct, while that of boisterous is unintended.

iii. As displayed in Words chiefly.

386. SATIRE (from L. *sat*, *satis*, enough). Lively sallies of the imagination against the character and acts of others.
 387. SARCASM (from Gr. *σαρκασμός*, from *σαρκάζειν*, to tear flesh like dogs, to bite the lips in rage, to speak bitterly, to sneer, from *σάρξ*, *σάρκός*, flesh). Satire with poisoned fangs.
 388. IRONY (from Gr. *εἶπειν*, to speak). A mode of censuring by contraries. It ridicules by pretending to admire, and condemns by feigned approval.
 389. INVECTIVE (from L. *vehere*, to carry). Aimed at character or conduct, and may be conveyed in writing and in refined language, and dictated by indignation against what is itself blameworthy. Public abuse under such restraints as are imposed by position and education.
 390. ABUSE (L. *abusus*, from *ab* and *uti*, to use). More personal and coarse than invective, being conveyed in harsh and unseemly terms, and dictated by angry feelings and bitter temper.

iv. As displayed in Disputes chiefly.

391. MISUNDERSTANDINGS Slight quarrels.
 392. DISSENSIONS (from L. *dissentire*, to disagree, from *dis* and *sentire*, to think). Partisan and contentious divisions.
 393. ALTERCATION (from L. *altercare*, *altercari*, from *alter*, another). An angry dispute between two parties, involving an interchange of severe language.
 394. SQUABBLES (from L. Ger. *quabbeln*, to quarrel). Debating peevishly, contending for superiority.
 395. WRANGLING (from A.S. *wringan*, to wring, strain, press). A confused and noisy altercation.
 396. VARIANCE (from L. *varius*, various). A difference upon some practical and not merely an abstract matter of opinion, the result of previous faults.
 397. QUARRELSOMENESS (from L. *queri*, to complain). Inclined to petty fighting.
 398. PUGNACIOUSNESS (from L. *pugnare*, to fight). Inclined to fight.

v. When accompanied with Ill-humour and Bitterness especially.

a. As to Temper and Disposition.

399. TARTNESS (from A.S. *tearan*, to tear, split). Slight asperity, which is more unbecoming than bitter, and indicates inconsiderateness and self-conceit.
 400. SOURNESS (from A.S. *sûrian*, to sour). Harsh in temper, cross, crabbed, peevish, discontented.
 401. BITTERNESS (from A.S. *biter*; Goth. *baitre*, *bitan*, to bite). An excessive degree of implacableness of passions or emotions.
 402. PIQUE (from F. *piquer*, to prick or sting). A quick sense of resentment for some supposed neglect or injury, but the feeling is not usually permanent or marked by malevolence.
 403. IRRITATION (L. *irritare*, from *iris*, anger). Excitement of quick and slightly angry feeling.

404. EXASPERATION (from L. *asper*, rough, fierce). Increase of violence or malignity.
 405. VEXATION (from L. *vexare*, to shake). Making angry by little provocations.
 406. MORTIFICATION (from L. *mors*, *mortis*, death, and *facere*, to make). Depression of self-approval. That mortifies which both disappoints and humiliates us; or, while it vexes us, interferes with our self-complacency, reverses what we had set our minds upon.
 407. DISCONTENTMENT . . . (from L. *dis* and *contentus*, contented, from *con* and *tenere*, to hold). Uneasiness and inquietude of mind.
 408. CHAGRIN (from F. *chagrin* or *chagrain*, shagreen, a particular kind of rough and grained leather; also a rough fish-skin used for graters and files; hence, figuratively, for a gnawing, corroding grief). A state of vexation, and also the keenest sense of mortification.

δ. As displayed outwardly.

409. COMPLAINING (from L. *con* and *plangere*, to bewail). Making a formal assertion of injuries.
 410. FRETFULNESS (from L. *fricare*, *frictum*, to rub). A disposition which exaggerates and feels unduly causes of annoyance or irritation, and so exhibits itself in a complaining impatience.
 411. CROSSNESS (L. *crux*, *crucis*, a cross). A thing of humour, and often quickly passes away. Peevishness mixed with vexation or anger.
 412. PEEVISHNESS (Etymology uncertain.) A sour, fretful temper.
 413. SNAPPISHNESS (from Ger. *schnappen*). Sharp in reply, apt to speak angrily or tartly.
 414. PETULANCE (from L. *petere*, to seek, provoke). Temporary or capricious irritation.
 415. HARSHNESS Sometimes similar to *asperity*; refers rather to some incidental act than to the manner or nature.
 416. ASPERITY (from L. *asper*, rough). Relates rather to the *manner* than to the disposition. A rough way of dealing with others which is not incompatible with kindness of heart. Opposed to mildness.
 417. ACRIMONY (L. *acrimonia*, from *acer*, sharp). A deep-seated bitterness of feeling which shows itself in language and manner. A kind of habitual bitterness of character showing itself in small things.
 418. ANIMOSITY (L. *animositas*, from *animus*, soul, spirit, courage). A violent, irritable, and inconsiderate hatred.
 419. GRUDGE (from O. Eng. *grutche*, *gruiche*, to murmur, grumble, complain). Cherished and secret enmity, with an unforgiving spirit. Ex. Esau and Jacob.
 420. SPITE (abbreviated from *despite*, from L. *despicere*, to look down with contempt on). A temper which delights to express itself in biting and cutting language, or in low and irritating actions. A disposition to vex and cross others in trifling matters.
 421. HOSTILITY (from L. *hostis*, enemy). A desire to thwart and injure.
 422. RANCOUR (from L. *rancere*, to be rank or rancid). Deep-seated and malignant enmity.
 423. VITUPERATION (from L. *vitium*, a fault, and *parare*, to prepare, or *parere*, to bring forth). Severe censure.
 424. SCURRILITY (from L. *scurra*, a buffoon, jester). Vulgar abuse.
 425. INSOLENCES (from L. *solere*, to be accustomed). Pride and haughtiness manifested in contemptuous and overbearing treatment of others.

vi. When accompanied with Fierceness.

426. RAPACIOUS (from L. *rapere*, to seize and carry off, to snatch away). Given to seizing from a desire of possessing.
 427. RAVENOUS (from L. *rapere*, to seize and take away). Ready to devour an opponent.
 428. FEROCIOUS (from L. *ferox*, fierce, allied to *ferus*, wild). The disposition marking wildness and cruelty.
 429. FIERCE (L. *ferus*, wild, savage, cruel). Implies haste and violence in cruelty.
 430. SAVAGE A cruel and unfeeling spirit.
 431. BARBAROUS (L. *barbarus*, Gr. *βάρβαρος*, foreign, barbarous). Implies the coarseness and brutality by which the act was marked.

432. ATROCIOUS (from L. *atrox*, cruel, fierce). Implies extreme heinousness or cruelty.
 433. SANGUINARY (from L. *sanguis*, blood). Anger, thirsting for bloodshed.
 434. BRUTISH (from P. *brut*, raw, rough, rude; L. *brutus*, stupid, irrational). Unfeeling, unintelligent in carrying out one's rage.
 435. RUFFIAN (from L. *ruffianus*, a pimp, a follower of *ruffie*, loose women, so called from wearing red or auburn hair, from *rubus*, red). Boisterous, brutal conduct.

8. AS TO THE MENTAL ENDOWMENTS.

(1) Taste.

i. By Deficiency.

436. AWKWARD (O. Eng. *awk*, left, and *ward*). Untowardness of movement.
 437. CLUMSY (from Prov. Eng. *clumps*, a stupid fellow). Natural and general heaviness of limb.
 438. UNGAINLY (from A.S., *un*, not, and *gence*, strong). Chronic clumsiness.
 439. UNCOUTH (from A.S. *cunnan*, to know). Is in matters of demeanour what the awkward and clumsy is in matters of action or movement.
 440. ABRUPT (L. *abruptus*, from *ab* and *rumpere*, to break). Want of ease in passing from one thing to another.
 441. ROUGH (from L. *raucus*). Lacking refinement.
 442. UNSEEMLY (from O. Eng. *seem*, to become, befit). Acting in an unbecoming manner.
 443. INDECOROUS (from L. *decoris*, gracefulness). Violating the established rules of propriety, or the duties of respect which age or station requires.

ii. By Extravagance or Excess.

444. DAININESS (O. Fr. *dain*, dainty, fine, quaint, curious, probably from L. *dignus*, worthy, suitable). Requiring the choicest of everything.
 445. SCRUPULOUSNESS (from L. *scrupulus*, a doubt). A small sharp or pointed stone, the twenty-fourth part of an ounce, a scruple. Hesitation as to action from the difficulty of determining what is right or expedient.
 446. FASTIDIOUSNESS (from L. *fastidere*, to disdain; *fustus*, haughtiness). Taste and feeling are offended by trifling defects or errors. Difficult to please.
 447. SQUEAMISHNESS (from A.S. *cwellan*, to slay; Ger. *qualm*, a disposition to vomit). Vicious, or rather pretended delicacy of taste.

9. AS TO THE ANIMAL SPIRITS.

448. GIDDINESS (from A.S. *gyddian*, to be giddy). Exuberance of spirits without the checks of experience and reflection.
 449. VOLATILITY (from L. *volare*, to fly). Lightness of disposition; a tendency to fly from one thing to another from curiosity and petty interest, and to extract pleasure of a passing kind from a variety of objects and pursuits.
 450. LIGHTNESS (from L. *levis*, light in weight). Holding on to principle in thought and action with a perilously attenuated thread.
 451. FLIGHTINESS (from A.S. *fleogan*, to fly). Comes of mental unsteadiness or deficiency, which may show itself in capricious fancies, irregular conduct, and disordered conceptions.
 452. LEVITY (from L. *levis*, light in weight). A disrelish for ideas of principle and duty. A disregard of the proprieties of time and place.

SECTIONAL INDEX.

SECTION I.

CHRISTIAN EVIDENCES.

(See pp. 1—288.)

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SECTION II.

NAMES AND TITLES OF THE HOLY SPIRIT.

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MAN, AND HIS TRAITS OF CHARACTER.

FOURTH PART.

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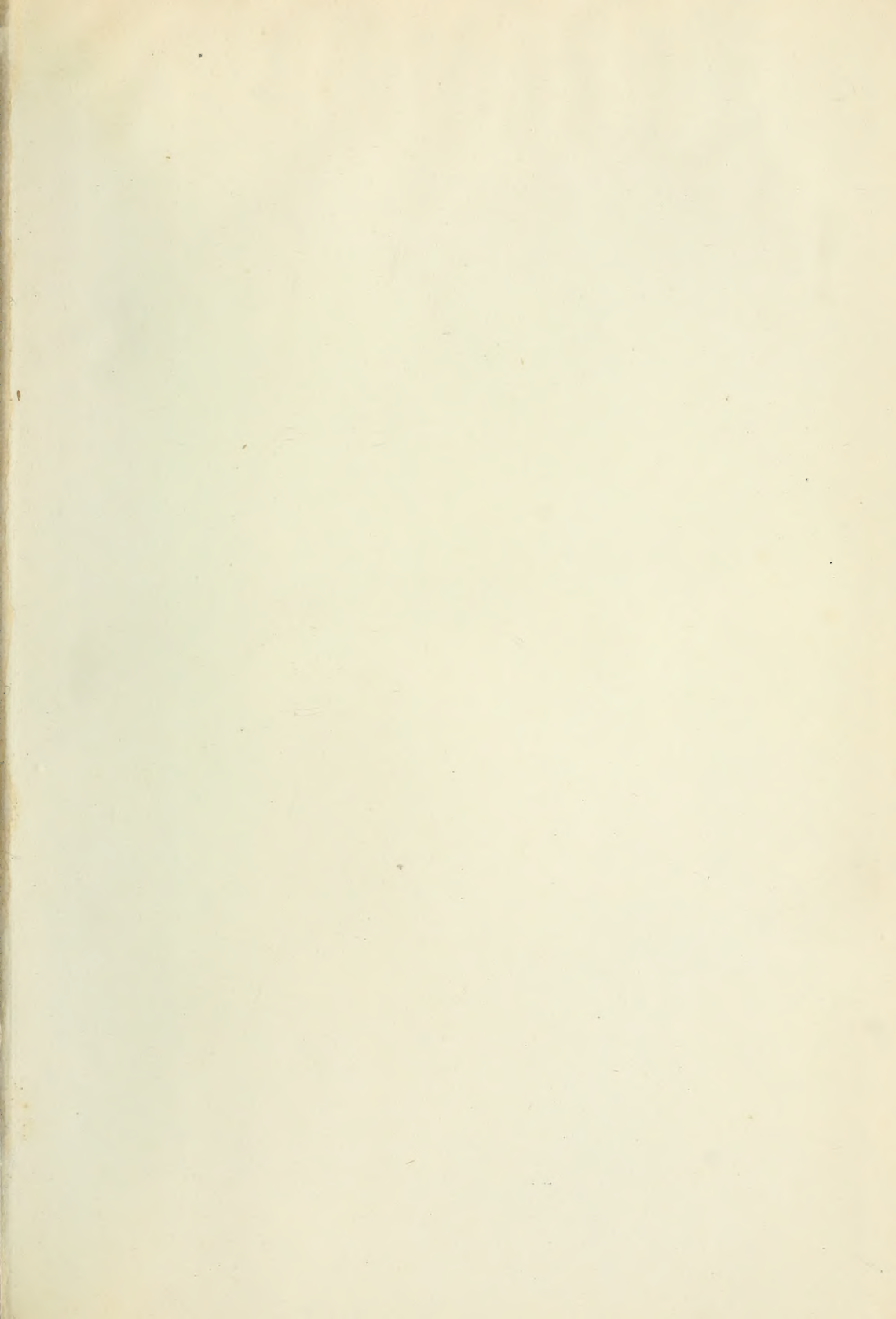
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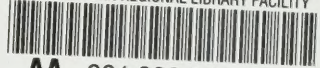


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